

**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 falsifiability⁴¹ and validation but driven by a sense of creative understanding and insight of notions laid out as open-ended conceptualisations. Theory-wise, it sees continuity between anthropology and psychology as anthropopsychology behind an entropic construct of human psychology based on a recurrent re-institutionalisation mechanism for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation.

Keywords: psychopathy, hermeneutic, theory, meaning, ontology

Introduction

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than ²⁰ years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability⁴¹ 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 falsifiability⁴¹, validation and open-ended questioning can be undertaken over it. Such a

hermeneutic science calls for a mutual sense of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician's hermeneutic/reprojective/supererogating/zeroing insight of how to go about creating music while adhering to music theory, such that any such music is analysable/critiqued by the way it credibly adheres to music theory, and actually in exceptional cases further develop music theory. A second point that makes this method ideal is that the apparent enunciation of this paper (an outright call for a reinvention of the state of the art regarding our understanding of psychopathy and the underlying psychology science); is that it is doubtful such an articulation can be credibly presented in simple categorical terms, without rather utilising an entropic hermeneutic-referential approach based on an open-endedness for falsifiability⁴¹ and validation in future elaboration and development of ideas. Further, I thought it more critical (wary of platitudinising the occasion) that the purity of ideas expressed herein shouldn't be overly clouded particularly as the treatment of this paper is largely in substance virgin territory, as of the underlying conceptualisation referential drive (beyond just simplistic rhyming/speculative/interpreted categories of philosophical theories and concepts but rather as 'a driven distinct comprehensively coherent/contiguous operant-level of insights articulation, and carrying implicative and applicative operant-level possibilities going forward', more like a song is a coherent referential whole beyond just naïve categories of disjointing/disparateness/disentailing percussions-and-tunes-more-or-less-similar-to-those-of-the-song construed as constituting the song). As a matter of fact, I would rather I wrote another paper talking about influences for such an articulation for this paper going by my hermeneutic design insights. Moreover, going by the very nature of how humans develop new ideas; while

many, if not most, of my arguments may be more or less ‘plainly intelligible’, I equally thought it important to articulate ideas I hold in deep conviction and further as many such ideas come with their requisite precise convoluted qualifications even if such ideas might not be quite intelligible from a plain and simple reading, with the notion that such a requisite insight will be forthcoming in future critique as the very nature of the introduction of new ways of thinking often mean their unintelligibility at first (equally explains my repeating of many terms for ‘habituation’), but then it is not the pertinence of reality that compromises it is the impertinence of human certitudes that does! In the bigger scheme of things, it is herein contended that human social and institutional progress and development is not de-mentatively/structurally/paradigmatically contiguous as to the very inherent nature of any given institutionalised framework as all such frameworks arrive at apathetic threshold as these rather develop into denaturing¹⁵ <amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) stifling prospective possibilities, thus requiring prospective fundamental reconception. While such prospective re-projection/re-anticipation recognises prior human cumulated knowledge as enabling institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) right up to the present, it also recognises at a certain point the ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’ becomes critically a drawback for the possibility of knowledge-reification⁸⁷ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> behind the ‘inventing’/‘creation’ of prior knowledge fades into secondnatured mechanical dispositions requiring the renewal of dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> prospectively. At which point, the more decisive issue is recognising and assuming the reality of a fundamental apriorising/axiomatic/referencing intellectual break/schism/estrangement with such ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’, as so-implied across sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> between non-universalising sophistry and prospective Socratic philosophers ¹⁰⁴universalising-idealisation as well as in the case of medieval-pedantic dogmatism and prospective budding-positivism, and it is herein contended likewise with regards to our modern day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸> as of ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought (associated with a predisposition for disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’>) and prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought (⁴⁴foregrounding—entailment-<postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’>,-as-operative-notional~deprocrypticism as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency³⁸~sublimating—nascence,-

disclosed-from-prospective-epistemic-digression). Underlying all such apriorising/axiomatic/referencing intellectual break/schism/estrangement because of teleological-decadence-<-in-dimensionality-of-desublimating-lack-of²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> as ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’ as of the prospective relative-ontological-completeness⁸⁸ perspective, as so-reflected in a <amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴ reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) critically absconding (in <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as to limited-mentation-capacity implications) on the basis of the supposedly coherent ontological-commitment⁶⁶ as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression (and rather reverting to eliciting untransvaluated—temporal-intemporality⁵² values being passed for knowledge-reification⁸⁷ while undermining the prospective ‘relative-ontological-incompleteness³⁹/relative-ontological-completeness³⁸-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism⁹⁰ of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as for instance when statistics as the outcome of prior human originariness-parrhesia,—as–spontaneity-of-aestheticisation in resolving prior human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are turned around to falsely imply progress occurs anyway to then paradoxically imply surreptitiously there shouldn't be any prospective human originariness-parrhesia,—as–spontaneity-of-aestheticisation in resolving prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), is the issue of the fundamental lack of dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as 'knowledge becomes increasingly mechanical' and is rather a secondary and derivational tool for temporal self-serving posturing and is poorly perceived as worthy in of itself but for the imprimatur so projected and the perceived temporal social-value arising with such imprimatur and as it is increasingly associated with generalised incuriosity in genuine intellectual development and the substituting of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought over genuine knowledge-reification⁸⁷ as to existence-potency³⁸~sublimating–nascence,—disclosed-from-prospective-epistemic-digression. This has developed in our present age of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) into the absurdity/ridiculousness of pop-intellectualism substituting for genuine and reifying thought, as to the relentless expansion of our modern merchandising mentality to which nothing resists; and paradoxically, such a disposition hangs onto the 'dereified as-

deficient-reflexivity of our <amplifying/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification³⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it out of its <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁸⁰’-with-regards-to-prospective-apriorising-implications>); with media-driven imprimatur increasingly usurping the role of genuine academic standard production and ultimate validity hanging on the mere imprimatur. As what becomes critical in such a context is no longer prospective knowledge-reification⁸⁷ as the primary and essential constraining worth but rather obsession with mere sway and influence even to the point of undermining prospective knowledge-reification⁸⁷ 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-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to immortality. But then human intellection across all ages and times come to an end not because of inherently right or inherently wrong ideas per se (as the very basic genuine striving for intellectual progress is what is critically decisive as that exercise ensures that down-the-line correct and reifying ideas will arise anyway), but critically when deliberate deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity⁶⁴ becomes more important than an aspiration for genuine intellection as an open-ended activity providing the possibility for human knowledge and reflexive empowerment from that knowledge. At which point, it is wrong for ‘genuine intellection’ not to recognise what is going on as to imply that it is veridically in

dialogical-equivalence with such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity⁶⁴ (whether or not, beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶) as this only leads to a destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> habituation and enculturation/endemisation of such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity⁶⁴ rendering the supposedly empowering activity of knowledge-reification⁸⁷ impotent as in many ways such denatured intellection openly claims as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> inclinations that poorly appreciate existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression implications of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. In many ways this intellectual falsehood (so-construed by this author as to the implausibility of genuine lack of understanding as from a serious intellectual engagement but rather a ‘strategic/calculated behaviour of mere power even against genuine knowledge’ which this author intimately construes as a ‘decadent and dangerous conception of knowledge’ that is effectively destructive of prospective human knowledge reifying and empowering possibilities) is at the ‘root source’ for surreptitiously ensuring that the public debate fails and thus leading to public policy defaulting into vested postures and interests especially so when such an intellectual teleological-decadence-<in-dimensionality-of-desublimating-lack-of²⁵—<amplifying/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> whether by mystifications-outside-existential-contextualising-contiguity³⁹-that-are-vague-and-imprimatur-driven, misinterpretation-of-statistics-totalising-entailing-implications, denial-of-relativism-thus-foiling/undermining-relative-ontological-completeness⁸⁸-

implications/conclusions/projections-of-prospective-knowledge-reification⁸⁷-in-a-dumbing-
 down-posturing-that-implies-that-the-present-is-unchangeable-as-of—⁸⁰presencing—
 absolutising-identitive-constitutedness¹³, etymological-flouting-as-of-mere-conceptual-
 patterning-and-mere-stigmatising-of-competing-theories-and-concepts-on-the-naivety-that-
 such-stigmatising-representation-will-undermine/override-their-analysable-ontological-veracity
 and an-approach-as-of-the-ordinary-egotistic-perspective-in-existential-extrication-that-
 absolutises-the-present-that-is-passed-as-knowledge-reification⁸⁷ all undermining informed
 insight and the requisite human intellectual and emotional sacrifice for genuine knowledge-
 reification⁸⁷ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure for upholding the
 status quo and inducing in many ways the impotence of the social sciences in thoroughly
 addressing human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint of society that ultimately have serious de-
 mentative/structural/paradigmatic consequences associated with institutional failures (which
 such intellectualism is hardly inclined to address). Critically, such a ‘self-contented
 intellectualism’ increasingly focuses not on knowledge-reification⁸⁷ as to existence-
 potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression or the
 critical analysis of such knowledge-reification⁸⁷ 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-reification⁸⁷ pertinence. It will be as naïve as
 implying the validity of a common basis for doing arithmetic where an interlocutor insists on
 2+2 as 5 but when appropriately explained the veridical assumptions of arithmetic goes on to
 insist 3+3 as 7, speaking not of a fundamental problem of arithmetic operation as of dialogical-
 equivalence but a fundamental question of ontological-bad-faith/inauthenticity⁶⁴ on the naïve

mental reflex that anyway dialogical-equivalence is ever always assumed to then adopt an apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence as to wrongly implied logical-dueness. Faced with such an orientation the genuine intellectual reaction is to engage it upfront as of an inclination ‘not just to evaluate logical coherence as of correctness or incorrectness or any other evaluation in-between on the basis of ontological-good-faith/authenticity⁶⁹’, but beforehand ‘to equally evaluate the apriorising/axiomatising/referencing in ontological-good-faith/authenticity⁶⁹ or ontological-bad-faith/inauthenticity⁶⁴ (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶) as of underlying existential-contextualising-contiguity³⁹ elucidation/deblurring as well as whether the veracity of such apriorising/axiomatising/referencing can be established as being of ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>’ as to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’⁹⁰ as construed necessary herein and overriding naïve apriorising/axiomatising/referencing as of presencing—absolutising-identitive-constitutedness¹³ in relative-ontological-incompleteness⁸⁹ (that seem to undermine the absolute a priori of existence and imply that when existence doesn’t fit/digresses-from its conceptual-moulds then existence must have an inherent issue strangely enough as to be ignored/overcome by the stubborn/dogged/political upholding of such defective conceptual-moulds over inherent knowledge-reification⁸⁷ implications as of existential-reality)’. We can appreciate that while many a subject-matter will often seem to imply that dialogical-equivalence is just assumed ‘as to the fact of merely engaging as of logical coherence without

questioning the underlying ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in ontological-good-faith/authenticity⁶⁹ or ontological-bad-faith/inauthenticity⁶⁴, the fact is this is rather the consequence of their ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding>~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩ of the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ rendering the possibility of ontological-bad-faith/inauthenticity⁶⁴ directly ridiculous as in the natural sciences given its direct ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding>~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩ subjection to prediction, such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is 7 m/s² to ensure that calculations conform to its expectations for one interest or another; but the reality of that ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding>~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩ as preempting such ontological-bad-faith/inauthenticity⁶⁴ inclinations is not so directly obvious in many a social domain-of-study and that blurred possibility effectively elicits circumstances of disparateness-of-conceptualisation-⟨unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> not only as of wrong ontological-conception out of good-intent (failing ‘technical ontological-good-faith/authenticity⁶⁹’ as of its ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of outright ontological-bad-faith/inauthenticity⁶⁴ (in spirit). This idea is essential in the thought of many such postmodern thinkers as Derrida and Foucault given the implications of human limited-mentation-capacity as herein construed as reflecting human constructiveness-of-ontological-performance⁷²-⟨including-virtue-as-ontology> and destructuring-threshold-⟨uninstitutionalised-

threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology>. The fact is knowledge-reification⁸⁷ is of ‘existential
 <amplifying/formative–epistemicity>totalising/circumscribing/delineating construal for
 human limited-mentation-capacity-deepening⁵³’ and nothing can be construed in totalisingly-
 disentailing—discretion/whim-of-thought whether as of ignoring or on the other hand
 exaggerating, and just as we can fathom that we don’t have the choice to fiddle with even a
 single number or operation without a mathematical equation going wrong as of its existence-
 potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over our
 human-subpotency motives, the same actually do apply in all knowledge-reification⁸⁷ and
 claims of subject-matter specificities (wrongly implying their subontological nature) ‘rather
 speak of the difficulty with respect to human emotional-involvement and associated lack of
 rigour relative to knowledge-reification⁸⁷ in addressing human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’, but not
 inherent constraining existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression dissimilarity of subject-matters. Just as there is no magical arithmetic or
 physics to resolve such a more fundamental apriorising/axiomatising/referencing situation
 involving ‘abusing the assuming of dialogical-equivalence’, it is wrong and foolhardy not to
 bluntly recognise this reality in the social domain as to the possibility of then achieving
 prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as to
 existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 implications. The fact is the ‘a priori or axiomatic conception’ is effectively what precedes and
 validates logic as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁹, however there is no logical-basis for the ‘a priori or axiomatic
 conception’ but for ‘its ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality construal as of existence’ as can thereof be validated as of strong prediction
 arising as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷
 establishing its ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-
 entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁸) (and so given the fact of human <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-
 arbitrariness/waywardness-(as-to-the-human-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-
 epistemicity>totalising~conceptualisation’), speaking to the fact that logic is rather the inner
 working coherence/contiguity of any human apriorising/axiomatising/referencing construct);
 and thus the ‘a priori or axiomatic conception’ is rather about ‘Derridean underdetermination-
 imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as
 knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-
 psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-
 invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
 preconverging-or-dementing¹⁹-apriorising-psychologism>’ so-underlining existence—as-the-
 absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’>. However, the ¹⁰⁴universal-
 transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸) generated in domains like
 mathematics and many a natural sciences is so efficient (as of the underlying

positivism/rational-empiricism⁸⁴ reference-of-thought achieved ‘¹⁰⁴universal-transparency¹⁰⁵-
 ⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplifying/formative-
 epistemicity⟩totalising~in-relative-ontological-completeness⁸⁸⟩ as of positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism so-reflected as our present
 positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism’ first
 induced by budding-positivists like Copernicus, Galileo, Descartes, Newton, Leibniz, etc.) that
 in many ways mathematicians ‘don’t go on to be thinking about the soundness of axioms once
 these are construed as of existence’ for instance with the axioms-of-addition, but this doesn’t
 mean that the idea of unsoundness of ‘a priori or axiomatic conception’ (as to invalidate
 dialogical-equivalence) doesn’t exist especially so when it comes to blurred domains not only
 in the social sciences but sometimes in the natural sciences as well where lack of ¹⁰⁴universal-
 transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplifying/formative-
 epistemicity⟩totalising~in-relative-ontological-completeness⁸⁸⟩ arises such that there is nothing
 that transparently renders someone ridiculous from fiddling around ‘wrongly implying
 apriorising/axiomatising/referencing ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of existence’ not only
 out of good-intent or ontological-good-faith/authenticity⁶⁹ but ontological-bad-
 faith/inauthenticity⁶⁴ as well. (In this regards, the idea of ‘putting in question dialogical-
 equivalence by not merely engaging for logical coherence but equally putting into question the
 apriorising/axiomatising/referencing ⁵⁶meaningfulness-and-teleology¹⁰⁰ pretense of being as of
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ is effectively
 central to all prospective institutionalisations in relative-ontological-completeness⁸⁸ as reflected
 with the Socratic philosophers putting in question the apriorising/axiomatising/referencing of
 non-universalising sophists specifically with Socrates during his trial as to his highlighting of
 the inconsistencies of his accusers sophistic non-universalising apriorising arguments priorly

for the notion of a mutual logical coherent engagement to arise in the very first place with Socrates rather purporting that such a possibility of mutual logical coherent engagement could only arise on the basis of his ¹⁰⁴universalising apriorising arguments as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ and budding-positivists equally putting into question the apriorising/axiomatising/referencing of non-positivising/non-rational-empiricists medieval-scholasticism pedants specifically as with Galileo’s implicit dismissal of any such pretence of logical coherence engagement in the face of what he could see positively through the telescope with respect to the ‘imaginary pedantic machinations’ of his interlocutors and so as to the prospective positivism/rational-empiricism apriorising/axiomatising/referencing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷; as in fact the very notion of prospective institutionalisation is one of renewing ⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷, putting into question the <amplituding/formative>‘wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) of the prior registry-worldview’s/dimension’s ⁸⁰presencing—absolutising-identitive-constitutedness¹³ superseded/transcended). With such teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> spirit of intellectualism, it can difficultly be fathomed how such a ground-breaking eventual-instigation as the appearance of Einsteinian physics in early 20th century prompting great excitement and curiosity among physicists recasting the contributions of prior physicists, and then eliciting the

work of many other physicists and mathematicians in the subsequent decades leading in-between to the superseding of Einsteinian physics with Bohrian physics and then Feynmanian physics, etc. as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression constraining, can be contemplated as of such a rather impoverished conception of genuine intellection which poorly recognises the pre-eminence of existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over human-subpotency, notwithstanding the fact that we are at the backend of human institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), and so because in many ways it is hardly the case that the priority is obsession with such intellectual emancipation rather than obsession with institutional-being-and-craft muddlement. While the natural sciences are ‘naturally’ constrained by the stronger necessity for prediction, there is nothing that says because the social domain is relatively blurred⁷ the possibility for such rigour cannot be achieved in the social as well even as it is highly subject to social-stake-contention-or-confliction meddling; as the possibility of the undercutting of the latter’s <amplifying/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) with asceticism⁴ does exist as has existed throughout sublimating⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. Beyond the seemingly intellectual ebullience ever so portrayed today, the question can be asked to which extent it usually reflect deep curiosity for prospective knowledge-reification⁸⁷ rather than a culture of pop-intellectualism today that seem to define our human-subpotency/mortality purposes as

superseding existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-
 digression as to immortality purposes, as so-reflected in the supposed intellection values
 conferred in many a press operation with such vague catchphrases as ‘the-greatest/most-
 influential thinker of our times’ as of mere influence peddling and poorly advancing the
 inherent importance of prospective knowledge-reification⁸⁷ as addressing the human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint of our prior reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, notwithstanding
 the sometimes crude and unsavoury social discomfort implications in this respect. Thus in
 many ways such an orientation is unsettling to upcoming/future young thinkers as to what can
 be of profound intellection value with respect to opting for a profound intellectual commitment
 for prospective knowledge-reification⁸⁷ rather than just strategies of socially perceived
 intellectual success within deified temporal/mortal existential frameworks; especially in the
 underhanded institutional presence of such avowedly teleologically-decadent—as-in-
 dimensionality-of-desublimating-lack-of²⁵—<amplifying/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> mantras
 like theories die with the passing of their authors as so-implied with regards to many a
 postmodern scholar, wherein such highbrowing has been surreptitiously inclined to put-up their
 temporalities/mortalities (notwithstanding that knowledge is as to existence-
 potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 consequences accruing to the entire humankind) to institutionally and socially undermine
 prospective knowledge-reification⁸⁷ with stooges/foils muddying the ontological-veracity of
 genuine thought as of its true human emancipatory implications, as they ‘sneak-in and sneak-
 out about knowing and not knowing’ in a distorted conception of intellectualism as a

Machiavellian/political exercise rather than the requisite magnanimity of engagement for a genuine knowledge-reification⁸⁷ exercise! Actually the projection of values including intellectual values in such ~~<amplituding/formative—epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness⁸⁸ since the very same conception of value when construed on the basis of relative-ontological-incompleteness⁸⁹ may actually be associated with vices-and-impediments¹⁰⁶, and so beyond-the-consciousness-awareness-teleology¹⁰⁰-~~<in-existential-extrication-as-of-existential-unthought>~~⁶ (given that virtue is rather as of the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ conceptualisation as to transcendental-enabling/sublimating/~~supererogatory—de-mentativity~~ and not the vagueness of impression-driven/good-naturedness/wishfulness ~~<amplituding/formative>~~‘wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰⟩ in human-subpotency social-aggregation-enabling). We can grasp in this respect that the value conception as from the non-universalising sophistry perspective had construed as decadent the prospective Socratic philosophers ¹⁰⁴universalising-idealisation just as did medieval-pedantic dogmatism of budding-positivists like Galileo and Descartes; as in many ways prospective knowledge-reification⁸⁷ requires that we supersede our emotional-involvement starting with the very intellection striving for such prospective knowledge-reification⁸⁷. (In any case, ultimately the reality of human knowledge-reification⁸⁷ involves ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness⁸⁸ ⁵⁶meaningfulness-and-teleology¹⁰⁰’, and so in transvaluation; as for instance, it can hardly be imagined that the

⁸⁴reference-of-thought of the non-positivism/medievalism mindset as of its de-
mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-
ontology is apt as of its ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ to grasp our
modern day conception of say physics given its ‘valuation framework as of its
<~~amplituding~~/formative~epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³’ that needs to be transvaluated into a
positivism mindset, and it can fairly be contended that prospective issues of knowledge-
reification⁸⁷ in modern day physics having to do with theory-of-everything conception arise
because of our inappropriately apt
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of an
occlusive-consciousness ⁸⁴reference-of-thought requiring prospective notional~deprocrypticism
⁸⁴reference-of-thought de-mentative/structural/paradigmatic ontologisation/ontological-
veracity/aestheticisation-towards-ontology as of a protensive-consciousness (out of a full
insight about causality as from the epistemic ‘relative-ontological-completeness⁸⁸
⁴⁵<~~amplituding~~/formative~epistemicity>causality~as-to-projective-totalitative~implications,-
for-explicating-ontological-contiguity⁵⁷ in conflatedness¹²’ herein implied as ontological-
primemovers-totalitative-framework⁷³ involving a ‘direct bilateral relationship of appropriate
construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-
ontological-completeness⁸⁸ ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as implied prospectively in
‘construing of both the right
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-
prospective-deprocrypticism-dissemination²⁷ and thus the knowledge for that right mindset-as-
of-prospective-deprocrypticism-dissemination²⁷’), and we can better understand as such why

underlying confliction arises with all registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory~de-mentativity because these involve human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint transvaluation as putting in question the old valuation, and in this regards the transcendental/transvaluating conception is ¹⁰⁴universally existential and cannot be just about the physical world without social world implications and vice-versa as so-underlined with the fact that both are for-human-studies/for-human-constructs by the underlying fact that these are the very same human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’~human-subpotency~epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>; as inevitably the apparently innocuous Copernican, Galilean, Cartesian, Newtonian, etc. conception of the material world in superseding the human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural conceptualisation of material world/things as of the ¹⁰⁴universalising but non-positivism~medievalism preclusive-consciousness’ have constructive implications about corresponding requisite prospective social-values in superseding the human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural conceptualisation of the social-construct as of the ¹⁰⁴universalising but non-positivism~medievalism preclusive-consciousness’, and the possibility for the further advancement of such material sciences arises from the effectively enabling social-values like freedom-of-speech, opened communication, etc. availing as of the transcending positivism/rational-empiricism occlusive-consciousness. Likewise, it is herein contended that the future possibility for the natural sciences advancement is inseparable from

the possibility of social and social-organisational as of prospective human aporeticism transvaluation as to the prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought protensive-consciousness induced Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and so over our present ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought occlusive-consciousness, and in effect this conjoint-epistemic-relationship-and-fate in the conceptualisation of the material and social world is even confirmed today as with the social and social-organisational framework that underlied and was necessary for most of the scientific and technological advances after the second-world war). Basically, dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as such reflects the successively induced originariness-parrhesia,—as—spontaneity-of-aestheticisation specific ‘constructiveness-by-destructuring cut-offs/thresholds of ontological-performance⁷²-<including-virtue-as-ontology>’ so-construed as of notional~protensive-consciousness (trepidatious-consciousness/warped-consciousness/preclusive-consciousness/occlusive-consciousness/protensive-consciousness) implications; and as eliciting any such specific construction-of-the-Self and its given registry-worldview/dimension ⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ overall de-mentative/structural/paradigmatic construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of secondnature institutionalisation. The ‘destructuring cut-offs/thresholds of ontological-performance⁷²-<including-virtue-as-ontology>’ reflect prospective lack of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> so-reflected in the shiftiness-of-the-Self⁹²’s

~~<amplituding/formative>~~⁸ wooden-language-~~(imbued—temporal—mere-~~
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) implying an ontological-performance⁷²-<including-virtue-as-ontology> that is
 rather constrained on the prior reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation ‘despite the implications as from budding/nascent insights of
 ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as
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 for the need for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation, to
 which the Self absconds (in ~~<amplituding/formative—epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ as to limited-mentation-capacity
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 human limited-mentation-capacity-deepening⁵³ (involving prospective knowledge-reification⁸⁷
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 as of renewed prospective reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation. Furthermore, besides the conceptualisation articulated
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 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
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 superseded framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology
 as unaffirmed/deprojected; as to the possibility of the recovery of dimensionality-of-

sublimating²⁴ —<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> prospectively, disentangled from ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’. And finally, after many years of formative contemplation this author is rather dedicated to writing henceforth even if read/skimmed just by a handful or fortuitously or never-but-potentially, whatever cometh, hopefully over the next half a century, and thinks any human who genuinely feels strongly about the need for profound human thought should be able to do likewise, as ultimate responsibility and choice notionally lies with the individual.

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uninstitutionalised-threshold is characterised by the 'trace of disambiguated-mental-dispositions as notional~firstnatureddness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> ontological-primemovers-totalitative-framework	3018

registry-worldview's/dimension's-uninstitutionalised-threshold-defect-<as-Being-or-ontological-or-existential-defect> (with regards to both postlogism and conjugated-postlogism)	3025
perpetuating the precedingness/supersedingness/ascendency over reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions.....	3045
'de-mentative/structural/paradigmatic registry-worldview's/dimension's-uninstitutionalised-threshold-defect-<as-Being-or-ontological-or-existential-defect> that defines a registry-worldview/dimension as preconverging-or-dementing-apriorising-psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality	3046
'Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology' is dealing with perversion-and-derived-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (at the uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing-apriorising-psychologism)	3048
a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect conflation....	3052
faced with incidental issues arising in various effective social contexts, the 'ontological/intemporal de-mentating/structuring/paradigming approach' is to have at hand a 'universal cadre' that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals	3054
Human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'—existentialism-form-factor as such is ontologically a preceding and defining construct that provides insight on 'existentialism/full-depth-of-existential-implications issues' across all the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>).....	3055
'knowledge-notionalisation' or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning.....	3059
'institutionalisation devising and devices' already speaks a lot about human potential and capacity (and are basically our virtue with no need for 'false idealisation'	3061
with respect to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocrypticism, our formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential 'perverting temporal-dispositions inclinations' by its 'abstract preemptive mechanisms'	3063
a 'referential-as-natural' conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition	3066
Suprastructuralism ultimately reflects the ontological-contiguity—of-the-human-institutionalisation-process by bringing to the 'collective-human-psyche-and-consciousness as a transparent-pillar or social universal-transparency-(transparency-of-totalising-entailing-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness).....	3069

mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematico-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology thus postdicatory (as metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>) conceptualisation)	3073
It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round	3075
the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’	3080
with our human limited-mentation-capacity-deepening, we are actually involved in a ‘developmental notional~teleology of ontology’ construed as coherent shallow superseding-oneness-of-ontology to coherent deeper superseding-oneness-of-ontology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process	3082
why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together’ as will arise in an existentially veridical context	3088
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	3091
The notion of temporality/shortness as actually ‘pseudointemporality’ provides a deeper insight to such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions	3092
a ‘postconverging-or-dialectical-thinking-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology	3095
Existence is actually a contextualising-contiguity of existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality (so-construed from our given limited-mentation-capacity as of our relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing-apriorising-psychologism’)	3097
readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing-human-epistemic-abnormalcy-or-preconvergence	3109
‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews	3111
the ontological-contiguity implied by ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’ s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-	

aftereffect/aftereffect’ as of deepest being-construal/existential-reference/existential-tautologisation that underlies the ontological-contiguity—of-the-human-institutionalisation-process.....	3115
‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’	3130
inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity on the basis of the same reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming with respect to existential reality to enable prospective institutionalisation over the uninstitutionalised-threshold	3133
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	3139
a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery	3153
humans actually come into existence which avows an existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context of imbricated-becoming-transitioning within which they come to grasp rules and principles	3156
The reason for the disambiguation of transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’ into a supratransversality~of-motif-and-apriorising/axiomatising/referencing reference-of-thought over a subtransversality~of-motif-and-apriorising/axiomatising/referencing reference-of-thought	3157
knowledge is not constructed as a ‘human mutual agreement exercise for its construal/conceptualisation/discovery/invention/development’ since solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness mental-dispositions and this cannot be averaged to get transcendental knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendental enabling’	3163
virtue is a ‘The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation	3166
ever-perverting effect on ontological-veridicality of subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) reflected by the ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporalities)’ as instigated by postlogism/enculturated-postlogism in protraction as temporal-preservation-as-pseudointemporal-preservation	3173
ascetic intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value.....	3180

‘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.....	3181
‘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.....	3181
‘subtransversality-by-supratransversality technique of transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’	3183
postlogism dynamism in its social protraction reflects a threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism as of temporality/non—transcendence-and-sublimity/sublimation/ supererogatory —de-mentativity/incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation in corresponding conjugated-postlogisms of temporal-dispositions	3188
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	3193
Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’	3193
decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation.....	3195
the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’	3198
ontological-normalcy/postconvergence points out that paradoxically the transcendental mindset/reference-of-thought associated with a ‘knowledge construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the continuing ‘moulting’ of its proponents and corresponding social construct.....	3210
the Social is much more than aggregativity (social-aggregation).....	3220
fundamental ‘paradox of post-structural deconstruction by its transcendental implications’	3240

Long-form of Terms and their Elucidations

Useful Tips for seamlessly/interactively navigating throughout the document for elucidation of terms:

- ‘Ctrl + Click’ (on any hyperlinked superscript) for the elucidation of the given term
- ‘Alt + Left-Arrow’ to go back to the previous location in the document (that is precisely at the clicked hyperlinked superscript location)
- ‘Alt + Right-Arrow’ to go in the reverse direction again

absolving/fleeting/ *absolving/fleeting/escaping-reflex-logic- (in- ‘disdain-of-sanctity-of-escaping-reflex-
prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷-mental-logic¹
disposition’-as-of-circumstantial-extremes-of- ‘vague-rhyming-or-copiedmimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵’-in-a-circularity-of-
‘contemptuous-deceptive-elicitation’,- ‘contemptuous-engagement’-and-
‘contemptuous-disengagement’,-within-the-scope-of- ‘the-registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance’)*

accreting- *accreting-substitutive-subsumption-as-futural-différance-freeplay-*
substitutive- *(transcendental-futural-différance-freeplay-that-produces-ontological-*
subsumption-as- *aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-*
futural-différance- *reflected- ‘epistemicity-relativism’>-of-⁵⁶meaningfulness-and-*
freeplay² *teleology¹⁰⁰—epistemic-totalisation-sublimity:-as-of- ‘ontological-faith-*
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing-as-so-being-as-of-existential-

reality,-protracted-dynamics-of-ontological-correspondence',-in-superseding-the-successive-registry-worldviews/dimensions-⁸⁴reference-of-thought-temporality⁸⁹-as-of-neuterisation⁵⁹/relative-ontological-incompleteness⁸⁹/existential-extrication-as-of-existential-unthought'}

~~supererogatory-ac~~ ~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-~~
 uity/perspicacity/a ~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-~~
 stuteness/edginess/ ~~ment with regards to the-very-same-immanent-existence/intrinsic-~~
 incisiveness-of- ~~reality/ontological-veridicality,-as-to- 'human<amplituding/formative-~~
 apriorising/axioma ~~epistemicity>totalising~purview-of-construal refers to the 'cut-~~
 tising/referencing/i ~~through/deflating effect' of relative-ontological-completeness⁸⁸-as-~~
 ntelligibilitysetup/ ~~singularisation⁹³ construal as of affirmation/projection/assertion/dueness-~~
 measuringinstrume ~~validating-logicising/suitable-measuringinstrument-validating-~~
 nt³ ~~measuring-<as-to-postconverging-or-dialectical-thinking⁷⁰-apriorising-~~
~~psychologism> over relative-ontological-incompleteness⁸⁸-as-~~
~~dissingularisation⁷⁸/epistemic-nonimmanence/flawed-epistemic-~~
~~determinism construal as of unaffirmation/deprojection/de-~~
~~assertion/undueness-invalidating-logicising/unsuitable-~~
~~measuringinstrument-invalidating-measuring-<as-to-preconverging-or-~~
~~dementing¹⁹-apriorising-psychologism> (thus in both cases establishing~~
~~their inherently-determinable- 'apriorising-teleological-thresholding-as-~~
~~teleological-framework/narrative-framework of~~
~~contextualising/instantiative-devolving-meaningfulness' with relative-~~
~~ontological-incompleteness⁸⁹ prospectively deneutered from its~~
~~<amplituding/formative-epistemicity>totalising~self-referencing-~~

syncretising/circularity/interiorising/akrasiatric-drag³³ in pseudo-
 edginess/pseudo-incisiveness), underlying a postconverging-or-
 dialectical-thinking³⁰—apriorising-psychologism representation over a
 preconverging-or-dementing¹⁹—apriorising-psychologism representation
 as of the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality,-as-to- 'human<~~amplituding~~/formative—
 epistemicity>totalising~purview-of-construal, wherein for instance as of
 relative-ontological-completeness⁸⁸ theory-of-relativity-together-with-
 quantum-mechanics—axiomatic-constructs as postconverging-or-
 dialectical-thinking³⁰—apriorising-psychologism representation runs-
 through/deflates classical-mechanics—axiomatic-constructs as
 preconverging-or-dementing¹⁹—apriorising-psychologism representation
 given that the former just supersedes/transcends the latter as of
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
 unenframed-conceptualisation of 'the very same physics
 <~~amplituding~~/formative—epistemicity>totalising~devolved—
 purview/domain-of-construal-as-intrinsic-reality/ontological-
 veridicality/existential-reality' with human limited-mentation-capacity-
 deepening⁵³ and is not involved with the latter as of any ⁵¹incrementalism-
 in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation,
 and the same elucidation extends to the overall human
 <~~amplituding~~/formative—epistemicity>totalising~thrownness-in-
 existence³⁴ as of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to- 'human<~~amplituding~~/formative—

*epistemicity>totalising~purview-of-construal wherein our present
 positivism/rational-empiricism <amplituding/formative–
 epistemicity>totalising~⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 postconverging-or-dialectical-thinking²⁰–apriorising-psychologism
 representation runs-through/deflates prior non-positivism/medievalism
 <amplituding/formative–epistemicity>totalising~⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as preconverging-or-dementing¹⁹–apriorising-psychologism
 representation or wherein prospective ¹⁷deprocrypticism–or–
 preempting—disjointedness-as-of-³⁴reference-of-thought
 <amplituding/formative–epistemicity>totalising~⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as postconverging-or-dialectical-thinking²⁰–apriorising-
 psychologism representation will cut-through/deflate our ‘positivism–
 procrypticism shiftiness-of-the-Self²’ <amplituding/formative–
 epistemicity>totalising~⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 preconverging-or-dementing¹⁹–apriorising-psychologism
 representation;¶ such that we can fathom that this
 hermeneutic/reprojective/supererogating/zeroing elucidation by its ‘mere
 prompting of what is implied by notional–deprocrypticism
 <amplituding/formative–epistemicity>totalising~⁵⁶meaningfulness-and-
 teleology¹⁰⁰’ is rather ‘sparing to our positivism–procrypticism
 emotional-involvement for the sake of intellectual engagement’ as it
 ‘doesn’t directly project the fulsome
~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru*

ment as of prospective notional~deprocrypticism full construal' relative to our 'positivism~procrypticism shiftiness-of-the-Self² dereifying-gesturing perspective', and this sparingness thus should not be naively construed to imply that we can engage as of epistemic-veracity and thus ontological-veracity such notional~deprocrypticism <amplituding/formative~epistemicity>totalising~⁵⁶meaningfulness-and-teleology¹⁰⁰ in prospective relative-ontological-completeness⁸⁸ from our relative-ontological-incompleteness⁸⁹ 'positivism~procrypticism shiftiness-of-the-Self² perspective' as if as of postconverging-or-dialectical-thinking³⁰~apriorising-psychologism representation whereas in reality such perspectival existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) is rather flawed-and-untenable as it is just a furtherance of positivism~procrypticism preconverging-or-dementing¹⁹~apriorising-psychologism representation warranting rather prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivism~procrypticism mindset to effectively begin to contemplate and come to terms-as-of-axiomatic-construct with the ⁴⁵<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁷ of prospective notional~deprocrypticism as a perspective that is prospectively-unenframedto/edgily-and-incisively-spills-over-our 'positivism~procrypticism shiftiness-of-the-Self²', such that even in the expanded-view-of-things just as budding-positivists existentially

impregnated in many ways with a non-positivism/medievalism mindset more critically simply grasped of the wake for more salient human ontological possibilities as of positivism/rational-empiricism down-the-line likewise this author and many disseminating postmodern thinkers existentially impregnated in many ways with positivism–procrypticism mindset as ‘occlusive self-consciousness shiftiness-of-the-Self⁶²’ more critically project rather of the wake of more salient human futural ontological possibilities implied by prospective ¹⁷deprocrypticism–or–preempting–disjointedness-as-of-⁸⁴reference-of-thought as of its ‘unframed protensive self-consciousness nonshiftiness-of-the-Self⁶² as of mere reproducibility–mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation reifying-gesturing’

amplituding

~~supererogatory~~–de-mentative–amplituding–
 <supererogatorily~stranding/attributing as of ‘dialectical-thinking-as-soundness by dementing-as-unsoundness’ as to transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity dynamics> and so-
 reflected as to conceptivity/epistemic-reflexivity-
 (<~~amplituding~~/formative–epistemicity>totalising~‘effusing/ecstatic–inlining’-<so-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from–‘(~~supererogatory~~–de-mentative–amplituding-<as-mental-aestheticising-attuning/amplituding>)-
 interlay/organicalism/aestheticising-handle’,–as-to-
~~supererogatory~~–projective-arbitrariness/waywardness-

*of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing>), (amplituding is so-construed as
 conceptivity/epistemic-reflexivity—for—inlining, and is so-elaborated-as-
 of conceptivity/epistemic-reflexivity-<as-to-frame-of-
 motif/pattern/sign/token/mark/type/figure/symbol/attribute/inscription/wri-
 ting>—for—inlining-<as-to-frame-of-
 reflection/retentiveness/recollection/memoration/memory/anamnesis/cogni-
 sance/intelligibility/comprehension/realisation>, with this elucidation
 practically underlined with the elucidation of such notions like ‘real,
 pseudoreal and unreal’ wherein everything contemplable about existence
 is necessarily real whether of manifest occurrence or manifest imaginary
 as to existence’s panintelligibility⁷⁴—effusing/ecstatic—inlining while the
 very same notions rather speak to the existentialising—
 framing/imprinting- (as-to-prospective—⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) of
 human-subpotency conceptivity/epistemic-reflexivity as to social-stake-
 contention-or-confliction as thus impliciting human-subpotency
 differentiating contemplation of ontological-veracity);¶ amplituding as to
 its <amplituding/formative—epistemicity>totalising underlies (as of
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>
 veridical epistemic-projection perspective) ‘the de-
 mentating/structuring/paradigming implications of
 conceptivity/epistemic-reflexivity to ontological-performance⁷²-*

<including-virtue-as-ontology>’ so-reflected as to the
 ‘notionalisation/notional-conception/amplituding
 referencing/registering/decisioning imbued shallow-supererogation⁹⁷—
 to—profound-supererogation⁹⁷’ spanning human temporal-to-intemporal
 ontological-performance⁷²-<including-virtue-as-ontology>

asceticism⁴

asceticism speaks of the disposition of value-
 ricochetting/transvaluation—as-to-prospective-relative-ontological-
 completeness⁸⁸
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³ cognisant of the fact that the living-development—as-to-personality-
 development, institutional-development—as-to-social-function-
 development and Being-development/ontological-framework-expansion—
 as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ of the
 ‘<~~amplituding~~/formative>⁸ wooden-language- (imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiaticdrag/denatured/preconverging-
 or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰) as
 <~~amplituding~~/formative>⁸ wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- ‘nondescript/ignorable—void⁵⁰’ -
 with-regards-to-prospective-apriorising-implications>)’ is de-
 mentatively/structurally/paradigmatically incompatible with the

*possibility at its prospective human-subpotency–
 aporia/undecidability/dilemma/ought–
 indeterminacy/deficiency/limitation/constraint of ⁸⁴reference-of-thought
 as of its destructuring-threshold- (uninstitutionalised-
 threshold ⁰³/presublimating–desublimating-decisionality)–of-ontological-
 performance⁷²-<including-virtue-as-ontology> to integratively
 contemplate of the prospective registry-worldview’s/dimension’s living-
 development–as-to-personality-development, institutional-development–
 as-to-social-function-development and Being-development/ontological-
 framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ by dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—
 existentialism-form-factor,-in-overcoming- ‘notionally–collateralising-
 beholdening-protohumanity’-to- ‘attain-sublimating-humanity’-as-to-
 existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression to supersede human temporality⁹⁹/shortness
 <amplitudinal/formative> wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of–
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- ‘nondescript/ignorable–void⁵⁰’ -
 with-regards-to-prospective-apriorising-implications>)) as it rather
 enters into <amplitudinal/formative–epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of its
 prior registry-worldview/dimension*

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³ to any such prospectively implied ⁵⁶meaningfulness-and-teleology¹⁰⁰
⁸⁴reference-of-thought,[¶] and thus all human transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity can only occur as
 of asceticism induced psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring that is rede-
 mentating/restructuring/reparadigming (in the face of ecstatic-existence-
 as-transcendental-signifier—becoming-spontaneity-implications reflected
 as existence-potency³⁸~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression) the possibility of the prior registry-
 worldview/dimension to ‘perceive value in transvaluation as value-
 ricochetting/transvaluation—as-to-prospective-relative-ontological-
 completeness³⁸ ⁸⁴reference-of-thought’ as of the prospective registry-
 worldview/dimension perspective ontological-normalcy/postconvergence
 implications of value-construct, and so practically as of the ascetic
 capacity to induce recurrent-utter-uninstitutionalisation to perceive base-
 institutionalisation value-construct as of more pertinent transvaluation of
 value, base-institutionalisation–ununiversalisation value-construct to
 perceive ¹⁰⁴universalisation value-construct as of more pertinent
 transvaluation of value, ¹⁰⁴universalisation–non-positivism/medievalism
 value-construct to perceive positivism/rational-empiricism value-
 construct as of more pertinent transvaluation of value, and prospectively
 our positivism–procrypticism to perceive ¹⁷deprocrypticism–or–

*preempting—disjointedness-as-of-⁸⁴reference-of-thought as of more
pertinent transvaluation of value, and as we can appreciate that the non-
universalising social-construct didn't perceive ¹⁰⁴universalising-
idealisation as of value but for the induced psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring
afterthought/reasoning-from-results instigated by Socratic philosophers
and their successors, and likewise with medieval-pedantic dogmatism
social-construct relative to budding-positivists, and prospectively it is
herein contended that our ⁸¹procrypticism—or-disjointedness-as-of-
⁸⁴reference-of-thought disposition with respect to ¹⁷deprocrypticism—or-
preempting—disjointedness-as-of-⁸⁴reference-of-thought prospective
⁵⁶meaningfulness-and-teleology¹⁰⁰;¶ and fundamentally the notion of
'asceticism as implying value-ricochetting/transvaluation—as-to-
prospective-relative-ontological-completeness⁸⁸' cannot be explained to
any prior registry-worldview/dimension construed as a
<~~amplituding~~/formative>⁸ wooden-language- (imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- 'nondescript/ignorable-void⁵⁰' -
with-regards-to-prospective-apriorising-implications>) on the basis of its
relative-ontological-incompleteness⁸⁹
aposteriorising/logicising/deriving/intelligising/measuring of
⁵⁶meaningfulness-and-teleology¹⁰⁰ from its prior deficient/ontologically-
impertinent
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-*

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³ since the asceticism is rather as of the prospective registry-
 worldview's/dimension's
~~supererogatory~~ acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³ for aposteriorising/logicising/deriving/intelligising/measuring of
⁵⁶meaningfulness-and-teleology¹⁰⁰, and this explains why the asceticism in
 transvaluation of ¹⁰⁴universalising-idealisation disposition over non-
 universalising sophistry disposition, budding-positivism over medieval-
 scholasticism dogmatism and prospectively notional~deprocrypticism
 over our procrypticism are non-intelligible to their respective non-
 universalising/medieval-pedantic-dogmatism/procrypticism
 '<~~amplituding~~/formative>⁸ wooden-language- (imbued—temporal—mere-
 form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) as <~~amplituding~~/formative>⁸ wooden-language- (imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- 'nondescript/ignorable—void⁵⁰'-
 with-regards-to-prospective-apriorising-implications>)' as in effect it is
 simply 'the projected habituation by the prospective registry-
 worldview's/dimension's veridically postconverging/dialectical-
 thinking⁷⁰—qualia-schema reflection of the prior registry-
 worldview's/dimension's destructuring-threshold- (uninstitutionalised-

*threshold¹⁰³/presublimating–desublimating-decisionality}–of-ontological-
 performance⁷²-<including-virtue-as-ontology> as of
 preconverging/dementing¹⁹–qualia-schema’ that carries the
 psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring explaining the asceticism;¶ in other words, the full-
 picture of asceticism transvaluation implications can be garnered
 operantly with a preconverging/dementing¹⁹–qualia-schema projection of
 ‘reasoning out’ the relative-ontological-incompleteness⁸⁹
⁵⁶meaningfulness-and-teleology¹⁰⁰ in terms–as-of-axiomatic-construct of
 the relative-ontological-completeness⁸⁸ postconverging/dialectical-
 thinking⁷⁰–qualia-schema ⁵⁶meaningfulness-and-teleology¹⁰⁰ in exposing
 the former’s nondescript/ignorable–void⁹⁰ as of its
 preconverging/dementing¹⁹–qualia-schema;¶ and in the bigger scheme of
 things asceticism implied transvaluation speaks to the fact that ‘notions of
 values in relative-ontological-incompleteness⁸⁹ destructuring-threshold-
 {uninstitutionalised-threshold¹⁰³/presublimating–desublimating-
 decisionality}–of-ontological-performance⁷²-<including-virtue-as-
 ontology> are of teleologically-decadent–as-in-dimensionality-of-
 desublimating-lack-of⁵—<amplituding/formative>supererogatory–de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
 equalisation> ontological-performance⁷²-<including-virtue-as-ontology>
 as of vices-and-impediment’ and ‘notions of values aspiring-for-and-in
 relative-ontological-completeness⁸⁸ constructiveness-of-ontological-*

*performance*⁷²-<including-virtue-as-ontology> are of
emancipatory/teleologically-elevated ontological-performance⁷²-
 <including-virtue-as-ontology>', for instance in the sense that while
 there is nothing inherently wrong with achievement motives across all
 registry-worldviews/dimensions conventional constructs as of human
 finite aspirations whether socially, professionally, family-wise, hedonic,
 etc., their implications as of the destructuring-threshold-
 (uninstitutionalised-threshold¹⁰³/presublimating-desublimating-
 decisionality)-of-ontological-performance⁷²-<including-virtue-as-
 ontology> in relative-ontological-incompleteness⁸⁹ is bound to
 teleologically-decadent-as-in-dimensionality-of-desublimating-lack-
 of⁵—<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation> vices-and-impediments¹⁰⁶ and likewise regarding the same
 context their overlooking/foregoing/dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-
 distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-
 overcoming- 'notionally-collateralising-beholdening-protohumanity'-to-
 'attain-sublimating-humanity'-as-to-existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression to supersede
 human temporality⁹⁹/shortness <amplituding/formative>⁸wooden-
 language- (imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-

*teleology*¹⁰⁰-as-of- 'nondescript/ignorable-void'⁵⁰ '-with-regards-to-
prospective-apriorising-implications>)) as of transvaluation for
*prospective relative-ontological-completeness*⁵⁸ *constructiveness-of-*
*ontological-performance*⁷²-<including-virtue-as-ontology> brings about
prospective emancipatory/teleologically-elevated ontological-
*performance*⁷²-<including-virtue-as-ontology>, pointing out that all
 values are as ontologically-pertinent as of the prospective relative-
 ontological-completeness⁵⁸ transvaluation implications as to the fact that
 for instance 'supposed friendship/family/social/professional values'
 leading to involvement in say a genocide (as of the insight exposed from
 such an extreme/stark example undermining human predisposition for 'a
 nihilistic <amplifying/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- 'nondescript/ignorable-void'⁵⁰ '-
 with-regards-to-prospective-apriorising-implications>)) are effectively
 associated with vices-and-impediments¹⁰⁶ as to existential-extrication-as-
 of-existential-unthought, and thus pointing out that there are no true
 values without the prior conception of their transvaluation as of 'relative-
 ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective—ontological-normalcy/postconvergence> } as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-

*rede-mentating/restructuring/reparadigming-psychologism*⁹⁰;¶ the
effective manifest 'asceticism-as-of-parrhesiastic-askesis-or-acumen
transvaluation development' (as enabling the superseding of human prior
<amplituding/formative-epistemicity>totalising~self-referencing-
*syncretising/circularity/interiorising/akrasiatic-drag*⁹³) can be
*contemplated as of*⁸⁴*reference-of-thought-level induced*¹⁰⁴*universalising-*
idealisation transvaluation as reflected with 'Socrates principled ascetic
stances associated with his maieutic eliciting of a basic sense of
¹⁰⁴universalising-idealisation in his interlocutors even when bordering on
the incongruous during his condemnation while upholding the
*ontological-pertinence of the incongruous*¹⁰⁴*universalising-idealisation*
over sophistic/pedantic apparently congruous non-universalising'
developing into 'Plato's perpetuating of the philosophical tradition with
his Academy with a further phronesis/practicality emphasis in striving, as
of the deferential-formalisation-transference implications underlying all
true knowledge-constructs (as of the underlying Socrates maieutic
exercise 'inconclusiveness insight' which is rather more critical in
*eliciting/instigating a sense of knowledge-reification*⁹⁷ *and so-reflecting*
*the reality that the ordinariness as <amplituding/formative>*⁸*wooden-*
language-(imbued—averaging-of-thought-<as-to-
*leveling/ressentiment/closed-construct-of-*⁵⁶*meaningfulness-and-*
*teleology*¹⁰⁰*-as-of- 'nondescript/ignorable-void'*¹⁰*-with-regards-to-*
prospective-apriorising-implications>} framework lacks the requisite
*dispensing-with-immediacy-for-relative-ontological-completeness*⁸⁸*-by-*

*reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—
 existentialism-form-factor,-in-overcoming- ‘notionally-collateralising-
 beholdening-protohumanity’-to- ‘attain-sublimating-humanity’-as-to-
 existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression to supersede human temporality⁹⁹/shortness
 <amplitudinal/formative>⁸wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- ‘nondescript/ignorable-void⁵⁰’-
 with-regards-to-prospective-apriorising-implications>)) for profound
 knowledge-reification⁸⁷ as of human limited-mentation-capacity
 commitment induced disinterest/indifference/apathy and thus ‘veridical
 knowledge-reification⁸⁷ is de-mentated/structured/paradigmed out-of-
 profoundly-developedinterest/concern/care-induced-institutionalising as
 of deferential-formalisation-transference for its requisite appropriate
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension²⁶’), to influence Dionysus I of
 Syracuse along the philosopher-king de-
 mentating/structuring/paradigming’ and ‘Aristotle’s expansive approach
 to philosophical and knowledge inquiry along the ¹⁰⁴universalising-
 idealisation de-mentating/structuring/paradigming, setting up the Lyceum
 together with the tutoring of Alexander the Great’ along the same lines of
 reasoning as Plato, as well as latter post-Socratic philosophical
 perpetuation like the Stoics, Cynics, etc. and their institutional influence
 on Greek and Roman leadership and society;¶ this same asceticism ideal*

can be recounted with budding-positivists as of Galileo, Copernicus, Descartes, etc. ascetic stances even against the condemnation of their then present-day medieval establishment creating the possibility for later enlightenment scientific and social emancipatory thought (highlighting the incontrovertible necessity for asceticism as of its broader meaning as to human originariness-parrhesia,—as—spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation to overcome the ~~<amplifying~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of any prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation mere complexification, as so-implied with any given registry-worldview/dimension possibilities for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity)

attitude/mental-disposition/care—and—episteme⁵ attitude/mental-disposition/care—and—episteme construed as of ¹⁴de-mentation- (~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) imbued psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring reconstrual (as to ‘human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’), so-implied as of contrastive ‘postconverging-or-dialectical-thinking²⁰-as-of-assertion’ attitude/mental-disposition/care—and—episteme

over ‘preconverging-or-dementing¹⁹-as-of-deassertion’ attitude/mental-
disposition/care-and-episteme, in
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment,-for-aposteriorising/logicising/deriving/intelligising/measuring–
⁵⁶meaningfulness-and-teleology¹⁰⁰

beyond-the- beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-
consciousness- extrication-as-of-existential-unthought> implies ‘conscious’ and/or
awareness- ‘unconscious’ as of threshold-of-
teleology¹⁰⁰-<in- nonconviction/madeupness/bottomlining-as-to-shallow-
existential- supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism
extrication-as-of- at the uninstitutionalised-threshold¹⁰³ of a registry-worldview/dimension
existential- whether with regards to retrospective or prospective transcendental
unthought>⁶ implications

blurriness⁷ blurriness speaks to ‘lack of intellectual lucidity/clarity with respect to
supposed knowledge articulation as of existential-reality’ wherein a given
human-subpotency registry-worldview/dimension
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ so-construed as of reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation is rather wrongly
construed in ⁸⁰presencing—absolutising-identitive-constitutedness¹³ as
superseding ecstatic-existence/intrinsic-reality at its prospective
destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–

desublimating-decisionality}~of-ontological-performance⁷²-<including-virtue-as-ontology> and so as of a lack of insight about
⁴⁵<amplitudinal/formative-epistemicity>causality~as-to-projective-
totalitative-implications,-for-explicating-ontological-contiguity⁵⁷ as of
'relative-ontological-incompleteness⁸⁹/relative-ontological-
completeness⁸⁸-(sublimating~referencing/registering/decisioning,-as-
self-becoming/self-conflatedness¹²/formative-supererogating-
<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence>} as to human-and-social-
expectations/anticipations—metaphoricity⁵⁷—as-rede-
mentating/restructuring/reparadigming-psychologism'⁹⁰, and blurriness
is reflected aporetically with such conundrums as existence-in-existence,
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-'immanent-ontological-contiguity⁶⁷'>, is-ought
problem, and logical issues of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity³⁹;¶ blurriness thus
fundamentally speaks of a 'closed-minded unilateral-conceptualisation-
of-knowledge' wherein the human Self is wrongly construed as of a
⁸⁰presencing—absolutising-identitive-constitutedness¹³ reference for the
conception of knowledge rather than reflecting ontological-veracity with
an 'open-minded bilateral-conceptualisation-of-knowledge' wherein the
human Self itself has to prospectively be developed/constructed-out-of-its-

prior-shiftiness-of-the-Self⁶² in 'epistemic-conflatedness¹² construed as epistemic-ricochetting/transepistemicity construct' (so-construed as projective-insights) to then be able to register the entailing implications of prospective knowledge (so-construed as predicative insights), in the sense that for instance without implying the need for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of prospective positivism construction-of-the-Self/self-consciousness a non-positivism mindset as animistic or as medieval in its non-positivism 'closed-minded unilateral-conceptualisation-of-knowledge' (thus lacking the positivistic projective-insights as of apriorising/axiomatising/referencing-psychologism) will only end up 'complexifying the mechanical outcome of positivism⁵⁶ meaningfulness-and-teleology¹⁰⁰ on the basis of its non-positivism as animism or as medievalism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as implied in an animistic God of plane type of articulation and this applies likewise with our positivism-procrypticism with respect to prospective deprocrypticism, as this is exactly what explains the disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁷'> of all registry-worldviews/dimensions as to the fact that successive registry-worldviews/dimensions involve successive renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of relative-ontological-completeness⁶⁸ in reflection of human limited-mentation-capacity-deepening⁵³ grasp of existence-

*potency*³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression at their destructuring-threshold-(uninstitutionalised-
 threshold¹⁰³/presublimating~desublimating-decisionality}~of-ontological-
 performance⁷²-<including-virtue-as-ontology>;¶ blurriness at the
 destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating~
 desublimating-decisionality}~of-ontological-performance⁷²-<including-
 virtue-as-ontology> is what brings up the is-ought problem (which had
 hitherto traditionally been wrongly framed rather in ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ terms as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁹, because going by
 ecstatic-existence as it reflects human ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> becoming
 in existential-contextualising-contiguity³⁹, human ‘ontological/knowledge
 uncertainty’ inherently implies human sovereign choices and options are
 then necessarily of ‘ought indeterminacy’ as of prior relative-ontological-
 incompleteness⁸⁹ but prospective relative-ontological-completeness⁸⁸ with
 respect to prospective knowledge implications provides the
 ‘ontological/knowledge certainty’ to turn such prior ‘ought
 indeterminacy’ into ‘is determinacy’ whether this prospective ‘is
 determinacy’ transformation carries with it the given prospective
 knowledge acceptance, rejection or any other qualified attribution
 associated with the prior ‘ought indeterminacy’) given that the prior

registry-worldview/dimension *reproducibility—*
mathesis/motif/throwness-disposition,—as—reproducibility-of—
aestheticisation *specific* *elaboration-as-mere—*
extrapolating/constituting/abstracting/deducing/infering-of-elucidation—
*outside-existential-contextualising-contiguity*³⁹ *reaches its ‘is*
determinacy’ limits of analysis from whence its ‘ought indeterminacy’
arises at its destructuring-threshold-(uninstitutionalised-
*threshold*¹⁰³*/presublimating—desublimating-decisionality)-of-ontological-*
*performance*⁷²*-<including-virtue-as-ontology>, speaking of an issue of*
*relative-ontological-incompleteness*³⁹ *that is only resolvable by the very*
*fact that prospective relative-ontological-completeness*³⁸ *changes the*
prior ‘ought indeterminacy’ as of prior
normativities/conventions/practices into the prospective registry-
worldview/dimension ontologically-veridical ‘is determinacy’ as reflected
in renewed normativities/conventions/practices as to prospective
institutionalisation, and in this regard we can appreciate how medieval-
*scholasticism non-positivism*⁸⁴*reference-of-thought-level pedantic*
dogmatism ‘ought indeterminacy’ emphasis gave way to the
positivism/rational-empiricism scientific cause-and-effect ‘is
determinacy’ emphasis or how ancient sophists non-universalising ‘ought
*indeterminacy’ gave way to the*¹⁰⁴*universalising-idealisation ‘is*
determinacy’ of Socratic philosophers or how notions like cannibalism,
various practices of slavery and serfdom, etc. in human history as of
‘ought indeterminacy’ of their practices in relative-ontological-

incompleteness⁸⁹ gave way to the present 'is determinacy' of their rejection as of relative-ontological-completeness⁸⁸ on the basis of human-subjectemancipatory-relativism-driven-recomposuring-constructivism-towardssingularisation⁹³;¶ blurriness as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanentontological-contiguity⁶⁷'> highlights that the destructuring-threshold- {uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality}~of-ontological-performance⁷²-<including-virtue-as-ontology> of all registry-worldviews/dimensions are deadend of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ¹⁰⁴universalising-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 '44foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity⁶⁷'),-as-operative-notional~deprocrypticism as of construction-of-the-Self', as involving the respectively implied base-institutionalisation, ¹⁰⁴universalisation, positivism/rational-empiricism and prospectively

notional~deprocrypticism ('relative-ontological-completeness⁸⁸—
apriorising/axiomatising/referencing-psychologism
enculturated/constructed *social-pragmatics-framing-of—predicative-*
effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶)')
⁴⁴*foregrounding—entailment-(postconverging—narrowing-*
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-
contiguity⁶⁷'),—as-operative-notional~deprocrypticism,¶ blurriness is
ultimately associated with lack of dispensing-with-immediacy-for-
relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-
distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-
overcoming- 'notionally-collateralising-beholdening-protohumanity'-to-
'attain-sublimating-humanity'-as-to-existence-potency³⁸~sublimating—
nascence,-disclosed-from-prospective-epistemic-digression to supersede
human temporality⁹⁹/shortness <amplituding/formative>⁸wooden-
language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-
teleology¹⁰⁰-as-of- 'nondescript/ignorable-void'¹⁰-with-regards-to-
prospective-apriorising-implications>)) with regards to human
existential-extrication-as-of-existential-unthought in the perception and
relation to the human existential narrative, with contrastive
conceptualisation as of 'an asceticism⁴ for opened-construct-of-
⁵⁶*meaningfulness-and-teleology¹⁰⁰ that is reflexive of overall Being-*
development/ontological-framework-expansion—as-to-depth-of-

ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰ implications' (as to the possibility of prospective
 originariness-parrhesia,—as-spontaneity-of-aestheticisation) and 'a
 nihilistic <amplituding/formative>⁸wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- 'nondescript/ignorable-void'¹⁰-
 with-regards-to-prospective-apriorising-implications> } that is rather
 reflexive of constraining secondnature institutionalisation positive-
 opportunism⁷⁶ implications' (as to a mechanical/mere-form disposition
 for reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation that do-not/poorly-appreciate
 dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation>);¶ and finally blurriness is associated with
 sophistic/pedantic induced equivalence of teleologically-elevated
 knowledge-reifying ⁵⁶meaningfulness-and-teleology¹⁰⁰ (as to
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
 unenframed-conceptualisation) and teleologically-degraded
 <amplituding/formative>⁸wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- 'nondescript/ignorablevoid'-
 with-regards-to-prospective-apriorising-implications> }

⁵⁶meaningfulness-and-teleology¹⁰⁰ (as to ⁵¹incrementalism-in-relative-
ontological-incompleteness⁸⁹—enframed-conceptualisation) as of social-
stake-contention-or-confliction perverted inclination;¶ unblurriness as
construed from the ontologically-veridical perspective of ontological-
normalcy/postconvergence (in reflection of ⁴⁵<amplituding/formative—
epistemicity>causality~as-to-projective-totalitative-implications,-for-
explicating-ontological-contiguity⁶⁷ of relative-ontological-
incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
{sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹²/formative—supererogating-<projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective—ontological-normalcy/postconvergence> }),
highlights that there is a ‘human capacity of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment (so-construed as dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation>) intimately associated with its prospective
⁵⁶meaningfulness-and-teleology¹⁰⁰/knowledge as to institutional-
cumulation/institutional-recomposure- {as-to-⁴⁶historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected- ‘epistemicity-relativism’>} so-
implied in the ontological-contiguity⁶⁷—of-the-human-

institutionalisation-process⁶⁸, as of an underlying human epistemic-
ricochetting/transepistemicity ⁴⁴*foregrounding—entailment-*
(postconverging—narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in
reflecting *'immanent-ontological-contiguity⁶⁷'*),—as-operative-
notional~deprocrypticism (that speaks more of human limited-mentation-
capacity-deepening⁵³ in its becoming ⁴⁶*historiality/ontological-*
eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism'>) wherein
⁴⁴*foregrounding—entailment-(postconverging—narrowing-*
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁷ in reflecting *'immanent-ontological-*
contiguity⁶⁷'),—as-operative-notional~deprocrypticism is more than just a
 question of arbitrary unification but rather is 'a de-
 mentative/structural/paradigmatic confiscation/selectiveness of the
 possibility of prospective relative-ontological-completeness⁸⁸ ontological-
 veracity of ⁵⁶*meaningfulness-and-teleology¹⁰⁰* that is reflexive of ecstatic-
 existence', and ⁴⁴*foregrounding—entailment-(postconverging—narrowing-*
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁷ in reflecting *'immanent-ontological-*
contiguity⁶⁷'),—as-operative-notional~deprocrypticism effectively implies
 that at ⁸⁴*reference-of-thought-level* *'intellectual-entitlement to*
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-'immanent-ontological-contiguity⁶⁷'> possibilities as

from * *recurrent-utter-uninstitutionalisation's*
~~*supererogatory*~~—*acuity/perspicacity/astuteness/edginess/incisiveness—of-*
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment' is invalid and rather of ⁴⁴*foregrounding—entailment-*
(postconverging—narrowing-down~sublimation as to existence—as-
*sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁷ *in*
reflecting 'immanent-ontological-contiguity⁶⁷'),—*as-operative-*
notional~deprocrypticism (as of ontological-normalcy/postconvergence
prospective aporeticism-overcoming/unovercoming implications) of
rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism (excludes all other supposed ⁵⁶*meaningfulness-and-*
*teleology*¹⁰⁰*/knowledge 'based on prior nonrules—*
apriorising/axiomatising/referencing—psychologism') *inducing*
prospective 'base-institutionalisation ⁴⁴*foregrounding—entailment-*
(postconverging—narrowing-down~sublimation as to existence—as-
*sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁷ *in*
reflecting 'immanent-ontological-contiguity⁶⁷'),—*as-operative-*
notional~deprocrypticism', likewise ⁴⁴*foregrounding—entailment-*
(postconverging—narrowing-down~sublimation as to existence—as-
*sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁷ *in*
reflecting 'immanent-ontological-contiguity⁶⁷'),—*as-operative-*
notional~deprocrypticism as from **base-institutionalisation—*
uninstitutionalisation (as of ontological-normalcy/postconvergence
prospective aporeticism-overcoming/unovercoming implications) to

¹⁰⁴universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism (excludes all other
supposed ⁵⁶meaningfulness-and-teleology¹⁰⁰/knowledge ‘based on prior
rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’) to then induce prospective ‘¹⁰⁴universalisation
⁴⁴foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-
contiguity⁶⁷’),—as-operative-notional~deprocrypticism’, likewise
⁴⁴foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-
contiguity⁶⁷’),—as-operative-notional~deprocrypticism as from
*¹⁰⁴universalisation—non-positivism/medievalism (as of ontological-
normalcy/postconvergence prospective aporeticism-
overcoming/unovercoming implications) to positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism (excludes all other
supposed ⁵⁶meaningfulness-and-teleology¹⁰⁰/knowledge ‘based on prior
¹⁰⁴universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism’) to then induce
prospective ‘positivism/rational-empiricism ⁴⁴foregrounding—entailment-
(postconverging—narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in

reflecting 'immanent-ontological-contiguity⁶⁷'),—as-operative-notional~deprocrypticism', and likewise ⁴⁴foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in
 reflecting 'immanent-ontological-contiguity⁶⁷'),—as-operative-notional~deprocrypticism as from *positivism~procrypticism (as of
 ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) to notional~deprocrypticism as
 preempting—disjointedness-as-of-³⁴reference-of-thought,-as-to-
⁹¹<~~amplifying~~/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism (excludes all other
 supposed ⁵⁶meaningfulness-and-teleology¹⁰⁰/knowledge 'based on prior
 positivising/rational-empiricismbased-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism') to then induce prospective 'notional~deprocrypticism
⁴⁴foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-
 contiguity⁶⁷'),—as-operative-notional~deprocrypticism', and in all such
 cases the idea is ever always to move from a

~~<amplituding/formative>~~⁸wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- 'nondescript/ignorable—void'⁵⁰—
 with-regards-to-prospective-apriorising-implications> } to an opened-
 construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ reflexive of ecstatic-
 existence in postconverging—narrowing-down~sublimation as from 'non-
 rules, rulemaking-over-non-rules, ¹⁰⁴universalisation-directed-
 rulemaking-over-non-rules, positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules, and preempting—
 disjointedness-as-of-⁸⁴reference-of-thought,-as-to-
 '31<amplituding/formative—epistemicity>growth-or-
 conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness'—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules
⁴⁴foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-
 contiguity⁶⁷'),—as-operative-notional~deprocrypticism' while superseding
 any ⁸⁰presencing—absolutising-identitive-constitutedness¹³ (failing to
 imply this ontological-normalcy/postconvergence in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as from 'non-
 rules, rulemaking-overnon-rules, ¹⁰⁴universalisation-directed-rulemaking-

over-non-rules, positivising/rational-empiricism-based-universalisation-
 directed-rulemaking-over-non-rules, and preempting—disjointedness-as-
 of-⁸⁴reference-of-thought,-as-to-³¹<amplitudinal/formative—
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules
⁴⁴foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-
 contiguity⁶⁷’),—as-operative-notional~deprocrypticism’) which by its very
 token elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁹ rather wrongly supersedes
 ecstatic-existence as of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-
 overcoming/unovercoming’>, with ⁴⁴foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in
 reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-
 notional~deprocrypticism ‘de-mentative/structural/paradigmatic
 confiscation/selectiveness of the possibility of the ontological-veracity of

⁵⁶meaningfulness-and-teleology¹⁰⁰’ implying for instance that there can be
 no conception/theory/idea of positivism/rational-empiricism devolving
⁵⁶meaningfulness-and-teleology¹⁰⁰ that is not rational-empirical like
 mentioning say magical or supernatural causes and effects, and likewise
 prospectively with notional~deprocrypticism any conception/theory/idea
 in disjointedness that fails to reflect ‘existential-contextualising-
 contiguity³⁹ as of parrhesiastic and reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation organic coherence and as ultimately reflecting all human
 knowledge as to overall reifying-and-empowering-reflexivity-of-ecstatic-
 existence-as-panintelligibility⁷⁴—<imbued-and-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—
 human-subpotency—epistemic-perspective-of-projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
 referencing~conceptualisation>’, furthermore with regards specifically
 to say the ‘positivism/rational-empiricism ⁸⁴reference-of-thought-
⁸⁵devolving level of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ we can factor in
 that any ‘supposedly deepening/profound’ conception/theory/idea say
 about biological hereditary is rather inconceivable as a phenomenality
 that fails ⁴⁴foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-
 of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-
 contiguity⁶⁷’),—as-operative-notional~deprocrypticism (as of ontological-
 normalcy/postconvergence prospective aporeticism-

overcoming/unovercoming implications) rather to a specific-and-coherent conceptualisation of gene regulation and so except it can demonstrate a further ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism (epistemic-ricochettingly/transepistemically as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) that implies the ‘totalising-entailing complementing-and/or-superseding-and/or-subsuming of gene regulation’ and the life scientist will hardly take seriously any such conceptualisation of biological hereditary that fails to fulfil the above conditions on mere ‘pedantic grounds of intellectual-entitlement to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷>’ and so as of the life sciences need for existential-reality constraining ‘⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as so-reflected consistently in gene regulation ‘as of ⁴⁴foregrounding—entailment-(postconverging—narrowing-

*down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-
contiguity⁶⁷’),—as-operative-notional~deprocrypticism de-
mentative/structural/paradigmatic confiscation/selectiveness of the
possibility of the ontological-veracity of biological hereditary
⁵⁶meaningfulness-and-teleology¹⁰⁰’;¶ (the overall implications of
unblurriness reflected as from ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-
(postconverging—narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in
reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-
notional~deprocrypticism in elucidating ontological-contiguity⁶⁷ -<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective>’ is in highlighting that ecstatic-
existence as of existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁷ -<as-to-perspective-ontological-
normalcy/postconvergence-implied- ‘prospective-aporeticism-
overcoming/unovercoming’> is of the inherent ‘<amplituding/formative–
epistemicity>causality~as-to-projectivetotalitative–implications,-for-
explicating-ontological-contiguity⁶⁷ epistemic-
ricochetting/transepistemicity primacy and on this basis is
alldefining/deterministic in the construing of knowledge-reification⁸⁷ as of*

existential-contextualising-contiguity³⁹ in conflatedness¹²', and so as ecstatic-existence is what can 'validate-and-falsify the ontological-veracity of any supposed ontological-primemovers-totalitative-framework'⁷³' and as it overrides any human secondary epistemic inclination that may wrongly be of ⁸⁰presencing—absolutising-identitive-constitutedness¹³, with the inherent becoming of ecstatic-existence rather reflected in ontologically-veridical 'knowledge-reification'⁸⁷—gesturing/process entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸ epistemic-ricochetting/transepistemicity implications of aetiologisation/ontological-escalation' and in so doing 'abstractively-andsystematically justifying the socially imbued intellectual deferential-formalisation-transference' as to the fact that the knowledge-reification⁸⁷ is not of 'mere imprimatur totalisingly-disentailing—discretion/whim-of-thought that fails to justify abstractively-and-systematically any such entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸ epistemic-ricochetting/transepistemicity implications of aetiologisation/ontological-escalation', and thus 'superseding-and-resolving the epistemic aporeticism of prospective knowledge-reification⁸⁷' with regards to 'determining intrinsic-reality/ontological-veracity' as the latter is ever always caught up, given human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnatureddness—temporal-to-intemporal-dispositions-<so-

*construed-as-from-perspective-ontological-
 normalcy/postconvergence> ’-existentialism-form-factor, in human
 ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—
 as-so-being-as-of-existential-reality between
 ‘intemporalising/ontologising ontological-good-faith/authenticity⁶⁹~de-
 mentating/structuring/paradigming-<seeding/incipient—profound⁷⁰-
 supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-
 thinking⁷⁰-qualia-schema> and ‘temporalising ontological-bad-
 faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-
 <seeding/incipient—shallow⁶⁵-supererogation⁹⁷,-as-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>’, beyond-the-
 consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-
 existential-unthought>)*

⁸categorical- *categorical-imperatives/axioms/registry-teleology¹⁰⁰ (as to the epistemic-*
 imperatives/axiom *totalising¹² operannce of human ⁵⁶meaningfulness-and-teleology¹⁰⁰*
 s/registry- *underlying*
 teleology¹⁰⁰ *apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-*
ment,-so-construed-as-categorical-imperatives/axioms/registry-
teleology¹⁰⁰) underlies human conceptivity/epistemic-reflexivity in
existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility⁷⁴-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—
human-subpotency—epistemic-perspective-of-projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> (so-reflected as to 'human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰'), with the implication that human limited-mentation-capacity undermines the existential ontological-performance⁷²-<including-virtue-as-ontology> of human categorical-imperatives/axioms/registry-teleology¹⁰⁰ so-reflected as to successive human registry-worldviews/dimensions uninstitutionalised-threshold¹⁰³-circularity/subtransversality~of-motif-and-apriorising/axiomatising/referencing rather superseded with human limited-mentation-capacity-deepening⁵³ and the further epistemic consequence (from ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection) that human limited-mentation-capacity implies human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is ever always caught up between any given registry-worldview's/dimension's institutionalisation-threshold-supratransversality~of-motif-and-apriorising/axiomatising/referencing in postconverging/dialectical-thinking³⁰-qualia-schema/psychologism and its prospective uninstitutionalised-threshold¹⁰³-circularity/subtransversality~of-motif-and-apriorising/axiomatising/referencing in preconverging/dementing¹⁹-qualia-schema/psychologism (with the latter marked by the registry-

worldview's/dimension's '<amplituding/formative>wooden-language-
 (imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸⁴reference-of-thought—categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) as reflecting the '<amplituding/formative>wooden-
 language- (imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of- 'nondescript/ignorable-void'¹⁰ '-with-regards-to-
 prospective-apriorising-implications>))

circularity/recurren with regards to the-very-same-<amplituding/formative—
 ce/repetition/repeat epistemicity>totalising~purview-of-construal-as-immanent-
 ability⁹ existence/intrinsic-reality/ontological-veridicality
 circularity/recurrence/repetition/repeatability-as-reflected-from-
 conflation -perspective,-in-de-mentative/structural/paradigmatic-registry-
 worldview- 'terms—as-of-axiomatic-construct' - {of- 'perversion-and-
 derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>,-as-to-uninstitutionalised-threshold¹⁰³-
 circularity/subtransversality~of-motif-and-
 apriorising/axiomatising/referencing'-and- 'corresponding-ontological-
 reconstituting—as-to-perspective-ontological-normalcy/postconvergence-
 induced-conflatedness¹²-of-veridical-⁸⁴reference-of-thought-as-
 prospective-institutionalisation/supratransversality~of-motif-and-
 apriorising/axiomatising/referencing' }

¹⁰compulsing— *compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-*
nonconviction/mad shallow-supererogation⁹⁷-<as-existential-decontextualised-
eupness/bottomlini transposition,-falsely-projected-apriorising/axiomatising/referencing—in-
ng-as-to-threshold- caricaturing-hollow-staging-and-performance>
of-shallow-
supererogation⁹⁷

¹¹conjoining- *conjoining-looping-set-of-narratives- {construed-as-of-slanted-cohering-*
looping-set-of- ‘unsoundness-or-ontological-bad-faith/inauthenticity⁵⁴-of-⁸⁴reference-of-
narratives thought’-of-the-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁷>,-and-thus-invalidating-any-wrongly-implied-
logical-processing-engaging}

conflatedness¹² or *conflatedness or effecting-wholeness-as-of-profoundness-and-*
conflation *completeness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰;¶ so-implied by*
‘<amplituding/formative—
epistemicity>totalising/circumscribing/delineating epistemic conflating of
motif—and—apriorising/axiomatising/referencing—conceptualisation with-
and-as-to-the-precedence-of existence-potency³⁸~sublimating-nascence,-
disclosed-from-prospective-epistemic-digression in-existential-
contextualising-contiguity³⁹’, as of singularisation⁹³/epistemic-
immanence/veridical-epistemic-determinism in reflecting the ecstatic
singularity of existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-

of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as it is effectively underscored by difference-conflatedness-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism⁷¹;¶ conflatedness is de-mentatively/structurally/paradigmatically validated by the underlying reality of human limited-mentation-capacity (speaking of human epistemic-abnormalcy/preconvergence³⁰ to the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of any given moment) thus in a state of prospective relative-ontological-incompleteness⁸⁹ in need for prospective human limited-mentation-capacity-deepening⁵³ to achieve relative-ontological-completeness⁸⁸, and so as of the-very-same-~~<amplituding~~/formative–epistemicity>totalising~purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality;¶ and by that token as conflatedness aspires for relative epistemic-normalcy it becomes reflective of the ‘ontological-normalcy/postconvergence of existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as this effectively prompts the homely ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ apriorising/axiomatising/referencing—re-originariness/re-origination as of ⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰, marked by the successive transepistemicity/epistemically-conflatedness of registry-

*worldviews/dimensions in relative-ontological-completeness⁸⁸ giving
warranty to conflatedness epistemic-veracity as to human ontological-
performance⁷²-<including-virtue-as-ontology> with regards to human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-
normalcy/postconvergence>'–existentialism-form-factor*

constitutedness¹³ *constitutedness or effecting-parsimony-as-of-shoddiness-and-
incompleteness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰, so-implied by
'atomising epistemic constituting of motif-and-
apriorising/axiomatising/referencing—conceptualisation as to falsely
imply their existence-in-existence (since existential-contextualising-
contiguity³⁹-is thus-inherently-not-construed-as-to-its
<~~amplituding~~/formative–epistemicity>totalisingly~preceding-and-
redefining') as of dissingularisation²⁸/epistemic-nonimmanence/flawed-
epistemic-determinism by such misconception in
<~~amplituding~~/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ and logocentrism,
failing to reflect the ecstatic singularity of existence—as-the-absolute-a-
priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-
normalcy/postconvergence-implied- 'prospective-aporeticism-
overcoming/unovercoming'> as constitutedness is rather falsely*

*underscored by identitive-constitutedness-as-‘epistemic-
totality’³⁶ ‘dereification’³⁷-in-dissingularisation³⁸-as-flawed-epistemic-
determinism⁴⁹;¶ constitutedness is de-
mentatively/structurally/paradigmatically flawed given the underlying
reality of human limited-mentation-capacity at any given moment
(speaking of human epistemic-abnormalcy/preconvergence³⁰ with respect
to the human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of that given moment) such
that constitutedness poorly construes of ‘relative-ontological-
incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
(¶sublimating~referencing/registering/decisioning,–as-self-becoming/self-
conflatedness¹²/formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> } as
to human-and-social–expectations/anticipations—metaphoricity⁵⁷–as-
rede-mentating/restructuring/reparadigming–psychologism’⁹⁰ (beyond-
the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-
of-existential-unthought>⁶) as it is in an underlying state of homelessness
(as failing to grasp that homeliness as to the possibility of attaining
originariness/origination-<so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence> can only arise as human-subpotency pursues-and-achieves
relative epistemic-normalcy as of prospective human limited-mentation-
capacity-deepening⁵³ to achieve relative-ontological-completeness⁸⁸ so-*

reflected as ⁶¹nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~) since the state of human limited-mentation-capacity implies that 'human understanding has-ever-and-is-ever-always about attaining apriorising/axiomatising/referencing—re-originariness/re-origination conception of the-very-same-~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality as it strives to reflect as from relative epistemic-normalcy the 'ontological-normalcy/postconvergence of existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, but then the constitutedness epistemic stance in perspective epistemic-abnormalcy/preconvergence³⁰ by wrongly implying its prior attainment of epistemic-normalcy from the state of human limited-mentation-capacity is in effect wrongly projecting flawed absolutising/⁸⁰presencing—absolutising-identitive-constitutedness thus veering-off from originariness/origination-~~<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>~~ as of the absolute a priori that is existence as to the-very-same-~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality and as so-validated with epistemic-causality as of ontological-primemovers-totalitative-framework⁷³

¹⁴de-mentation- de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-
(supererogatory~o~~ de-mentation—stranding-or-attributive-dialectics),-as-to- 'prior-

ntological—de- *preconverging/dementing*¹⁹—qualia-schema’-and- ‘prospective-
 mentation-or- *postconverging/dialectical-thinking*²⁰—qualia-schema’-(rescheduling-of-
 dialectical—de- *placeholder-setup/mental-devising-*
 mentation— *representation/mentation/consciousness-awareness-teleology*¹⁰⁰) as to
 stranding-or- *human- ‘limited-mentation-capacity-deepening*⁵³’-construal-of-
 attributive- *‘superseding—oneness-of-ontology’-in-successiveregistry-*
 dialectics) *worldviews/dimensions-uninstitutionalised-threshold*¹⁰³-superseding-or-
suprastructuring), and as in association with de-
mentative/structural/paradigmatic, de-
mentatively/structurally/paradigmatically, de-
mentating/structuring/paradigming, de-mentate/structure/paradigm, de-
mentated/structured/paradigmed, rede-
mentating/restructuring/reparadigming, rede-
mentate/restructure/reparadigm, rede-
mentated/restructured/reparadigmed rather points to the veracity of a
*conflatedness*¹²-conception (and not a constitutedness¹³-conception) as to
perspective ontological-normalcy/postconvergence epistemic conception
in conceptualising de-mentative, de-mentatively, de-mentating, de-
mentate, de-mentated, rede-mentating, rede-mentate, rede-mentated so-
reflected counterintuitively as rather moving towards or recovering what
is ‘mentatively normal’ as towards/recovering ontological-
normalcy/postconvergence by human- ‘limited-mentation-capacity-
*deepening*⁵³’ as so-underlying ‘relative-ontological-
*incompleteness*⁸⁹/relative-ontological-completeness⁸⁸-

(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
 referencing,—in-perspective—ontological-normalcy/postconvergence>) as
 to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-
 rede-mentating/restructuring/reparadigming—psychologism⁹⁰;¶ as so-
 implied with respect to the de-mentation-(~~supererogatory~~—ontological—
 de-mentation-or-dialectical—de-mentation—stranding-or-attributive-
 dialectics) of human ⁸⁴reference-of-thought (as the ⁸⁴reference-of-thought
 is the ‘superseding-axiomatic-construct de-
 mentating/structuring/paradigming of all other devolving axiomatic-
 constructs’, and de-mentatively/structurally/paradigmatically underlies
 as of successive de-mentation-(~~supererogatory~~—ontological—de-
 mentation-or-dialectical—de-mentation—stranding-or-attributive-
 dialectics) of human ⁸⁴reference-of-thought the ontological-contiguity⁶⁷—
 of-the-human-institutionalisation-process⁶⁸) and ‘the operative de-
 mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-
 mentation—stranding-or-attributive-dialectics) of ⁸⁴reference-of-thought-
⁸⁵devolving’ (as of ⁸⁴reference-of-thought ‘implied level of
 <~~amplituding~~/formative>nondisjointing/nondisparate/notional-deprocry-
 p-ticism’ induced ⁴⁴foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,—eliciting-of-prospective-supererogation⁹⁷ in reflecting
 ‘immanent-ontological-contiguity⁶⁷’),—as-operative-

*notional~deprocrypticism*⁵⁶*meaningfulness-and-teleology*¹⁰⁰ as derivative
axiomatic-constructs from overcoming/superseding human-subpotency~
aporia/undecidability/dilemma/ought-
*indeterminacy/deficiency/limitation/constraint), and in both*⁸⁴*reference-*
*of-thought-and~*⁸⁴*reference-of-thought-*⁸⁵*devolving~*⁵⁶*meaningfulness-*
*and-teleology*¹⁰⁰ frames as of human limited-mentation-capacity-
*deepening*⁵³ grasp of ecstatic-existence as of existence—as-the-absolute-
a-priori-of-conceptualisation~and~existence—as-sublimating-
*withdrawal,-eliciting-of-prospective-supererogation*⁹⁷-<as-to-
perspective-ontological-normalcy/postconvergence-implied- 'prospective-
aporeticism-overcoming/unovercoming'>);¶ and as of human
aestheticisation~and~aestheticisation-towards-ontology in inducing 'both
⁵⁶*meaningfulness-and-teleology*¹⁰⁰ and its existentially incipient
*metaphoricity*⁵⁷ (as to apriorising/axiomatising/referencing~
psychologism of conceptualisation), de-mentation-
(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-
mentation—stranding-or-attributive-dialectics) is metaphoricitically-and-
meaningfully reflected as the human mental-aestheticisation—
architectonically-consigning~aestheticised-perceptibility-and-disposition
that *underlies*
'~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing as to postconverging/dialectical-
*thinking*⁹⁰*~qualia-schema—mental-aestheticisation-attribution and*
*preconverging/dementing*¹⁹*~qualia-schema—mental-aestheticisation-*

attribution and then their mutually-reinfusing-attributive-possibilities,-
 for- '~~<amplituding/formative-~~
 epistemicity>totalising~pseudoconflation/conflation -of-human-limited-
 mentation-capacity'-as-to-correspondingly-ensuing—desublimating-or-
 sublimating-mental-aestheticisation-representation (with regards to
 'varying magnitudes/scales—as-to-successively-profound-rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-
 institutionalising,-and-Being-ontologising/infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-
 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
 construed-as-from-perspective—ontological-
 normalcy/postconvergence>'—existentialism-form-factor')

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

deneuterising¹⁶ deneuterising-(disambiguation of intemporal-as-sound/postconverging-
 or-dialectical-thinking²⁰ and temporal-as-denaturing¹⁵/preconverging-or-
 dementing¹⁹, so-construed-as-binarity-of-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰-as-respectively-in-ontological-
 contiguity⁶⁷-and- 'notional-discontiguity/epistemic-discontiguity⁶³-
 <shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>',-as-of-the-
 very-same-<~~amplituding~~/formative—epistemicity>totalising~purview-of-

construal-as-immanent-existence/intrinsic-reality/ontological-veridicality); hence deneuterising—referentialism/deascriptivity-as-of-ontological-reconstituting—as-of-conflatedness¹²-différance/internal-dialectics/difference-deferral-of-⁸⁴reference-of-thought-⁸⁵devolving highlighting the dynamics of limited-mentation-capacity-deepening⁸³ inducing deneuterising of motif-and-apriorising/axiomatising/referencing over shallow limited-mentation-capacity relative ⁵⁸neuterising of motif-and-apriorising/axiomatising/referencing

¹⁷deprocrypticism— deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-or—preempting— thought,-as-to- ⁹¹<amplituding/formative—epistemicity>growth-or-disjointedness-as- conflatedness¹²/transvaluative-of-⁸⁴reference-of- rationalising/transepistemicity/anamnestic-residuality/spirit-thought drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and so as of conflation of the positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for upholding intemporal-preservation as to perspective ontological-normalcy/postconvergence over the ‘<amplituding/formative>⁸wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁸—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) of such positivism/rational-empiricism

*apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment', and across the successive registry-worldviews/dimensions as of
such upholding of intemporal-preservation as to perspective ontological-
normalcy/postconvergence as so-reflecting all the successive
transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity
instigation over their prospective uninstitutionalised-threshold¹⁰³ (that is,
as successive notional~deprocrysticism~or~notional~preempting—
disjointedness-as-of-³⁴reference-of-thought and so-construed
epistemically/notionally as dimensionality-of-sublimating²⁴—
<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation>), so-driven by ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
induced ⁵⁵maximalising-recomposuring-for-relative-ontological-
completeness³⁸—unenframed-conceptualisation 'reification⁸⁷ gesturing
for prospective knowledge' arising as from existential-contextualising-
contiguity³⁹ ⁴⁵<~~amplituding~~/formative—epistemicity>causality~as-to-
projective-totalitative—implications,-for-explicating-ontological-
contiguity⁶⁷ of prospective relative-ontological-completeness³⁸
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³)*

destructuring- *destructuring-transitoriness- (construed-as-of-*
transitoriness¹⁸ *dissingularisation⁹⁸/epistemic-nonimmanence/flawed-epistemic-*
determinism-induced-deratiocination-or-deratiocontiguity)

preconverging-or- *dementing-<as-of-preconverging-conceptivity/epistemic-reflexivity-(as-*
dementing¹⁹ *to-the- 'preconverging-stranding/attribution' -of-the-¹⁴de-mentation-*
(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics)), -induced-disposedness-
and-entailing, -of-ontologically-flawed 'teleology¹⁰⁰ of leveling-
down/equating' so-construed as from existence—as-sublimating-
withdrawal, -eliciting-of-prospective-supererogation⁹⁷ perspective of
notional~deprocrypticism>

postconverging-or- *dialectical-thinking-<as-of-postconverging-conceptivity/epistemic-*
dialectical-thinking *reflexivity-(as-to-the- 'postconverging-stranding/attribution' -of-the-¹⁴de-*
²⁰ *mentation- (~~supererogatory~~-ontological-de-mentation-or-dialectical-de-*
mentation—stranding-or-attributive-dialectics)), -induced-disposedness-
and-entailing, -of-ontologically-sound 'teleology¹⁰⁰ of
unleveling/disambiguating' so-construed as from existence—as-
sublimating-withdrawal, -eliciting-of-prospective-supererogation⁹⁷
perspective of notional~deprocrypticism>

difference- *difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-*
conflatedness¹²-as- *singularisation⁹³-as-veridical-epistemic-determinism, -as-of-epistemically-*
to-totalitative- *differentiatedontological-depth-of-reality-(as-of-the-differentiated-and-*
reification⁸⁷-in- *disambiguatedtrace-of-dynamic-temporal-to-intemporal-ontological-*

singularisation⁹³- *performance*⁷²-<including-virtue-as-ontology>-as-postconverging-or-
 as-veridical- *dialectical-thinking*³⁰-apriorising-psychologism-and-preconverging-or-
 epistemic- *dementing*¹⁹-apriorising-psychologism-respectively);¶ *difference-*
 determinism²¹ *conflatedness*¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-
veridical-epistemic-determinism is more fundamentally construed as from
ontological-normalcy/postconvergence epistemic-projection perspective
*as a reflection of dimensionality-of-sublimating*²⁴—
~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-
*growth-or-conflatedness*¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
*equalisation> underlying ‘the ontological-contiguity*⁶⁷*—of-the-human-*
*institutionalisation-process*⁶⁸ *as to human living-development—as-to-*
personality-development, institutional-development—as-to-social-
function-development and Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶*meaningfulness-and-teleology*¹⁰⁰*’, and speaks to the fact that human*
*limited-mentation-capacity-deepening*⁵³ *reflects an overall human*
existential ⁴⁴*foregrounding—entailment- (postconverging—narrowing-*
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
*of-prospective-supererogation*⁹⁷ *in reflecting ‘immanent-ontological-*
*contiguity*⁶⁷*’),—as-operative-notional~deprocrypticism wherein as to ‘the*
very same overall phenomenality/manifestation of existence—as-
*sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁷*’*
*human limited-mentation-capacity-deepening*⁵³ *variously attains differing*

*ontological-performance⁷²-<including-virtue-as-ontology> so-reflected
as the successive registry-worldviews/dimensions ⁸⁴reference-of-thought–
and–⁸⁴reference-of-thought-⁸⁵devolving–⁵⁶meaningfulness-and-teleology¹⁰⁰
implying that human ⁵⁶meaningfulness-and-teleology¹⁰⁰ can be construed
as ever always twofaceted as to the facet of achieved sublimation-over-
desublimation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as validated with
predicative-effectivity–sublimation-(as-to-underlying-ontological-
commitment⁵⁶) and on the other hand the facet of the existentially-
withdrawn-(as- ‘unaccounted-for’-leftover-or-residuality-or-spirit-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-so-construed-as-metaphoricity⁵⁷,-
informing-prospective-
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness,-so-
reflected-and-compensated-with-the-notion-of-dimensionality-of-
sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~-de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation>) which is just as decisive for prospective human limited-
mentation-capacity-deepening⁵³ in the sense that ‘human intelligibility
ever always projects of an underlying <~~amplituding~~/formative–
epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought
striving to grasp existence as it is signified-as-to-immanency (speaking of
ontological-contiguity⁵⁷ perspective of the unchanging immanency of
existence as oneness-of-ontology as to the coherence underlying the very
possibility for construing-and-reconstruing of intelligibility in existence)’*

and this facet de-mentatively/structurally/paradigmatically acts as the
 'prior requisite human experiential framework to be
 challengeddisproved-invalidated' which surpassing enables further
 sublimation-overdesublimation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 validated with predicative-effectivity–sublimation–(as-to-underlying-
 ontological-commitment⁶⁶) (as to the fact that it is recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism
 and procrypticism respectively'as reflecting the 'prior requisite human
 experiential framework to be challenged-disproved-invalidated'
 highlighting the facet of the existentially-withdrawn–(as–'unaccounted-
 for'–leftover-orresiduality-or-spirit-of–⁵⁶meaningfulness-and-teleology¹⁰⁰–
 so-construed-as-metaphoricity⁵⁷,–informing-prospective-
~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness,–so-
 reflected-and-compensated-with-the-notion-of-dimensionality-of-
 sublimating³⁴—<~~amplituding~~/formative>~~supererogatory~~–de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
 equalisation>) as limiting or of prospective human-subpotency
 aporeticism' which surpassing as to human psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring enables the
 possibility for human limited-mentation-capacity-deepening⁵³ as of
 prospective base-institutionalisation, ¹⁰⁴universalisation, positivism and
 prospectively notional~deprocrypticism sublimation-over-desublimation
 of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as validated with predicative-

effectivity–sublimation- (as-to-underlying-ontological-commitment⁶⁶) and so with regards to ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’)

difference-in-kind/difference-in-aposteriorising-or-logicising-
 kind/difference-in- <difference-in-aposteriorising-or-logicising-or-deriving-in-determining-
 aposteriorising-or- ‘mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-
 logicising²² existential-instantiation’,-though-in-notional-contiguity/epistemic-
 contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>-of-
 thevery-same-mutually-abstract-apriorising-or-axiomatising-or-
 referencing-conceptualisation>

difference-in-nature/difference-in-apriorising-or-axiomatising-
 nature/difference- <difference-in-apriorising-or-axiomatising-or-referencing-as-to-
 in-apriorising-or- mutually-constrastive- ‘notional-contiguity/epistemic-contiguity⁶²-
 axiomatising²³ <profound-supererogation⁹⁷-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>-
 and—notional-discontiguity/epistemic-discontiguity⁶³-<shallow-
 supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—
 qualia-schema> ’-of-abstract-conceptualisation,-as- ‘rendering-
 irrelevant-any-mutual-aposteriorising-or-logicising-or-deriving-
 exercise’,-given-that-the-validity-or-invalidity-as-to-the-ontological-
 veracity-of-any-given-existential-instantiation-is-aposteriorised-or-

*logicised-or-derived-from-the-more-profound-apriorising-or-
 axiomatising-or-referencing-conceptualisation,-so-construed-as-the-
 supratransversality~of-motif-and-apriorising/axiomatising/referencing-
 and-rendering-ontologically-irrelevant/impertinent-the-
 subtransversality~of-motif-and-apriorising/axiomatising/referencing>*

dimensionality-of- *dimensionality-of-sublimating—*
 sublimating²⁴— *<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 <amplituding/form growth-or-conflatedness¹²/transvaluative-
 ative>supererogato rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 ry~de- equalisation>-{human-ontological-performance⁷²-<including-virtue-as-
 mentativeness/epis ontology>-so-construed-as-from-prospective-ontological-
 temic-growth-or- normalcy/postconvergence-epistemic-projection-perspective-as-to-re-
 conflatedness¹²/tra originariness/reorigination-as-reflecting-difference-conflatedness¹²-as-to-
 nsvaluative- totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 rationalising/transe determinism²¹ }*
 pistemicity/anamn
 estic-
 residuality/spirit-
 drivenness—
 equalisation>

dimensionality-of- *dimensionality-of-desublimating-lack-of—*
 desublimating- *<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 lack-of²⁵— growth-or-conflatedness¹²/transvaluative-
 <amplituding/form rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—*

ative>supererogato equalisation>-{human-ontological-performance⁷²-<including-virtue-as-
 ry-de- ontology>-so-construed-as-from-prospective-ontological-
 mentativeness/epis normalcy/postconvergence-epistemic-projection-perspective-in-
 temic-growth-or- reflecting-perspective-epistemic-abnormalcy/preconvergence⁹⁰-distorted-
 conflatedness¹²/tra originariness/distorted-origination-as-to-⁸⁰presencing—absolutising-
 nsvaluative- identitive-constitutedness¹³ }
 rationalising/transe
 pistemicity/anamn
 estic-
 residuality/spirit-
 drivenness—
 equalisation>

dispensing-with- dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 immediacy-for- reification⁸⁷/contemplative-distension- {as- 'dispensing-with-shallow-
 relative- reproducibility-mathesis/motif/thrownness-disposition' -for-relative-
 ontological- ontological-completeness⁸⁸-by-reification⁸⁷,-so-construed-insightfully-as-
 completeness⁸⁸-by- of-human-limited-mentation-capacity-successive-re-originary-
 reification⁸⁷/conte projections/anticipations-about-the-<amplituding/formative—
 mplative- epistemicity>totalising~purview-of-construal-as-existence/intrinsic-
 distension²⁶ reality/ontological-veridicality-for-articulation-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰,-that-in-that-succession-are- 'as-from-relative-ontologically-
 flawed-to-relative-ontologically-veridical-articulation-of—
⁵⁶meaningfulness-and-teleology¹⁰⁰,-but-then-as-the- 'preceding-originary-
 projection/anticipation-of-relative-ontologically-flawed-articulation-of—

⁵⁶meaningfulness-and-teleology¹⁰⁰-construed-as-habit-and-tradition'-is-
 'de-mentatively/structurally/paradigmatically-defining-as-reference-to-
 be-superseded'-by-dialectically-successive-'re-originary-
 projections/anticipations-of-relative-ontologically-veridical-articulation-
 of-⁵⁶meaningfulness-and-teleology¹⁰⁰' (as to 'human living-development-
 as-to-personality-development, institutional-development-as-to-social-
 function-development and Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰'),¶ as-the-very-implication-and-
 reason-why-human-existential-thrownness-as-of-human-limited-
 mentation-capacity-paradoxically-renders-prospective-⁶¹nonpresencing-
 or-withdrawal-or-metaphysics-of-absence-(implicated-epistemic-
 veracity-of-⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence>)-or-transcendental-reasoning-of-event⁹⁷-as-
 prospective-ontology-origination-perspective/framing/reference/horizon-
 of-⁵⁶meaningfulness-and-teleology¹⁰⁰'-the-critical-determination-of-
 relative-ontologically-veridical-⁵⁶meaningfulness-and-teleology¹⁰⁰-over-
 'presencing-or-metaphysics-of-presence-(implicated-
 'nondescript/ignorable-void⁶⁰'-as-to-⁸⁰presencing-absolutising-
 identitive-constitutedness¹³)-or-ordinary-nontranscendental-reasoning-
 perspective/framing/reference/horizon-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰',-in-enabling-transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity} as for the need for
 human limited-mentation-capacity-deepening⁶³;¶ and operantly,

dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension doesn't mean 'giving up on life' (as of <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- 'nondescript/ignorable-void'⁵⁰ '-with-regards-to-prospective-apriorising-implications> } of temporal-dispositions and as prodded by sophistic/pedantic distraction inclinations in ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation) wrongly implying a propensity to construe 'existential-extrication-as-of-existential-unthought as more of life as to the supposed precedence of human shallow-supererogation⁹⁷ over profound-supererogation⁹⁷', but rather dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension speaks of 'a more profound intemporal solipsistic contemplative appreciation of life as of the precedence of human sublime potential reflected in a projective disposition to rethinking human ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure', and as validated by the fact that the succession of human registry-worldviews/dimensions are grounded on such 'dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> reasoning-through/messianic-reasoning for human secondnature institutionalisation for living-development-as-to-

*personality-development, institutional-development-as-to-social-
function-development and Being-development/ontological-framework-
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰' against the torrent of
'<~~amplituding~~/formative>⁸wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- 'nondescript/ignorable-void'⁵⁰ '-
with-regards-to-prospective-apriorising-implications> } and as prodded
by sophistic/pedantic distractive reasoning-from-results/afterthought
imbued ⁵⁴incrementalism-in-relative-ontological-incompleteness⁸⁹—
enframed-conceptualisation' that is ever always 'parrhesiastically
wanting' for the prospect of prospective 'dimensionality-of-
sublimating³⁴—<~~amplituding~~/formative>~~supererogatory~~-de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation> reasoning-through/messianic-reasoning' transcendence-
and-sublimity/sublimation/~~supererogatory~~-de-mentativity, as it can be
appreciated that de-mentatively/structurally/paradigmatically every
⁸⁰presencing—absolutising-identitive-constitutedness¹³ registry-
worldview/dimension as of its <~~amplituding~~/formative>⁸wooden-
language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-
teleology¹⁰⁰-as-of- 'nondescript/ignorablevoid'-with-regards-to-
prospective-apriorising-implications> } and as prodded by its given*

pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation is paradoxically disinclined to its
prospective reasoning-through/messianic-reasoning as it is ever always
in *<amplituding/formative–epistemicity>totalising~self-referencing-*
syncretising/circularity/interiorising/akrasiatic-drag³³ as of its
prospectively ontologically-flawed⁵⁶ meaningfulness-and-teleology¹⁰⁰ as it
seem to poorly construe of the ‘implications of its apriorising-
teleological-degradation-in-notional-discontiguity/epistemic-
discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
aestheticised~preconverging/dementing¹⁹–qualia-schema>’ and as it
wrongly substitutes for it a ‘communication-as-of-dialogical-equivalence
issue’ like with the sophists accusing Socrates for not communicating well
by the terms of their ‘warped/twisted adhoc/makeshift/nonprincipled-as-
of-their-non-universalising–syllogising’ faced with his¹⁰⁴ 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
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ ⁵⁶ meaningfulness-
and-teleology¹⁰⁰ communication discourse that is utterly clueless of the
⁴⁵*<amplituding/formative–epistemicity>causality~as-to-projective-*
totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ of our
positivism–procrypticism *‘³¹procrypticism–or-disjointedness-as-of-*
⁸⁴*reference-of-thought as of an occluded self-consciousness’ requiring*

prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-
⁸⁴reference-of-thought psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring as of ¹⁴de-mentation-
 (~~supererogatory~~—ontological—de-mentation-or-dialectical—de-
 mentation—stranding-or-attributive-dialectics)

dissemination²⁷/se ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
 eding unenframed-conceptualisation driven by ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
 ‘reification⁸⁷ gesturing for prospective knowledge’ arising as from
 existential-contextualising-contiguity³⁹ ⁴⁵<~~amplituding~~/formative—
 epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-ontological-contiguity⁶⁷ of prospective relative-ontological-
 completeness⁸⁸
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³ so-construed as of reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation amenable thus to
 existence’s validation as of ontological-primemovers-totalitative-
 framework⁷³;¶ wherein for instance the same budding-positivists
 reproducibility—mathesis/motif/thrownness-disposition,—as—
 reproducibility-of-aestheticisation dissemination/seeding as reflected in
 different budding-positivists like Copernicus, Galileo, Descartes, Newton,
 Leibniz are variously-and-transversally validated by existence as of

*positivism ontological-primemovers-totalitative-framework*⁷³

dissingularisation²⁸ *epistemically-not-immanent'-as-lacking-internal-necessity-and-*
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment¹;¶ as-of-apriorising-teleological-parsimony/disparateness of
conceptualisations, dissingularisation- (operantly-construed-as-of-
⁵¹*incrementalism-in-relative-ontological-incompleteness*⁸⁹—enframed-
conceptualisation/disjointing/disparateness/disentailing/internal-
decoherencing);¶ and thus dissingularisation is construed 'as from
⁴⁵<~~amplituding~~/formative-epistemicity>causality~as-to-projective-
totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of
relative-ontological-incompleteness⁸⁹/relative-ontological-
completeness⁸⁸- (sublimating~referencing/registering/decisioning,—as-
self-becoming/self-conflatedness¹²/formative-supererogating-
<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing,-in-perspective-ontological-
normalcy/postconvergence>)' rather as 'preconverging-or-dementing'¹⁹—
apriorising-psychologism representation', with dissingularisation so-
induced by- 'prospective parrhesiastic-aestheticisation of prior
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation as preconverging/dementing¹⁹—qualia-
schema', reflecting the contrastive apriorising-teleological-thresholding—
as-teleologicalframework/narrative-framework of 'prior preconverging-
or-dementing¹⁹—apriorising-psychologism temporal underpinning—

*suprasocial-construct, -<amplitudinal/formative>⁸wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable—void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>), -and-sophistry reproducibility—
 mathesis/motif/thrownness-disposition, —as—reproducibility-of-
 aestheticisation as reasoning-from-results/afterthought’
 undermined/preconverging-or-dementing¹⁹—apriorising-psychologism by
 ‘prospective postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism intemporal parrhesiastic-aestheticisation induced
 reasoning-through/messianic-reasoning reproducibility—
 mathesis/motif/thrownness-disposition, —as—reproducibility-of-
 aestheticisation’*

*distractive- ‘distractive-alignment-to-⁸⁴reference-of-thought-<of-
 alignment-to- apriorising/axiomatising/referencing>’—as-destructuring-or-of-
⁸⁴reference-of- constitutedness¹³-over-conflatedness¹²
 thought-<of-
 apriorising/axioma
 tising/referencing>*

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*epistemic- epistemic-abnormalcy/preconvergence-<preconvergence-as-
 abnormalcy/precon ‘preconverging-or-dementing¹⁹—apriorising-psychologism representation-
 vergence³⁰ as-of-preconverging-aestheticisation’, -and-not-postconvergence-as-*

*'postconverging-or-dialectical-thinking²⁰—apriorising-psychologism
representation-as-of-postconverging-aestheticisation'>*

³¹*<amplituding/for <amplituding/formative—epistemicity>growth-or-
mative— conflatedness¹²/transvaluative-
epistemicity>grow rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
th-or- (construed-as-transepistemic-apriorising/axiomatising/referencing-as-to-
conflatedness¹²/tra existence-potency³⁸~sublimating—nascence,—disclosed-from-prospective-
nsvaluative- epistemic-digression);¶ reflecting intemporal-solipsistic—firstnatureness-
rationalising/transe of-epistemic-growth-or-conflatedness¹²/transvaluative-
pistemicity/anamn rationalising/anamnestic-residuality-as-ratiocinative-integrity-(not-
estic- mythical-recollection)/transepistemicity
residuality/spirit-
drivenness*

*epistemic- epistemic-totalising refers to 'Being-as-epistemically-all-defining-and-
totalising³² determining-in-effect-as-of-circumscribing/delineating,—and-so-as-of—
⁵⁶meaningfulness-and-teleology¹⁰⁰-underlying-re-motif—and-re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting as of 'relative-ontological-
incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹²/formative—supererogating-<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence> } as*

to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 rede-mentating/restructuring/reparadigming-psychologism⁹⁰ and so-
 reflected as of the epistemic construal from existence-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression epistemic/notional~projective-perspective of analysis as to
 ontological-normalcy/postconvergence in determining ontological-
 veracity or ontological-impertinence’, and is contrasted with the notion of
 totalitarian as ‘being-all-defining-and-determining-rather-by-human-
 subpotencyobstinacy/ideology-overt-projection/assertion that ignores-
 and-overlooks the epistemic construal from existence-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression epistemic/notional~projective-perspective of analysis as to
 ontological-normalcy/postconvergence in determining ontological-
 veracity or ontological-impertinence’;¶ such that the notion of
 <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating is rather as of the
 epistemic reflection of ontological-veracity about say a given
 <amplituding/formative-epistemicity>totalising~thrownness-in-
 existence³⁴ registry-worldview/dimension ‘in effect
 <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating⁵⁶ meaningfulness-and-
 teleology¹⁰⁰’ as reflected by the fact that
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment by a positivistic mindset is <amplituding/formative-

epistemicity>totalisingly~/circumscribingly/delineatingly different from a non-positivistic mindset whereas the notion of totalitarian as-of-ideology/obstinacy is rather about direct dogmatic commitment to a given
⁵⁶*meaningfulness-and-teleology¹⁰⁰ with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity*

~~<amplituding/form~~ ~~<amplituding/formative–epistemicity>totalising~self-referencing-~~
 ative– *syncretising/circularity/interiorising/akrasiatic-drag- (as-wrongly-*
 epistemicity>totali *implying-*
 sing~self- *apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins*
 referencing- *trumenting-as-of-prior-relative-ontological-incompleteness⁸⁹-of-*
 syncretising/circul ⁸⁴*reference-of-thought-that-is-prospectively-as-from-perspective-*
 arity/interiorising/a *ontological-normalcy/postconvergence-rather-of-*
 krasiatic-drag³³ *preconverging/dementing¹⁹–apriorising-psychologism)*

~~<amplituding/form~~ ~~<amplituding/formative–epistemicity>totalising~thrownness-in-existence~~
 ative– *refers to the fact that the human mindset as of construction-of-the-Self is*
 epistemicity>totali *inherently of a given ‘determinable relative-ontological-*
 sing~thrownness- *completeness⁸⁸/incompleteness apriorising-teleological-thresholding–as-*
 in-existence³⁴ *teleological-framework/narrative-framework of*
contextualising/instantiative-devolving-meaningfulness’ as reflected in its
 given ~~<amplituding/formative–epistemicity>totalising~thrownness-in-~~
 existence *registry-worldview/dimension*
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru

ment/axiomatising, such that ontologically there is variance of the human
 mindset <~~amplituding~~/formative–epistemicity>totalising~thrownness-in-
 existence disposition (as to Being-development/ontological-framework-
 expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ and its then imbued living-
 development–as-to-personality-development and institutional-
 development–as-to-social-function-development, implicated notional-self-
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/‘distantiation of contemplative existentialising–frame as to
 transversality~of-affirmative-and-unaffirmative–disambiguated- ‘motif-
 and-apriorising/axiomatising/referencing’¹⁰² at the very core of human
 psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring induced re-motif–and–re-apriorising/re-axiomatising/re-
 referencing/re-intelligibilitysettingup/re-measuringinstrumenting as
 conflating towards the possibility of ‘scalarity/immanency of existence’s
 ontological-normalcy/postconvergence’, and so as to ‘human intellection
 exercise direct-or-elicited very own self-distantiation’ involving
 appropriate ‘metaphoricity’⁵⁷ as of
 hermeneutic/reprojective/supererogating/zeroing
 <~~amplituding~~/formative–epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,-in-supererogatory–epistemic-conflatedness¹²’)

successively as of the state of recurrent-utter-uninstitutionalisation
 trepidatious-consciousness, base-institutionalisation–ununiversalisation
 warped-consciousness, ¹⁰⁴universalisation–non-positivism/medievalism
 preclusive-consciousness, our present positivism–procrypticism

occlusive-consciousness and prospective notional~deprocrypticism
 protensive-consciousness;[¶] and so in reflection of the
⁴⁶historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism'> metaphoricity⁵⁷ of human ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ as of underlying de-mentation-
 (~~supererogatory~~-ontological-de-mentation-ordialectical-de-mentation—
 stranding-or-attributive-dialectics) in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ shifting phasing of 'postconverging-
 or-dialectical-thinking²⁰—apriorising-psychologism' representation over
 preconverging-or-dementing¹⁹—apriorising-psychologism representation
 of the very ontologically same existence purview as of relative-
 ontological-completeness⁶⁸ over relative-ontological-incompleteness⁸⁹

epistemic-
 totalitative³⁵ epistemic-totalitative is rather 'of epistemic/notional projective
 evaluation about the ontological-performance⁷²-<including-virtue-as-
 ontology> as to existence-potency³⁸~sublimating-nascence,-disclosed-
 from-prospective-epistemic-digression of all epistemic-totalities (and
 specifically as articulating the underlying ontological-contiguity⁶⁷—of-
 the-human-institutionalisation-process⁶⁸ reflected in the epistemic
 succession of registry-worldviews/dimensions ⁸⁴reference-of-thought
 given epistemic-totalities of recurrent-utter-uninstitutionalisation, base-
 institutionalisation, ¹⁰⁴universalisation, positivism/rational-empiricism
 and prospectively deprocrypticism, so-implied as

notional~deprocrypticism) so-construed as ⁴⁵<amplituding/formative–
 epistemicity>causality~as-to-projective-totalitative–implications,-for-
 explicating-ontological-contiguity⁵⁷, whereas epistemic-totality³⁶ is rather
 about any inherent <amplituding/formative–
 epistemicity>totalising/circumscribing/delineating given
⁵⁶meaningfulness-and-teleology¹⁰⁰ representation arising as of its
 <amplituding/formative–epistemicity>totalising~thrownness-in-
 existence³⁴, and thus epistemic-totalitative contrasts with
 <amplituding/formative–
 epistemicity>totalising/circumscribing/delineating (as of human-
 subpotency
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment) in that while the latter refers to any given registry-
 worldview/dimension <amplituding/formative>⁸wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-
 implications>) as of its social-stake-contention-or-confliction and so
 whether as of a given relative-ontological-incompleteness⁸⁹ or relative-
 ontological-completeness⁸⁸ registry-worldview/dimension inherent
 <amplituding/formative–
 epistemicity>totalising/circumscribing/delineating of ⁵⁶meaningfulness-
 and-teleology¹⁰⁰, epistemic-totalitative (as to existence-
 potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-

digression

~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of~
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ epistemic-veracity implications) rather refers to
epistemically/notionally construing/evaluating projectively the human
⁵⁶meaningfulness-and-teleology¹⁰⁰ of any such <~~amplituding~~/formative~
epistemicity>totalising/circumscribing/delineating and so in reflecting
holographically-<conjugatively-and-transfusively> the ontological-
contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ opened-
construct-of~⁵⁶meaningfulness-and-teleology¹⁰⁰ in increasing relative-
ontological-completeness⁸⁸ as of the notional~deprocrypticism
'trueontology~as-of-Being-development/ontological-framework-
expansion~as-to-depth-of-ontologising-development-as-infrastructure-of~
⁵⁶meaningfulness-and-teleology¹⁰⁰' perspective of perception in reflecting
human-subpotency potential to converge to existence-
potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-
digression

~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of~
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³;¶ with the implication that the <~~amplituding~~/formative~
epistemicity>totalising/circumscribing/delineating contingent-ontology~
as-of-conventioning-referencing perspective of say non-
positivism/medievalism or procrypticism cannot all of a sudden
respectively start postconverging-or-dialectical-thinking²⁰~apriorising-

*psychologism in positivism or notional~deprocrypticism terms—as-of-
 axiomatic-construct and it is only an epistemic-totalitative sense-of-things
 ‘as to existence-potency³⁸~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression epistemic/notional projective
 construal/evaluation’ that can allow for the mental-projection out of any
 given registry-worldview/dimension <amplituding/formative>⁸wooden-
 language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable-void²⁰’-with-regards-to-
 prospective-apriorising-implications> } to reflect-and-contemplate of
 prospective postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism representation as of transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity over prior
 preconverging-or-dementing¹⁹—apriorising-psychologism representation,
 hence a <amplituding/formative—epistemicity>causality~as-to-
 projectivetotalitative—implications,-for-explicating-ontological-
 contiguity⁶⁷ construal is intimately associated with dispensing-with-
 immediacy-for-relative-ontological-completeness⁶⁸-by-
 reification⁶⁷/contemplative-distension²⁶ (as of human self-surpassing—
 existentialism-form-factor,-in-overcoming-‘notionally—collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-
 existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression to supersede human temporality⁹⁹/shortness
 <amplituding/formative>⁸wooden-language-(imbued—averaging-of-*

*thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- 'nondescript/ignorable-void'⁵⁰ '-
 with-regards-to-prospective-apriorising-implications>)) as of the
 'displacement/decentering-of-the-human-subject induced as of ¹⁴de-
 mentation- (~~supererogatory~~-ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics)' in undermining the
 'shiftiness-of-the-Self⁹²' associated with <~~amplituding~~/formative—
 epistemicity>totalising/circumscribing/delineating as of
 <~~amplituding~~/formative>⁸wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- 'nondescript/ignorable-void'⁵⁰ '-
 with-regards-to-prospective-apriorising-implications>) perspective*

epistemic-totality³⁶ *epistemic-totality refers to the fact that human <~~amplituding~~/formative—
 epistemicity>totalising~thrownness-in-existence³⁴ de-
 mentatively/structurally/paradigmatically induces the
 <~~amplituding~~/formative—
 epistemicity>totalising/circumscribing/delineating nature of human
⁵⁶meaningfulness-and-teleology¹⁰⁰ in existence with this
 <~~amplituding~~/formative—
 epistemicity>totalising/circumscribing/delineating varying as from
 'relative-ontological-incompleteness⁶⁹ to relative-ontological-
 completeness⁸⁸' ⁸⁴reference-of-thought ⁴⁵<~~amplituding~~/formative—
 epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-ontological-contiguity⁶⁷, such that human Being-*

development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰ conception and thereof-its-devolving-institutional-and-living-
 conceptions-in-existence are reflected-as-of-its- '~~<amplituding/formative-
 epistemicity>totalising~thrownness-in-existence~~³⁴'
~~<amplituding/formative-epistemicity>totalising~and-internally-coherent~~
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment for aposteriorising/logicising/deriving/intelligising/measuring
⁵⁶meaningfulness-and-teleology¹⁰⁰ in existential-instantiations;¶ and
 epistemic-totality as such further speaks of the ~~<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating~~ nature of human
⁸⁴reference-of-thought-which-varies-as-of 'relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁶-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing,—in-perspective—ontological-normalcy/postconvergence> } as
 to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-
 rede-mentating/restructuring/reparadigming—psychologism'⁹⁰, as-so-
 liable-to-metaphoricity⁵⁷-as-of-⁸⁴reference-of-thought-evolving-and-
 devolving-teleological-de-mentating/structuring/paradigming—of-
 meaningfulness, and we can consider in this regards 'the very same
 physics ~~<amplituding/formative-epistemicity>totalising~devolved—
 purview/domain-of-construal-as-intrinsic-reality/ontological-~~

*veridicality/existential-reality' wherein existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
epistemic/notional~projective-perspective of human ontological-performance⁷²-<including-virtue-as-ontology> or ontological-veracity shows a relative-ontological-completeness⁸⁸ variation as of 'traditional classical mechanics axiomatic-construct' to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs*

event³⁷

event (as to event-construed-as-the-prospective-ontology-origination or evental-instigation) speaks of 'existentially-contextualised intemporal-parrhesiastic-aestheticisation instigation(s) of humanity-level of possibilities of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, institutional-development—as-to-social-function-development and living-development—as-to-personality-development transformation of ⁵⁶meaningfulness-and-teleology¹⁰⁰' as of 'aetiologisation/ontological-escalation implications' of metaphoricity⁵⁷—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation induced prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as de-mentatively/structurally/paradigmatically providing the possibility for deflating/superseding the vices-and-impediments¹⁰⁶ of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, as so-implied with regards to the events³⁷ instigating the successive prospective

*registry-worldviews/dimensions in reflecting holographically-
 <conjugatively-andtransfusively> the ontological-contiguity⁶⁷—of-the
 human-institutionalisation-process⁶⁸ say with ‘Socrates/Plato/Aristotle
 with their schools existentially-contextualised intemporal-parrhesiastic-
 aestheticisation evental-instigation of ¹⁰⁴universalising-idealisation
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment as reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation wherein prospective ¹⁰⁴universalising-
 idealisation is postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism and prior base-institutionalisation—ununiversalisation is
 preconverging-or-dementing¹⁹—apriorising-psychologism’ or ‘budding-
 positivists existentially-contextualised intemporal-parrhesiastic-
 aestheticisation evental-instigation of positivism/rational-empiricism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment as reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation wherein prospective
 positivism/rational-empiricism is postconverging-or-dialectical-
 thinking²⁰—apriorising-psychologism and prior ¹⁰⁴universalisation—non-
 positivism/medievalism is preconverging-or-dementing¹⁹—apriorising-
 psychologism’;¶ with the underlying insight here that ‘existentially-
 contextualised intemporal-parrhesiastic-aestheticisation evental-
 instigation(s)’ speaks of the possibility of aetiologisation/ontological-
 escalation as of ‘infinity/a-million-and-one-instances-and-locales
 implications’ of deflating/superseding the vices-and-impediments¹⁰⁶ of*

*prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as
of a transversality~of-affirmative-and-unaffirmative-disambiguated-
‘motif-and-apriorising/axiomatising/referencing’¹⁰² that de-
mentatively/structurally/paradigmatically recognises an issue of notional-
discontiguity/epistemic-discontiguity⁵³-<shallow-supererogation⁹⁷-of-
mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> with
regards to ‘ontologically-flawed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment and the preconverging-or-dementing¹⁹-apriorising-psychologism
implications’ warranting the superseding/deflating of prior relative-
ontological-completeness⁸⁸-of-⁸⁴reference-of-thought rather than the
given prior relative-ontological-incompleteness⁸⁹ underpinning-
suprasocial-construct/sophistry <~~amplituding~~/formative>⁸wooden-
language-⟨imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-
teleology¹⁰⁰-as-of-‘nondescript/ignorable-void’¹⁰’-with-regards-to-
prospective-apriorising-implications> } induced false pretence of an issue
of ‘aposteriorising/logicising/deriving/intelligising/measuring on the
basis of the its prospectively unrecognised ontologically-flawed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment and the preconverging-or-dementing¹⁹-apriorising-psychologism
implications’, such that the true ‘issue of prosecution’ with regards to
Socrates or Galileo with respect to their asceticism⁴ stances was about
the ontological-impertinence of their respective social-setup in failing to*

recognise prospective Socratic philosophers ¹⁰⁴universalising-idealisation
 and positivism/rational-empiricism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
 ment which then exposed them to their social-setup sophistry in a
 pretence that theirs were just case-issues-and-not-of-event-implications
 thus with their respective sophistry
 ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis
 of their respective social-setup ununiversalisation and non-
 positivism/medievalism ontologically-flawed
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
 ment and as of the preconverging-or-dementing¹⁹—apriorising-
 psychologism implications’, just as it is herein contended that the
 sophistic/pedantic disposition of our times in ⁵¹incrementalism-in-
 relative-ontological-incompleteness⁸⁹—enframed-conceptualisation will
 assume a nondescript/ignorable–void⁵⁰ pretence of case-issues-and-not-
 of-event-implications thus
 ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis
 of our positivism/rational-empiricism manifestation of ⁸¹procrypticism—
 or–disjointedness-as-of-⁸⁴reference-of-thought prospectively
 ontologically-flawed
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
 ment’ thus ‘ignoring the aetiologisation/ontological-escalation
 implications with regards to existentially-contextualised intemporal-
 parrhesiastic-aestheticisation evental-instigation of prospective

¹⁷*deprocrypticism—or-preempting—disjointedness-as-of-*³⁴*reference-of-thought*

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied prospective ⁵⁶*meaningfulness-and-teleology*¹⁰⁰ *infrastructure for deflating/superseding vices-and-impediments*¹⁰⁶ *of positivism/rational-empiricism manifestation of* ⁸¹*procrypticism—or-disjointedness-as-of-*⁸⁴*reference-of-thought'*

existence-potency *existence-potency~sublimating-nascence,-disclosed-from-prospective-*
³⁸*~sublimating—* *epistemic-digression-as-of- (<amplituding/formative—*
nascence,- *epistemicity> totalising~renewing-realisation/re-perception/re-thought,-*
disclosed-from- *in-supererogatory—epistemic-conflatedness*¹²*—as-to-the-ontological-*
prospective- *normalcy/postconvergence-projective-perspective,-to-which-latter-*
epistemic- *human-subpotency-projectively-conflates-to-in-order-to-overcome-our-*
digression *prospective-epistemic-abnormalcy/preconvergence*³⁰)

existential- *existential-contextualising-contiguity refers to* ⁵⁶*meaningfulness-and-*
contextualising- *teleology*¹⁰⁰ *projective epistemic-veracity and thus ontological-veracity*
contiguity³⁹ *construed de-mentatively/structurally/paradigmatically as of*
*'conflatedness*¹²*-with-existence/conflatedness*¹²*-of-construal-alongside-*
existential-sublimating-manifestation', so-implied as existential-
contextualising-contiguity's-reifying/elucidating-of-prospective-relative-
*ontological-completeness*⁸⁸*-of-*⁸⁴*reference-of-thought-*⁸⁵*devolving-as-of-*
instantiative-context or logical-dueness-rather-as-of-prospective-relative-
*ontological-completeness*⁸⁸*-of-*⁸⁴*reference-of-thought or relative-*

ontological-veridicality-as-of-prospective-⁸⁴reference-of-thought;¶
(existential-contextualising-contiguity as ‘conflatedness¹²-with-existence
as to existence-potency³⁸~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression construal of ontological-primemovers-
totalitative-framework⁷³/conflatedness¹²-of-construal-alongside-
existential-manifestation’ is effectively what allows for the projective
epistemic countenancing of ‘relative-ontological-
incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹²/formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> } as
to human-and-social–expectations/anticipations—metaphoricity⁵⁷–as-
rede-mentating/restructuring/reparadigming–psychologism’⁹⁰ of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment’ as of human limited-mentation-capacity-deepening⁵³, and thus the
corresponding knowledge-reification⁹⁷ capacity towards
singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism
as implied with the ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸ ‘true-ontology—as-of-Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-
teleology¹⁰⁰’;¶ such that existential-contextualising-contiguity
<amplifying/formative–epistemicity>causality~as-to-

projective-totalitative-implications,-for-explicating-ontological-
*contiguity*⁶⁷ *conflatedness*¹² *highlights* *that* *abstract*
notions/conceptualisations are only as pertinent as reflexive of existential
sublimating *manifestation* *which* *de-*
mentatively/structurally/paradigmatically *precedes* (*'not the*
unforegrounding-disentailment or vague-foregrounding/vague-entailment
as background' implied with such abstract notions/conceptualisations,
but rather as the ⁴⁴*foregrounding—entailment-(postconverging—*
narrowing-down~sublimation *as to existence—as-sublimating-*
*withdrawal,-eliciting-of-prospective-supererogation*⁹⁷ *in reflecting*
*'immanent-ontological-contiguity*⁶⁷*'),—as-operative-*
notional~deprocrypticism *which is so-construed as: 'existential-*
contextualising-contiguity *as to existence-potency*³⁸*~sublimating—*
nascence,-disclosed-from-prospective-epistemic-digression' *underlying*
causality *with regards to* ⁴⁵*<amplituding/formative—*
epistemicity>causality~as-to-projective-totalitative-implications,-for-
*explicating-ontological-contiguity*⁶⁷ *as to ontological-primemovers-*
*totalitative-framework*⁷³) *any such abstract notions/conceptualisations*
thus *avoiding* *any* *elaboration-as-mere-*
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity *and reflecting the*
*epistemic-veracity of human knowledge-reification*⁸⁷*/ontological-veracity*
rather as of the ⁴⁵*<amplituding/formative-epistemicity>causality~as-to-*
projective-totalitative-implications,-for-explicating-ontological-

contiguity⁶⁷ so-imbued in difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹,
 and so contrary to atomising/taking-to-pieces constitutedness¹³ of poor
 projective epistemic countenancing of 'relative-ontological-
 incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 {sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence>} as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 rede-mentating/restructuring/reparadigming-psychologism⁹⁰ of
 apriorising/axiomatising/referencing' as of their ontologically-flawed
 reflection of ⁴⁵<amplituding/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁷ given their <amplituding/formative-
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag⁷³ ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ of ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³/identitive-constitutedness¹³-as-'epistemic-totality³⁶'-
 dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-
 determinism⁴⁹),¶ thus existential-contextualising-contiguity
 <amplituding/formative-epistemicity>causality~as-to-
 projectivetotalitative-implications,-for-explicating-ontological-
 contiguity⁶⁷ as of its implied epistemic ⁵⁵maximalising-recomposuring-for-

relative-ontological-completeness⁸⁸—unenframed-conceptualisation
*veridically implies the ‘(*⁴⁵*<amplitudinal/formative—*
epistemicity>causality~as-to-projective-totalitative-implications,-for-
explicating-ontological-contiguity⁶⁷) ⁴⁴*foregrounding—entailment-*
(postconverging~narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in
reflecting ⁷⁴*‘immanent-ontological-contiguity⁶⁷’),—as-operative-*
notional~deprocrypticism ⁵⁶*meaningfulness-and-teleology¹⁰⁰’ as of the*
existential reflexivity of epistemic causality with regards to overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility⁷⁴-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—
human-subpotency—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing~conceptualisation> (as existential-contextualising-contiguity
is rather about human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor for human self-
surpassing—existentialism-form-factor,-in-overcoming-‘notionally—
collateralising-beholdening-protohumanity’-to-‘attain-sublimating-
humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-
from-prospective-epistemic-digression), and this point is important to

*preempt the ‘ontologically-flawed unforegrounding-disentailment’ of
 existential-contextualising-contiguity by way of vague and naïve
 elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity as can be
 wrongly/unwittingly be projected with flawed used of ‘human conceptual-
 tools’ like language/logic/mathematics/statistics/algorithms/models/etc.
 that are only as pertinent as of their reflecting of the absolute a priori
 that is existence and ‘not superseding/overriding existential-reality in
⁸⁰presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³’
 (even as such conceptual-tools of formulation and representation can
 rather be of valid ⁴⁴foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting
 ‘immanent-ontological-contiguity⁶⁷’),—as-operative-
 notional~deprocrypticism as to their epistemically-construed
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
 reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> but
 not epistemically overriding/superseding inherent existence which is ever
 always absolutely the ⁴⁴foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting
 ‘immanent-ontological-contiguity⁶⁷’),—as-operative-
 notional~deprocrypticism), and this explains why existential-reality is*

priorly affirmative as to the epistemic validity/invalidity of contrastive apriorising/axiomatising/referencing–conceptualisations such that ‘the questioning of the apriorising/axiomatising/referencing validity/invalidity of existence itself doesn’t arise in the very first place’ as it is existence in its
⁴⁴*foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),–as-operative-notional–deprocrypticism as the absolute a priori that gives reasons and the ‘human consciousness level of epistemic-sufficiency-constitutedness¹³’ doesn’t inherently commits existence/existential-manifestation as to the fact that it is the human consciousness that recurrently has to readjust itself in its epistemic reevaluation of existence/existential-manifestation from its prior posture of epistemic sufficiency, as of human limited-mentation-capacity-deepening⁵³ (as starkly manifested with such epiphenomenon like quantum entanglement);¶ further knowledge-reification⁹⁷ as of existential-contextualising-contiguity as underlined by the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existencecoherence/contiguity,-and-so-construed-as-the-enabler-of-insight-orintuition-or-foresight-as-of-embodied-consciousness’ reflects the veridicality that all epistemic-conceptions of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> speak to the congruence of overall existence as to overall reifying-and-*

*empowering-reflexivity-of-ecstatic-existence-as-painintelligibility*⁷⁴-
<imbued-and-
'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'-
human-subpotency-epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
*referencing~conceptualisation> reflecting the 'ontological-contiguity*⁶⁷ *of*
the comprehensive supervening of phenomenal/manifest~subpotencies-
*<in-transitive-conflatedness*¹²*—reflexivity,-in-the-full-potency-of-*
existence's~sublimating-nascence>' as enabling human existential
analysis as of transverse epistemic-conception
*phenomenal/manifest~subpotency-<in-transitive-conflatedness*¹²*—*
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> and
so while invalidating any reductionist subpotency substituting for any
other epistemic-conceptions of immanently imbued
*phenomenal/manifest~subpotencies-<in-transitive-conflatedness*¹²*—*
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>
thus 'enabling the transverse
hermeneutic/reprojective/supererogating/zeroing process that brings-
*about/yields human knowledge-reification*⁸⁷*' as ultimately*
validated/invalidated by prospective sublimation-over-desublimation
ontological implications;¶ and this conception of human knowledge-
*reification*⁸⁷ *as of existential-contextualising-contiguity is different from*
the typical notion of analogy/mere-analogising in the sense that the latter
is rather generally about 'mere conceptualisations of

common/comparative patterning and the accompanying vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity' without establishing the *analogy/mere-analogising coherent ontological-contiguity*⁶⁷ as of *existential-contextualising-contiguity* and thus do not speak to 'an entailing dynamics of existentially reflected ontological-contiguity⁶⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷' as is the case with 'thought-experiments of mere common/comparative patterning' thus inducing blurriness⁷ of ⁵⁶*meaningfulness-and-teleology*¹⁰⁰ as to *disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanentontological-contiguity*⁶⁷> which do not project an entailing dynamics unlike thought-experiments of veridical existential-contextualising-contiguity such as *Einsteinian relativity conceptualisations as to their* ⁴⁴*foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁷ *in reflecting* 'immanent-ontological-contiguity⁶⁷'),—as-operative-notional~deprocrypticism and so since thought-experiments reflecting existential-contextualising-contiguity because of their awareness of 'relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-

<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence> } as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁷—as-rede-
 mentating/restructuring/reparadigming—psychologism⁹⁰ don't fall into
 the ontological-flaws of equating/levelling-down everything across space
 and time associated with ⁸⁶presencing—absolutising-identitive-
 constitutedness¹³ when it comes to reflecting ontological-contiguity⁵⁷
 projection in relative-ontological-completeness⁸⁸ as of existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ given
 that existence—is-theabsolute-a-priori-of-conceptualisation enabling
 sublimation-overdesublimation, and this differentiation between veridical
 knowledge-reification⁹⁷ and analogy/mere-analogising also highlights
 that actually knowledge is more critically a contiguous whole as to the
 underlying ⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-
⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ (and this should be the
 overall expected epistemic attitude) but for the artificial divisions arising
 as to human limited-mentation-capacity warranting specialisations and
 the fact that various epistemic-conceptions of specialisations are of their
 'peculiar optimal epistemicity for inducing sublimation', but then the
 requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment⁹—for—conceptualisation as to sublimating ontological-good-

*faith/authenticity⁶⁹~de-mentating/structuring/paradigming-
 <seeding/incipient-profound⁷⁰-supererogation⁹⁷, -as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰~qualia-schema>
 remains of the same ontological-congruence across all human
 knowledge-reification⁹⁷ domains as reflected by the overall registry-
 worldview's/dimension's⁸⁴reference-of-thought-and~⁸⁴reference-of-
 thought-⁸⁵devolving~⁵⁶meaningfulness-and-teleology¹⁰⁰ implied peculiar
 ('relative-ontological-completeness⁸⁸—
 apriorising/axiomatising/referencing~psychologism
 enculturated/constructed social-pragmatics-framing-of~predicative-
 effectivity~sublimation-(as-to-underlying-ontological-commitment⁶⁶)')
⁴⁴foregrounding—entailment-(postconverging~narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-
 contiguity⁶⁷'),~as-operative-notional~deprocrypticism and this insight
 will explain why conceptual/axiomatic epistemic-veracity analyses across
 subject-matters like physics, chemistry, biology, psychology, the-social
 are not 'mere conceptualisations of common/comparative patterning' but
 speak to an underlying overall ⁸⁴reference-of-thought epistemic-veracity
 for sublimation warranted across all the subject-matters so-reflected as
 of overall philosophical epistemological conceptualisation (and so
 specifically as to the positivism/rational-empiricism overall epistemic
 attitude of ⁸⁴reference-of-thought underlying all these subject-matters) but
 more thoroughly implicated in many a natural science domain (given the*

*natural sciences very strong constraining to predicative-effectivity–
 sublimation-(as-to-underlying-ontological-commitment⁸⁶) and low
 emotional-involvement inducing the requisite candidness for prospective
 knowledge-reification⁸⁷ sublimation) but requiring a thoroughly insightful
 philosophical expliciting and elucidation to induce a more consciously
 profound epistemic-veracity in the-social as well as the overall registry-
 worldview's/dimension's ⁸⁴reference-of-thought in enhancing overall
 human contemplation for knowledge-reification⁸⁷;¶ such an existential-
 contextualising-contiguity conception of knowledge-reification⁸⁷ unlike
 the mere aestheticisation of abstract dialecticism or analogy/mere-
 analogising makes a most profound claim to being ontological/scientific
 by the more profound veracity that it is epistemically embedded as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷ (thus averting vague elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity) and construes of
 existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-
 normalcy/postconvergence-implied- 'prospective-aporeticism-
 overcoming/unovercoming'> enabling sublimation-over-desublimation,
 that is, the existential-contextualising-contiguity of knowledge-
 reification⁸⁷ projects/construes of transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity and transcendental-*

enabling/sublimating/~~supererogatory~~-de-mentativity in recognition of 'an
 effective reality basis implying more and more profound
 reconstruals/reconceptualisations (and so as to <~~amplifying~~/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought
 arising by human limited-mentation-capacity-deepening⁵³ thus 'is not
 mere eclecticism' as can be interpreted from a naïve ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ epistemic-projection perspective
 to knowledge-reification⁸⁷ as to a relic/artifactual orientation poorly
 entertaining ontological-contiguity⁶⁷ projection of 'relative-ontological-
 incompleteness⁸⁹/relative-ontological-completeness⁸⁸ -
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective—ontological-normalcy/postconvergence> } as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 rede-mentating/restructuring/reparadigming—psychologism'⁹⁰ and that
 then equates/level-down everything across space and time failing to
 reflect ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing-<perspective—ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism'> associated with prospective sublimation, and
 so just as say Einsteinian relativity in rearticulating prior physics
 conception like Lorentz transformation, Maxwell's equations, etc. do not
 speak to 'a soulless eclectic gathering of such conceptions' but rather
 priorly a re-originary—as-unenframed/unbeholdening/outlier-

~~conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-~~
~~'projective-insights'/'epistemic-projection-in-conflatedness¹²'-of-~~
~~notional~deprocrypticism-prospective-sublimation)¹~~ drivenness as to a
 prospective ontological-contiguity⁶⁷ projection of relative-ontological-
 completeness⁸⁸ that is what develops the insight about the true
 prospective sublimating possibilities lying behind such prior physics
 conceptions as reflected with the Theory of relativity) inducing
 transformative implications with respect to ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity (and so in contrast
 to the mere aestheticisation of abstract dialecticism or analogy/mere-
 analogising) with existential-contextualising-contiguity speaking thus of
 overall human sublimationinducing—
 textuality/hermeneutics/possibilities-of-becoming-
 existentialinterpretation/axiomatisation-of-existence, and we can
 consider in this regards for instance the veridicality that the
 convolutedness of say modern day genetics knowledge-reification⁸⁷ in
 existential-contextualising-contiguity cannot be construed as of mere
 conceptual-patterning as say in terms of Mendelian hereditary (as
 conceptual-patterning can be so-elicited with the mere aestheticisation of
 abstract dialecticism or analogy/mereanalogising) since such a
 conceptual-patterning conception will be existentially/ontologically
 elusive by its poor reflection of relative-ontological-completeness⁸⁸ and
 by the relic/artifactual orientation not de-

mentated/structured/paradigmed in perpetually furthering/inducing the veracity of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ underlying the complex sublimating conception of genetics in existential-contextualising-contiguity and in many case such an approach as to blurriness⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ will rather distract from the more ontologically-profound issue of deeper and deeper induced sublimation of genetics science as of ‘existential-contextualising-contiguity imbued sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existentialinterpretation/axiomatisation-of-existence’ (and this mistake is often made as of mere academicism in a flawed knowledge-reification⁹⁷—gesturing that construe of the insights of latter existential-contextualising-contiguity elucidations as to ontological-contiguity⁵⁷ projection of ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> } as to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’⁹⁰ rather in terms of abstract and vague relic/artifactual conceptualisations failing to establish the entailing dynamics of existentially reflected ontological-contiguity⁵⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-

prospective-supererogation⁹⁷ invalidating any existential-contextualising-contiguity analysis and end up equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms—conceptualisations by wrongly implying everything is of the same ontological-contiguity⁵⁷ thus undermining ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> insights along the same lines like absurdly striving to idly rearticulate Mendelian hereditary as from the insight garnered from say modern day genetics with a poor capacity to discern their respective ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> implications as to the overall human prospective knowledge-reification⁹⁷ project of sublimation and human emancipation) and this insight underlies the contention herein to overcome blurriness⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ of our positivism—procrypticism uninstitutionalised-threshold¹⁰³ for the prospective relative-ontological-completeness⁸⁸, and so-reflected as the deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶) (‘preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-⁹¹<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism’) with regards to its
 given ‘relative <~~amplituding~~/formative—
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity ⁴⁴*foregrounding—entailment-(postconverging—*
narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ⁹⁷ *in reflecting*
‘immanent-ontological-contiguity ⁶⁷*’),—as-operative-*
notional~deprocrypticism in elucidating ontological-contiguity ⁶⁷*-<as-*
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective> as to its prospectively induced
scalarising as of human supererogatory/messianic intemporal and
secondnature socialy-optimal instigative potency’ at its given/defined
institutionalisation ontologically-pertinent epistemic-conception of ‘the
very same overall phenomenality/manifestation of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation ⁹⁷*’ (and*
so over prior positivism~procrypticism—
apriorising/axiomatising/referencing-psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity~sublimation-(as-to-underlying-ontological-commitment ⁴⁶*)*
construed-as ‘mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing-psychologism,-that-is-not-of-
 preempting—disjointedness-as-of-⁹⁴reference-of-thought,-as-to-
 ‘⁹¹<~~amplituding~~/formative—epistemicity>growth-or-
 conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism’ given ‘relative
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-
 failing-to-reflect-‘immanentontological-contiguity⁶⁷’> as to prior
 descalarising totalisingly-disentailing—discretion/whim-of-thought of
 individuals-suboptimal instigative potency as of human
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
 construed-as-from-perspective—ontological-normalcy/postconvergence>
 accordioneing-(as-of-varying-individuations-contextually-
 transversedesublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-
 devolved-referencing-imbued-ontological-performance⁷²-<including-
 virtue-as-ontology>)’ at its given/defined uninstitutionalised-threshold¹⁰³
 ontologically-deficient epistemic-conception of ‘the very same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁷’);¶ critically with regards to the
 ‘<~~amplituding~~/formative—
 epistemicity>totalising/circumscribing/delineating existential-

*contextualising-contiguity*⁴⁴*foregrounding—entailment-(postconverging—*
narrowing-down~sublimation as to existence—as-sublimating-
*withdrawal,-eliciting-of-prospective-supererogation*⁹⁷ *in reflecting*
*‘immanent-ontological-contiguity*⁶⁷*’),—as-operative-*
*notional~deprocrypticism in elucidating ontological-contiguity*⁶⁷*-<as-*
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
*notional~projective-perspective>’, blurriness*⁷ *as to the very nature of the*
social will often lead to the naïve ‘epistemic obviating of the inherent
existential-contextualising-contiguity foreground/operantly-entailing-
conception of many a social-domain (as to their veridical ontological-
*primemovers-totalitative-framework*⁷³ *as <amplitudinal/formative—*
epistemicity>causality) accounting for the resolution of underlying
human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint implications’, for instance,
*with the ‘flawed and paradoxical supposedly*⁴⁴*foregrounding—*
entailment-(postconverging—narrowing-down~sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
*supererogation*⁹⁷ *in reflecting ‘immanent-ontological-contiguity*⁶⁷*’),—as-*
operative-notional~deprocrypticism statistics over the effectively
veridical and potent social-domain existential-contextualising-contiguity’
thus ‘ignoring the social-domain existential-contextualising-contiguity
effective *originariness/reifying/intellectualising—*
idealising/transcending/sublimating—meaningfulness-and-
itsinstitutionalisation responsible for the resolution of underlying human-

subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ as prospectively accounting for the manifestation of the statistical outcomes in the very first place (consider for instance that the statistical outcomes arising from past social aporia-resolving transformational initiatives like the New Deal, G.I. bill, Medicare, civil rights, the post-war public infrastructure and technology investments, etc. accounting-for/as-the-true existential-contextualising-contiguity foreground/operantly-entailing-conception for the growth of the U.S. middle-class specifically as well as the statistical outcomes associated with both international organisations public policies and countries-specific public policies worldwide are paradoxically being raised-and-foregrounded-over-the-ontological-veracity-of-the-socialexistential-contextualising-contiguity to ‘surreptitiously’ imply that the need for such social aporia-resolving transformational initiatives in the future as advocated by many is unwarranted as ‘the statistical outcomes seem to be construed as their very own epistemic causation of the rise of the US middle-class and global population data improvements’ or in another respect the aporia-resolving nature of budding-positivists and before them ¹⁰⁴universalising-idealisation thinkers in both instances as to their ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism social commitments in contributing towards and enabling the overcoming of the

corresponding social and emancipatory limitations and social-vestedness/normativity-<discretely-implied-functionalism> of their societies and epochs is naively being interpreted-and-unforegrounded/disentailed as of our ⁸⁰presencing—absolutising-identitive-constitutedness¹³ to wrongly imply ours is the era that ‘would hardly harbour any such critiquing for its further aporia-resolving emancipation and growth’ as to a ‘humanism’ that hardly grasp the existential-contextualising-contiguity ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression), likewise as manifested for instance in the economics domain the extensive use of mathematics as a conceptual-tool often takes on a purpose all of its own that overrides/unforegrounds/conceptually-disentails the socioeconomic-domain existential-contextualising-contiguity elucidation of veridical economic phenomena as it is often uncritically skewed in the direction of vested political and big-business interests perception of things bound to overlooked the underlying aporetic concerns associated with the recurrence of economic and financial crises and weak income growth and redistribution;¶ all such cases of blurriness⁷ that unforegrounds/conceptually-disentails existential-contextualising-contiguity are intimately related to the poor capacity of such blurry

*domains-of-study to naturally (as of their underlying supposedly coherent
 ontological-commitment⁶⁶ with regards to the 'full-conflatedness¹² of
 apriorising/axiomatising/referencing—conceptualisation as to existence-
 potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-
 digression) and clearly define their human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-
 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
 construed-as-from-perspective—ontological-
 normalcy/postconvergence>'—existentialism-form-factor
 framework/cadre (as to keep tab of the perpetual
 '<amplituding/formative—
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity⁴⁴foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting
 'immanent-ontological-contiguity⁶⁷'),—as-operative-
 notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective>' and preempting its unforegrounding-
 disentanglement with flawed use of conceptual-tools), as such blurry
 domains rather adopt a⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ disposition construed social-vestedness/normativity-
 <discretely-implied-functionalism> for their supposed*

originariness/reifying/intellectualising—
 idealising/transcending/sublimating—meaningfulness-and-
 itsinstitutionalisation;¶ whereas in many ways there is relatively more
 profound ¹⁰⁴universal-transparency¹⁰⁵-{transparency-of-totalising-
 entailing,-as-to-entailing-<amplituding/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸} in the
 natural sciences as to their very strong constraining of human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint to ‘inherent existence-
 potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression of construal of ontological-primemovers-totalitative-
 framework⁷³ as reflecting existential-reality/ontological-veracity’, (and
 where this fails as with climate change it again has to do with blurriness⁷
 and the associated eliciting of social-vestedness/normativity-<discretely-
 implied-functionalism>) as we can appreciate as of a typical case in
 point how the similar integration of conceptual-tools like mathematics,
 statistics, algorithms, models, etc. operate between say the economic
 sciences and natural sciences wherein the latter relatively-tends to
 preserve their natural science existential-contextualising-contiguity
⁴⁴foregrounding—entailment-(postconverging~narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-
 contiguity⁶⁷’),—as-operative-notional~deprocrypticism ‘as served by the
 conceptual-tools’ while the former (with the manifestation of

mystification complexes of conceptual-tools) often end up overlooking their very own socioeconomic existential-contextualising-contiguity⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁶⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism ‘and seem to serve the conceptual-tools’ which take a purpose all of their own in the pursuit of a given social-vestedness/normativity-<discretely-implied-functionalism> construal of things bent on ‘collateralising other critically aporetic things’

existential- *existential-transitioning-or-iterability-trace-of-narratives-as-*
transitioning-or- *dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding—*
iterability-trace-of- *oneness-of-ontology-(in-lockstep-of-temporal-dispositions-hollow-*
narratives-as- *constituting-<as-disjointed-misappropriation-of-meaningfulness-and-*
dots/existential- *failing-intemporal-preservation>,-as-non-veridical-narratives-and-*
contextualising- *intemporal-corresponding-ontological-reconstituting—as-to-*
contiguity³⁹- *conflatedness¹²/deconstruction-realterations-for-ontologically-veridical-*
reification⁸⁷/supers *narratives)*

eding—oneness-of-
ontology⁴⁰

falsifiability⁴¹ *falsifiability refers to epistemic-veracity ‘determinable as from existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression construal of ontological-primemovers-totalitative-framework⁷³*

as reflecting existential-reality/ontological-veracity' as so-construed as
from ⁶¹*nonpresencing-<perspective-ontological-*
normalcy/postconvergence> epistemic-conception in prospective
reflection of relative-ontological-completeness⁸⁸-of-
apriorising/axiomatising/referencing and so over naïve ⁸⁰presencing—
absolutising-identitive-constitutedness¹³ epistemic-conception
prospectively in relative-ontological-incompleteness⁸⁹-of-
apriorising/axiomatising/referencing that fails to appreciate human self-
surpassing 'relative-ontological-incompleteness⁸⁹/relative-ontological-
completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-
self-becoming/self-conflatedness¹²/formative—supererogating-
<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing,-in-perspective-ontological-
normalcy/postconvergence> } as to human-and-social—
expectations/anticipations—metaphoricity⁵⁷—as-rede-
mentating/restructuring/reparadigming—psychologism'⁹⁰ (as to the fact
that 'falsifiability is constantly redefined as to when relative-ontological-
completeness⁸⁸ avails with human limited-mentation-capacity-
deepening⁵³' so-reflected with the 'effective-and-relative theorising
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³—for—conceptualisation' by the Corpenicuses/Galileos/Pasteurs, etc.
up to our present day modern scientific standards 'wherein the very
sublimating—nascence induced by scientific theorising is part-and-parcel

*of redefining/re-epistemising the notion-of-falsifiability' and so as to
dimensionality-of-sublimating²⁴ —*
~~<amplituding/formative>supererogatory~~ *de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation>), and thus the broader implication of falsifiability is
construed basically as 'epistemic-veracity for determining existential-
reality/ontological-veracity as of ⁴⁵<amplituding/formative—
epistemicity>causality~as-to-projective-totalitative~implications,-for-
explicating-ontological-contiguity⁶⁷';¶ with the implication that since
existence is the absolute a priori, the 'becoming of existence as ecstatic-
existence' is the inherent determinative basis of falsifiability as the latter
is reflexive of ontological-primemovers-totalitative-framework⁷³, and
where ecstatic-existence manifestation is rather as of an 'overall
singular/unrepeatable/nonrecurring/as-of-yet-unrepeatable-or-
nonrecurring unfolding manifestation' as implied with the ambit of such
theories as the big bang theory, string theory, the ontological-
contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ etc.,
falsifiability is reflected by determining the coherence-as-of-ontological-
congruence and incoherence-as-of-ontological-incongruence of any such
ambit implied 'overall singular ecstatic-existence unfolding manifestation
model-theory' as reflected by 'the falsifiability of its underlying-and-
subsumed-phenomena' with regards to the epistemic-veracity of their
ontological-primemovers-totalitative-framework⁷³ 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-framework⁷³ going by its specifically relevant methodological evaluations or observations or experiments as to underlying human conceptivity/epistemic-reflexivity

faulty-mentation- *faulty-mentation-procedure-deception-or-urge-(as-of-*
 procedure- *postlogicbacktracking-<iterative-looping-'set-of-dereifying-hollow-*
 deception-or-urge *narratives-and-acts'>-with-succeeding-shifting-of-the-narratives-and-*
⁴² *acts-foci-as-deception-of-successively-shifting-or-non-cohering-*
narratives-and-acts)

flawed-existential- *flawed-existential-elevation-of-⁸⁴reference-of-thought-(of-preconverging-*
 elevation-of- *or-dementing¹⁹-apriorising-psychologism-'denaturing¹⁵-postlogic-*
⁸⁴reference-of- *backtracking-towards-social-aggregation-enablers' over postconverging-*
 thought⁴³ *or-dialectical-thinking²⁰- 'intrinsic-reality/ontological-veridicality*
transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity')

⁴⁴foregrounding— *foregrounding—entailment-(postconverging—narrowing-*
 entailment- *down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-*
 (postconverging— *of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-*
 narrowing- *contiguity⁶⁷'),—as-operative-notional~deprocrypticism,-as-to-*
 down~sublimation *'<amplituding/formative—*

as to existence— *epistemicity*>*totalising/circumscribing/delineating* *existential-*
as-sublimating- *contextualising-contiguity*³⁹ *in elucidating ontological-contiguity*⁵⁷ -<*as-*
withdrawal,- *from-prospective-ontological-normalcy/postconvergence-epistemic-or-*
eliciting-of- *notional~projective-perspective*>’ -{*so-construed as the knowledge-*
prospective- *reification*⁸⁷ *exercise of ‘foregrounding—entailment-(postconverging—*
*supererogation*⁹⁷ *in narrowing-down~sublimation as to existence—as-sublimating-*
reflecting *withdrawal,-eliciting-of-prospective-supererogation*⁹⁷ *in reflecting*
‘immanent- *‘immanent-ontological-contiguity*⁶⁷’},-*as-operative-*
ontological- *notional~deprocrypticism as to existential-contextualising-contiguity*³⁹
*contiguity*⁶⁷’},-*as-* *conflatedness*¹²’ *with regards to prospective knowledge and its overall*
operative- *coherence with the relevant relative-ontological-completeness*⁸⁸
notional~deprocry ⁸⁴*reference-of-thought’s—nested-congruence/running-through/deflating—*
pticism *cogent-unifying-operant-dynamics—unification-of-explanations,-with-*
*such-explanations-reflected-as-of-ontological-contiguity*⁵⁷ -*and-inducing-*
corresponding-prospective-sublimity} *and so as to dimensionality-of-*
*sublimating*³⁴ —<~~*amplituding/formative*~~>~~*supererogatory*~~-*de-*
*mentativeness/epistemic-growth-or-conflatedness*¹²/*transvaluative-*
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation> *involved in the dispensing-with-immediacy-for-relative-*
*ontological-completeness*⁸⁸ -*by-reification*⁸⁷/*contemplative-distension*²⁶ *for*
*such prospective knowledge-reification*⁸⁷;¶ *and with regards to ‘the*
⁸⁴*reference-of-thought of all the successive registry-*
worldviews/dimensions in their successive relative-ontological-
*completeness*⁸⁸ *as so-construed in reflecting holographically-*

<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’ implied knowledge-reification⁸⁷, the foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism of⁵⁶meaningfulness-and-teleology¹⁰⁰ is rather as of ‘the successive⁸⁴reference-of-thought in relative-ontological-completeness⁶⁸ conflatedness¹²-construal-of-existential-contextualising-contiguity³⁹-as-of-⁴⁵~~amplifying~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁷’;¶ it can also be appreciated for instance that the natural sciences aspire for comprehensive foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism in other to reflect deeper and deeper ontological-contiguity⁶⁷ and corresponding sublimation, and so in the sense that their articulated axiomatic-constructs and their ‘assemblages of axiomatic-constructs’ are meant as derivable-as-of-necessity-and-mutually-coherent in all existential instantiations and not as discretionary-and-incoherent, such that where issues undermining derivation-as-of-necessity-and-mutual-coherence arise at any given unreified-threshold then it is understood that prospective knowledge-reification⁸⁷ requires defining-and-superseding

*that prospective human-subpotency-
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint of poor derivation-as-of-
 necessity-and-mutual-coherence so-revealed as from foregrounding—
 entailment-(postconverging-narrowing-down~sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-
 operative-notional~deprocrypticism conception in existential-
 contextualising-contiguity³⁹;¶ foregrounding—entailment-
 (postconverging-narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in
 reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-
 notional~deprocrypticism,-as-to-‘<amplitudinal/formative–
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁹ in elucidating ontological-contiguity⁶⁷-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective> speaks to the fact that existence can
 only truly epistemically be construed as of
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–
 reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> so-
 reflected as ‘foregrounding—entailment-(postconverging-narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-
 contiguity⁶⁷’),—as-operative-notional~deprocrypticism as to overall*

reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly-educing'—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>', and this potency-driven epistemic-conception of existence's foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity⁶⁷'),—as-operative-notional~deprocrypticism reflects 'the relativeness to originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> of epistemic-situations as to phenomenal/manifest~subpotencies-and-their-corresponding-manifest-teleological-aporeticism in the full-potency of existence (so-construed as from the ontological-normalcy/postconvergence epistemic-projection perspective)', and so with regards to the fact that transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity and desublimation in existence is de-mentated/structured/paradigmed around phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> (such that there is a notional~symmetrisation of phenomenal/manifest-subpotencies-and-theircorresponding-phenomenal/manifest-teleological-

aporeticism that is equally reflected in 'the human-subpotency consciousness phenomenal/manifest epistemicity in existence with regards to its notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking²⁰—by-preconverging-or-dementing¹⁹-perspectives-of-human—⁵⁶meaningfulness-and-teleology¹⁰⁰> underlying human ontological-performance⁷²-<including-virtue-as-ontology>' and so with respect to the perspectival binarity as of human-subpotency epistemic-projection so-construed as temporality⁹⁹ and human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality⁵², as so-reflected in both 'Derridean underdetermination-imbued force/violence conception' and 'Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment' with regards to human phenomenal/manifest sublimation and desublimation in existence, as to the insight for mitigating the attendant drawback of desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating ⁴⁶historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> at the very center of Foucault and Derrida contentions, instead misconstrued by their ⁸⁰presencing—absolutising-identitive-constitutedness¹³ critics as to the latter's truth relativism accusations that speak of their social-vestedness/normativity-<discretely-implied-functionalism> posturing

*rather than profound critiquing accounting for the ontological-veracity of
human sublimation and desublimation in existence underlined by
Foucauldian historical-a-priori ontological implications and Derridean
quasi-transcendental ontological implications as both directly
undermining ⁸⁰presencing—absolutising-identitive-constitutedness¹³
conceptualisations and indirectly-and-heuristically pointing to human
self-surpassing ‘relative-ontological-incompleteness⁸⁹/relative-
ontological-completeness⁸⁸-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹²/formative—supererogating-<projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective—ontological-normalcy/postconvergence> } as
to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-
rede-mentating/restructuring/reparadigming—psychologism’⁹⁰ as to
human subjection to the sublimating possibilities of existence as herein
fully-and-otherwise conceptualised as to the full implications of the
notion of ‘¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics) of human
⁸⁴reference-of-thought—and—³⁴reference-of-thought—⁸⁵devolving—
⁵⁶meaningfulness-and-teleology¹⁰⁰’ as driving/dynamising the ‘succession
of registry-worldviews/dimensions in institutional-
cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as of*

human limited-mentation-capacity-deepening⁵³’ underlying the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸ as of ‘human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’, and so decisively derived-and-construed as from ‘the counterintuitive discernment about the full ontological implications of human cognisance-and-integration of postlogism⁷⁸/notional~psychopathy denatured ⁵⁶meaningfulness-and-teleology¹⁰⁰ at uninstitutionalised-threshold¹⁰³ as articulated herein specifically with regards to psychopathy and social psychopathy manifestation in our positivism~procrysticism registry-worldview/dimension’ providing insight on ‘the human ontological-performance⁷²-<including-virtue-as-ontology> of registry-worldviews/dimensions ⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-³⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰’ so-reflected dialectically as of human notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> and notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> speaking of ‘notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking²⁰—by—preconverging-or-dementing¹⁹-perspectives-of-

*human—⁵⁶meaningfulness-and-teleology¹⁰⁰> of the successive registry-
worldviews/dimensions ⁸⁴reference-of-thought—and—⁸⁴reference-of-
thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰’);¶ such existence
foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-
contiguity⁶⁷’),—as-operative-notional~deprocrypticism conception is very
much unlike entailment as of vague elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity³⁹ caught up in
⁸⁰presencing—absolutising-identitive-constitutedness¹³ in distorted-
originariness/distorted-origination failing to reflect
‘phenomenal/manifest~subpotencies-as-to-their-drivenness-and-their-
corresponding-teleological-aporeticism in the full-potency of existence’
(as from the ontological-normalcy/postconvergence epistemic-projection
perspective), in the sense that ‘existence is the overall
originariness/origination-<so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence> of ontological-contiguity⁶⁷’ construed as overallecstatic-
existence-supervening-conflatedness¹² with the implication that
supervening phenomenal/manifest~subpotencies-<in-transitive-
conflatedness¹²—reflexivity,-in-the-full-potency-of-
existence’s~sublimating-nascence> as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-*

<imbued-and-

*'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'—
human-subpotency—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing~conceptualisation> are all in originariness/origination-<so-
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence>;¶ this further undermines naïve
physicalism that 'fails to perceive the comprehensive supervening of
phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>
which is exactly what existentially avails as to the fact that it is the
human-subpotency consciousness that epistemically conceptualises
reality (as of for-humanstudies) as to varied
phenomenal/manifest~subpotencies-corresponding-teleological-
aporeticisms as from the physical, chemical, biological, psychological,
social, etc. as to the 'ontological-contiguity'⁶⁷ of the comprehensive
supervening of phenomenal/manifest~subpotencies-<in-transitive-
conflatedness¹²—reflexivity,-in-the-full-potency-of-
existence's~sublimating-nascence>' so-reflected as overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-
<imbued-and-*

*'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'—
human-subpotency—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing~conceptualisation>, and there is no veracity for a*

superseding physical epistemic-conception of the chemical, of the chemical of the biological, and of the biological of the psychological or social (and not even mathematics as of its transverse epistemic-conception

phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating—nascence> substitutes for any other epistemic-conceptions of immanently imbued phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating—nascence> as to the comprehensive supervening of

*phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating—nascence> so-
reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-*

*'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'—
human-subpotency—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-*

*referencing~conceptualisation>), explaining the fact that such vague approaches turn out to be epistemically inefficacious/desublimating impracticalities when seriously considered, and reflecting that existence's
originariness/origination-<so-construed-as-to-ontological-*

*normalcy/postconvergence-perspective-scalarising-construal-of-existence> is 'the ontological-contiguity⁵⁷ of the comprehensive
supervening of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-*

existence's~sublimating—nascence>' as that is what is of applicative

veracity as to inherent subject-matters epistemic-conceptions of
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>;¶ it
 can further be appreciated in this regards for instance that no amount of
 abstract mathematics can substitute for the requisite inherent physics
 epistemic-conception foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting
 'immanent-ontological-contiguity⁶⁷'),—as-operative-
 notional~deprocrypticism,-as-to- '<amplituding/formative—
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁹ in elucidating the inherent physics epistemic-
 conception phenomenal/manifest~subpotency-<in-transitive-
 conflatedness¹²—reflexivity,-in-the-full-potency-of-
 existence's~sublimating-nascence> with regards to the ontological-
 contiguity⁶⁷ of existence' given the inherent physics epistemic-conception
 phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²—
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as
 to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷⁴-<imbued-and-
 'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'—
 human-subpotency—epistemic-perspective-of-projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing~conceptualisation> implied originariness/origination-<so-

*construed-as-to-ontological-normalcy/postconvergence-perspective-
 scalarising-construal-of-existence>, and the same can be said of any
 other inherent subject-matter epistemic-conception with regards to the
 ontological-contiguity⁶⁷ of existence, and just as the same can be said
 even of inherent mathematics epistemic-conception notwithstanding its
 rather contemplatable peculiar transverse epistemic-conception
 phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²–
 reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence>,
 but then all other subjectmatters are equally epistemic-conceptions as of
 their very own peculiar transverse epistemic-conception
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–
 reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence>
 with regards to the ontological-contiguity⁶⁷ of existence (as even the
 social and socio-psychological phenomenal/manifest~subpotencies-<in-
 transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-
 existence's~sublimating–nascence> as of human
 living/institutional/Being implications do have
 transversephenomenal/manifest existential consequences as to the human
 organising-and-institutionalising capacity to elucidate the natural
 sciences phenomenal/manifest~subpotencies-<in-transitive-
 conflatedness¹²–reflexivity,-in-the-full-potency-of-
 existence's~sublimating–nascence> even as the former don't substitute
 for the inherent natural sciences phenomenal/manifest~subpotencies-<in-
 transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-*

existence's~sublimating~nascence> in elucidating the natural sciences);¶
rather the valid epistemic-conceptions of
phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence> as
to their peculiar transverse epistemic-conception
phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence>
should not lead to naïve reductionist interpretations in constitutedness¹³
that pretend to then substitute for the other
phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence> (as
it can be noted not only with the naivety of physicalism reductionism or
¹⁰⁴universal mathematical/informational reductionism or consciousness
reductionism) 'wrongly seeming to supersede the ontological-contiguity⁶⁷
of existence/ecstatic-existence as of overall-ecstatic-existence-
supervening-conflatedness¹²' whereas 'ultimately it is sublimation in
existence' as of phenomenal/manifest~subpotencies-<in-transitive-
conflatedness¹²—reflexivity,-in-the-full-potency-of-
existence's~sublimating~nascence> induced sublimation (so-reflected as
'foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-
contiguity⁶⁷'),—as-operative-notional~deprocrypticism as to overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-

*panintelligibility*⁷⁴-<imbued-and-
 'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–
 human-subpotency–epistemic-perspective-of-projective/reprojective—
 aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
 referencing~conceptualisation>) that is the 'defining and superseding
 epistemic-conception of originariness/origination-<so-construed-as-to-
 ontological-normalcy/postconvergence-perspective-scalarising-
 construal-of-existence> of the ontological-contiguity⁶⁷ of existence' as to
 the possibility of human limited-mentation-capacity-deepening⁶³ induced
 epistemic-conceptions of phenomenal/manifest~subpotencies-<in-
 transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-
 existence's~sublimating–nascence> (and this actually allows for the
 epistemic-conception of any other possible
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–
 reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence>
 that are not as of yet divulged as to their correspondingly inducible
 sublimation in existence), and so over all such reductionist epistemic-
 conceptions wrongly construing peculiar transverse epistemic-conception
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–
 reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> in
 constitutedness¹³ as substituting for other
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–
 reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence>
 (and thus fundamentally since a physics reductionism of existence cannot

generate the profound sublimation in existence of say a biology epistemic-conception of living phenomena or a biological/neurological reductionism of existence cannot generate the more profound sublimation in existence of say a social and socio-psychological epistemic-conception of social-constructs and institutions ⁵⁶meaningfulness-and-teleology¹⁰⁰, such pretences are often at best unscientific postures riding-the-wave/exploit-without-correspondingsublimation-as-to-existence-potency³⁸~sublimating~nascence-implications of the success obtained in their relevant epistemic-conceptions of physical phenomena and living phenomena respectively to then wrongly project substitutive sublimation in another domain-of-study, and so-manifested at worst with the usurpation of such natural sciences successes associated particularly with their desublimating projections in wrongly drawing profound social and sociopsychology interpretations)

⁴⁵<amplitudinal/for <amplitudinal/formative~epistemicity>causality~as-to-projective-mative~totalitative~implications,-for-explicating-ontological-contiguity⁶⁷ as of epistemicity>causa ⁴⁴foregrounding~entailment-(postconverging~narrowing-lity~as-to-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),-as-operative-notional~deprocrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ in reflecting holographically-<conjugatively-and-explicating-transfusively> the ontological-contiguity⁶⁷—of-the-human-ontological-institutionalisation-process⁶⁸, and so-construed-as-from-the-ontological-contiguity⁶⁷ normalcy/postconvergence-epistemic-or-notional~projective-perspective-

of-conceptualisation;[¶] *in this regards 'formativeness in existence as*
<amplituding/formative-epistemicity>causality~as-to-projective-
*totalitative-implications,-for-explicating-ontological-contiguity*⁶⁷*' is*
rather reflected as of the teleologies ('phenomenal/manifest
conceptivity/epistemic-reflexivity in existence as ontological') *of*
*phenomenal/manifest~subpotencies-<in-transitive-conflatedness*¹²*–*
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as
so-underlied as of overall reifying-and-empowering-reflexivity-of-
*ecstatic-existence-as-panintelligibility*⁷⁴*-<imbued-and-*
'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing~conceptualisation>, with the supererogatory implication that
*'the epistemic-projection perspectives of preconverging/dementing*¹⁹*–*
*apriorising-psychologism and postconverging/dialectical-thinking*²⁰*–*
apriorising-psychologism' are of 'the very same notionalisation/notional-
conception/amplituding of referencing/registering/decisioning of shallow-
*supererogation*⁹⁷*—to—profound-supererogation*⁹⁷*' (such that the*
*ontological-contiguity*⁶⁷*—of-the-human-institutionalisation-process*⁶⁸ *is*
'the very same notionalisation/notional-conception/amplituding of
*referencing/registering/decisioning of shallow-supererogation*⁹⁷*—to—*
*profound-supererogation*⁹⁷*') thus reflecting the fact that the 'ontological-*
normalcy/postconvergence of the full-potency of existence' as the
*absolute epistemic-projection perspective of profound-supererogation*⁹⁷ *is*

‘not of referenced/registered/decisioned presence/constitutedness¹³’ but rather ‘of referencing/registering/decisioning becoming/conflatedness¹²/formative–supererogating’ and by extension the ‘epistemic-abnormalcy/preconvergence³⁰ of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence>’ as to their epistemic-projection perspectives of relative profound-supererogation⁹⁷ is ‘not of desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³-<in-perspective–epistemic-abnormalcy/preconvergence³⁰>’ but rather ‘of sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’, and so as to imply that ‘intelligibility of phenomenality/manifestation in existence as to causality’ can only be divulged as of ‘any given sublimating~referencing/registering/decisioning (whether ‘of sublimating inline–manifestation/phenomenality’ or ‘of sublimating conceptive/epistemic-reflexive–manifestation/phenomenality’ so-underlied totalisingly as of overall panintelligibility⁷⁴—effusing/ecstatic–inlining) sublimating in self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–

*ontological-normalcy/postconvergence>’ (and so-construed as to
 sublimating inline and/or sublimating conceptive/epistemic-reflexive
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
 reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence>)*

⁴⁶historiality/ontol *‘historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 ogical- <perspective–ontological-normalcy/postconvergence-reflected-
 eventfulness³⁷/onto ‘epistemicity-relativism’> of apriorising/axiomatising/referencing as to
 logical-aesthetic- ⁸⁴reference-of-thought–and–⁸⁴reference-of-thought–⁸⁵devolving’, and so
 tracing- underlined by the ‘momentousness for prospective transcendence-and-
 <perspective– sublimity/sublimation/~~supererogatory~~–de-mentativity induced as from
 ontological- human limited-mentation-capacity-deepening⁵³’ in perspective
 normalcy/postconv ontological-normalcy/postconvergence projective-totalitative–
 ergence-reflected- implications-for-explicating-ontological-contiguity⁶⁷,-as-reflecting-
 ‘epistemicity- <~~amplituding~~/formative–epistemicity>causality~all-along-
 relativism’> comprehensively-as-to-the-ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸,-{construed-psychoanalytically-as-of-the-
 conflatedness¹²- ‘dynamics-of-fundamentally-seeded/incipient-human-
 limited-mentation-capacity-deepening⁵³-driven-as-to-
 intemporal⁵²/intemporal-preservation-psychology-of-completeness-in-
 notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-
 of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-
 schema>-as-so-reflecting-prospective-transcendence-and-
 sublimity/sublimation/~~supererogatory~~–de-mentativity,-in-contrast-with–
 the-various-temporalities-psychologies-of-incompleteness-in-notional-*

projection,-superseding-presencing-conceptualisation-disposition’)-as-
to-human-psychological-uninhibitedness/decomplexification-for-
⁵⁵*maximalising-recomposuring-for-relative-ontological-completeness*⁸⁸—
unenframed-conceptualisation-disposition-of- ‘defining-prospectively-
aestheticised-conceptualisations’ ,-and-so-for-renewed-ontological-
*performance*⁷²-<including-virtue-as-ontology>-outcome-as-from-the-
ontological-normalcy/postconvergence-projective-perspective;¶ as
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition is the ‘repetitive ⁸⁰*presencing—absolutising-identitive-*
*constitutedness*¹³ ⁵⁴*incrementalism-in-relative-ontological-*
*incompleteness*⁸⁹—enframed-conceptualisation disposition’ of successive
registry-worldviews/dimensions as to their
*<amplituding/formative>*⁸*wooden-language-(imbued—averaging-of-*
thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶*meaningfulness-and-teleology*¹⁰⁰-as-of- ‘nondescript/ignorable-void⁵⁰’ -
with-regards-to-prospective-apriorising-implications> } with respect to
prospective human-subpotency-aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective—ontological-
normalcy/postconvergence>’-existentialism-form-factor, and so in
reflecting holographically-<conjugatively-and-transfusively> the
*ontological-contiguity*⁵⁷—of-the-human-institutionalisation-process⁶⁸ as
to prior, present and prospective human-subpotency potential of overall

aestheticisation-and-aestheticisation-towards-ontology

⁴⁸human-subject- *human-subject-emancipatory-relativism-driven-recomposuring-*
 emancipatory- *constructivism-towards-singularisation³³-(implied-as-of-human-limited-*
 relativism-driven- *mentation-capacity-deepening⁵³,-for-construal-of-existential-*
 recomposuring- *reality/ontological-veridicality-and-human-emancipatory-potential,-and-*
 constructivism- *so-as-of-prospective-relative-ontological-completeness⁵⁸-of-apriorising-*
 towards- *or-axiomatic-construct-or-⁸⁴reference-of-thought)*
 singularisation⁹³

identitive- *identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-*
 constitutedness¹³- *dissingularisation³⁸-as-flawed-epistemic-determinism,-as-not-immanent-*
 as-‘epistemic- *or-lacking-internal-necessity-or-undifferentiated-as-lacking-ontological-*
 totality³⁶- *depth-of-reality-(as-of-‘no-differentiated-or-disambiguated-tracing-thus-*
 dereification⁸⁷-in- *⁵⁸neuterising-of’-dynamic-temporal-to-intemporal-ontological-*
 dissingularisation³⁸ *performance⁷²-<including-virtue-as-ontology>,-thus-falsely-implying-all-*
 -as-flawed- *as-rather-dialectical-thinking)*
 epistemic-
 determinism⁴⁹

⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-
 bility/opportunism/ *social-discomfiture-or-negative-social-aggregation/temporal-*
 exacerbation/social *enculturation-or-temporal-endemisation-(as ‘existential-contextualising-*
 -chainism-or- *contiguity³⁹ reprisings’ of psychopathic postlogism⁷⁸-slantedness,*
 social- *inducing derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-*
 discomfiture-or- *apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-*

negative-social- *supererogation*⁹⁷> as from ‘mental-as-prelogism⁷⁹-as-of-conviction,-as-
aggregation/tempo *to-profound-supererogation*⁹⁷ investment followed by muddled-
ral-enculturation- *⁸⁴reference-of-thought in cohering-to-postlogism⁷⁸-set-of-narratives in*
or-temporal- *denaturing¹⁵-prelogism⁷⁹-as-of-conviction,-as-to-profound-*
endemisation *supererogation*⁹⁷’;¶ arising as a result of the registry-worldview relative-
ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought beyond-the-
consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-
existential-unthought>⁶ and ‘lack of constraining social ¹⁰⁴universal-
transparency¹⁰⁵-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising~in-relative-ontological-
completeness⁸⁸ } or construed more precisely not on the positivism–
procrypticism basis of such ‘individuations <amplituding/formative–
epistemicity>totalising~intervalist-as-categorising-phenomenal-
abstractiveness-of-presencing-in- ‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment-for-operant-or-incidenting-predicative-insights-of-existential-
contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-
relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-
as-of-instantiative-context categorisation’ but rather on the
notional~deprocrypticism basis of ontological-contiguity⁶⁷ as
‘individuations candidty/candour capacity’ as of perspective ontological-
normalcy/postconvergence notional evaluation of temporality³⁹/shortness-
to-intemporality⁵²/longness-of-register-of-meaningfulness/⁸⁴reference-of-
thought de-mentative/structural/paradigmatic—ontological-

*performance*⁷²-<including-virtue-as-ontology>}

⁵¹incrementalism- *akrasiatic-incrementalism-in-relative-ontological-incompleteness*⁸⁹—
in-relative- *enframed-conceptualisation-<as-to-⁴⁷historicity-tracing—in-presencing—*
ontological- *hyperrealisation/hyperreal-transposition,- ‘circularly-in-akrasiatic-*
incompleteness⁸⁹— *drag/interiorising’-of-motif-and-apriorising/axiomatising/referencing>—*
enframed- *enframed-conceptualisation as to dimensionality-of-desublimating-lack-*
conceptualisation *of*⁵—<~~amplituding/formative~~>~~supererogatory~~-de-
*mentativeness/epistemic-growth-or-conflatedness*¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation> so-reflecting lack-of-the-epistemic-projective-perspective-
of-ontological-normalcy/postconvergence

intemporality⁵² *intemporality / longness-of-register-of-⁵⁶meaningfulness-and-teleology*¹⁰⁰
/ dispensing-with-ontologically-perverting-immediacy-behaviour,-as-of-
prospective-institutionalisation,-as-from-inherently-determinable-
apriorising-teleological-thresholding—as-teleological-framework-or-
narrative-framework / upholding-or-renewing-of-categorical-
*imperatives-or-axioms-or-registry-teleology*¹⁰⁰-for-intemporal-
preservation-entropy-or-contiguity—or-ontological-preservation-<as-so-
preceding-in-perspective-ontological-normalcy/postconvergence-human-
epistemic-categoricity-of-apriorising/axiomatising/referencing> /
*dimensionality-of-sublimating*²⁴—
<~~amplituding/formative~~>~~supererogatory~~-de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-

*rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation>;¶ as to ‘implied human limited-mentation-capacity-
 deepening⁵³ inducing ¹⁴de-mentation-(~~supererogatory~~—ontological—de-
 mentation-or-dialectical—de-mentation—stranding-or-attributive-
 dialectics) of human placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology¹⁰⁰’ (with
 regards to the ‘full incipient supererogating breadth of human
 intelligibility transmutation’ exuding ‘<~~supererogatory~~—human-
 subpotency>—effecting imbued epistemic-totalising⁷²
 preformulating/preframing/premeaningfulness of notional~originariness-
 parrhesia,—as—spontaneity-of-aestheticisation’ before the incipience of
 metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to
 existentialising—frame) behind the ‘substantive existential-
 contextualising-contiguity³⁹
 hermeneutically/reprojectively/supererogatingly/zeroingly
 cumulated/recomposured abstract-tissue-of—social-emanance’,
 intemporality ‘in reflecting human profound ontological-performance⁷²-
 <including-virtue-as-ontology> as of ⁶¹nonpresencing-<perspective—
 ontological-normalcy/postconvergence> epistemic-conception of
 intemporal individuation’ it is herein contended (beyond naivist human
 intragenerational/intradimensional conception of individual persons
 punctual existential ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics, etc. so-construed as to the given registry-
 worldview/s/dimension’s existentialising—enframing/imprintedness-(as-*

~~to-~~⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition) shallow social-functioning-and-accordance—as-of-social-
 stake-contention-or-confliction), speaks to ‘the sole veridically scientific
 conception of human ontological-performance⁷²-<including-virtue-as-
 ontology> subsuming notions of ontology, morality, ethics, etc.’ and so as
 to a ‘cogent epistemic-totalising³² protraction conceptivity/epistemic-
 reflexivity’ of human
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness in
 reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸ as
 so-underlying ‘human ⁵⁶meaningfulness-and-teleology¹⁰⁰ effective
 epistemic-totalising³² consequence with regards to the fact that its
 profoundness/ontologising-depth is of non-
 disjointedness/contiguity/coherence’ (in its
 ‘<~~amplituding~~/formative>disposedness-(as-to-orientation/value-
 construct/valuation—and-derived-parameterising) and
 <~~amplituding~~/formative>entailment-(as-to-totalising-
 contiguous/coherent-factuality-of-variability)’ underlined as to its
 prospective ⁴⁴foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-
 contiguity⁶⁷’),—as-operative-notional~deprocrypticism)

limited-mentation- limited-mentation-capacity-deepening-(<~~amplituding~~/formative-
 capacity-deepening epistemicity>totalisingly~as-to-existence—as-sublimating-withdrawal,-

eliciting-of-prospective-supererogation⁹⁷),-as-recomposuring-of-
apriorising/axiomatising/referencing-as-of-existence-
potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-
digression,-as-of-⁴⁸human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-singularisation⁹³'-(as of relative
constitutedness¹³ towards relative conflatedness¹²);¶ limited-mentation-
capacity-deepening fundamentally speaks of human knowledge-
reification⁸⁷ as from time immemorial so-construed as involving human
projective conceptualising beyond animality (as from human recurrent-
utter-uninstitutionalisation trepidatious-consciousness, base-
institutionalisation~ununiversalisation warped-consciousness,
¹⁰⁴*universalisation~non-positivism/medievalism preclusive-consciousness,*
our present positivism~procrypticism occlusiveconsciousness and
prospective notional~deprocrypticism protensive-consciousness),
speaking of human teleology¹⁰⁰ so-construed as 'human
phenomenal/manifest conceptivity/epistemic-reflexivity in existence as
ontological (so-reflecting <amplituding/formative>disposedness-(as-to-
orientation/value-construct/valuation~and~derived-parameterising) and
<amplituding/formative>entailment-(as-to-totalising-
contiguous/coherent~factuality-of-variability))', underlied as of overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility⁷⁴-<imbued-and-
'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'~
human-subpotency~epistemic-perspective-of-projective/reprojective~

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>;¶ with limited-mentation-capacity-deepening (as to human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), rather arising as of ‘aestheticisation-and-aestheticisation-towards-ontology of human ontological-performance⁷²-<including-virtue-as-ontology>’ underlying both ‘motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness>’ and

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-conceptualisation as to aestheticisation-towards-ontology’ (so-construed as <amplituding/formative-epistemicity>totalising~conflatedness¹² of ⁵⁶meaningfulness-and-teleology¹⁰⁰ involving ‘the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in rede-mentating/restructuring/reparadigming intelligibility-(as-to-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative-epistemicity>totalising~conceptualisation)’), and so-underscored by the ⁸⁴reference-of-thought-and—⁸⁴reference-of-thought-

⁸⁵devolving dynamics of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ with respect to 'human existential-instantiations of both manifest motif (outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰';¶ with human limited-mentation-capacity-deepening as to aestheticisation—and-aestheticisation-towards-ontology speaking to an emphasis on both its 'generativity potential' and its 'ontological-performance'⁷²-<including-virtue-as-ontology> potential' (as reflected in issues of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ induced ⁸⁰presencing—absolutising-identitive-constitutedness¹³) requiring appropriate human dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁹⁷/contemplative-distension⁷⁶ to ever always preserve human ⁵⁶meaningfulness-and-teleology¹⁰⁰ cross-fertilising 'generativity potential' and 'ontological-performance'⁷²-<including-virtue-as-ontology> potential' as institutionally reflected respectively with the artistic, the philosophical and the scientific/ontological orientations of human ⁵⁶meaningfulness-and-teleology¹⁰⁰, and in this respect 'the philosophical as spanning aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance'⁷²-<including-virtue-as-ontology> potential) of human

⁵⁶meaningfulness-and-teleology¹⁰⁰’ speaks to the epistemic successes and failures as to human ontological-performance⁷²-<including-virtue-as-ontology> leading up to science/ontology as aestheticisation towards-ontology (ontological-performance⁷²-<including-virtue-as-ontology> potential) and science (including the aspiration of the social sciences) is thus but the exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> of the philosophical from which it emerges as of natural philosophy (and human nature philosophy as of human-subpotency construal with respect to aspiring social sciences) and is ever always implicitly anchored to the philosophical in the face of its prospective aporeticism-overcoming/unovercoming while the philosophical as well must necessarily be concerned about its ultimate ontological-veracity relevance to avoid degenerating into a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in ⁵⁴incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation (as we can appreciate that both ancient-sophists and medieval-scholastics could be notionally/epistemically be considered as involved in philosophy however ontologically-flawed we may now think of their given closed mindsets very much as pseudoscience is decried by serious scientists as it is only such ontological-veracity by its perpetual epistemic-totalising³²~resubjecting to the sublimating-validation/desublimating-invalidatio of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ that can establish the

⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism'> of philosophical knowledge to avoid its
 degeneracy into a poor and relic/artifactual knowledge-reification⁸⁷
 pedantic gesturing of mere aestheticisation hardly appreciative of the
 cogency of 'relative-ontological-incompleteness⁸⁹/relative-ontological-
 completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-
 self-becoming/self-conflatedness¹²/formative—supererogating-
 <projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,—in-perspective-ontological-
 normalcy/postconvergence> } as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁷—as-rede-
 mentating/restructuring/reparadigming—psychologism'⁹⁰ as to a
 conception of cumulative/recomposuring knowledge allowing for future
 knowledge-reification⁸⁷ beyond a naïve institutionalised social-
 investedness/normativity as to relic/artifactual conception of knowledge
 weakened to the questioning of how-does-it-knows-that-what-it-says-is-
 true especially when it adopts disparateness-of-conceptualisation-
 <unforegroundingdisentailment,—failing-to-reflect-'immanent-
 ontological-contiguity⁶⁷'> over ⁴⁴foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁷ in
 reflecting 'immanent-ontological-contiguity⁶⁷'),—as-operative-
 notional~deprocrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ that projects

requisite ~~<amplitudinal/>~~formative>disposedness-(as-to-orientation/value-
 construct/valuation-and-derived-parameterising) and
 <amplitudinal/>formative>entailment-(as-to-totalising-
 contiguous/coherent-factuality-of-variability) as herein
 implied/ambitioned), with the implication that the philosophical epistemic
 attitude gives a leeway for aestheticising inexactitude/tolerances for
 further aestheticising possibilities of human thought
 differentfrom/complementary-to an exactifying/precisioning-of-
 sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-
 implications> scientific/ontological epistemic attitude that may by naivety
 utterly shut down alternate human aestheticising possibilities (as more
 radically manifested today with many a science-ideology approach) even
 as such alternate human aestheticising possibilities 'inducible
 exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-
 conceptual-and-operant-implications> elucidations' may be required for
 science's very own further development in its prospective aporeticism-
 overcoming/unovercoming (as increasingly appreciated with a
 postmodern influence on science) and so given that human thought at any
 given moment as of its aestheticisation-and-aestheticisation-towards-
 ontology is not absolutely determinative/certain as so-reflected by the
 enframed-unenframed or enframed-overflowing or re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking³⁰- 'projective-insights'/'epistemic-
 projection-in-conflatedness¹²'-of-notional-deprocrypticism-prospective-

*sublimation)*⁹¹ *veracity that truly underlies all human* ⁵⁶*meaningfulness-*
*and-teleology*¹⁰⁰ *thus enabling the prospective possibility for human*
emancipation and progress (as even the sciences while ultimately
aspiring for exactifying/precisioning-of-sublimation-<as-to-entailing-
theoretical,-conceptual-and-operant-implications> scientific accounts,
will implicitly adopt practices of inexactitude/tolerances as to the more
critical issue of their prospective aporeticism-overcoming/unovercoming
wherein for instance it is mostly in the last 30-or-so years that astronomy
has arrived at a highly cogent scientific account of astronomical
phenomena, in the medical domain because of the critical nature of any
developments to human health and preservation of life even the most
flimsy statistics are often portrayed as of relevance however the
possibility for pseudo-analysis or later retraction, and generally in this
respect science at its 'breakthrough-level of scientific accounts' is rather
of relatively high inexactitude/tolerances as nascent scientific
conceptions even within say the physics domain are contested, with the
critical notion of science-inpractice rather being about ultimate
aspiration to continually converge towards more and more
exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-
conceptual-and-operant-implications> scientific accounts);¶ but then
human limited-mentation-capacity-deepening as to aestheticisation-and-
aestheticisation-towards-ontology necessarily priorly conforms to
existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
*of-prospective-supererogation*⁹⁷*-<as-to-perspective-ontological-*

*normalcy/postconvergence-implied- 'prospective-aporeticism-
 overcoming/unovercoming'> (and so over any human-subpotency
 institutionalising conceptions like philosophy and science), and in the
 bigger picture in this regards the institutionalised conception of
 philosophy for instance is a distorted Western metaphysics-of-presence-
 (implicated- 'nondescript/ignorable-void'⁸⁰ -as-to-⁸⁰ presencing—
 absolutising-identitive-constitutedness¹³) notion of the more ¹⁰⁴universal
 concept of overall human knowledge (pure and simple), with the flaw that
 speaking of say non-Western philosophy is a misnomer so-construed as 'a
 distorted and undue epistemic intercession of supposed Western
 philosophy as a reference point of conception into any non-Western
 society aestheticisation—and-aestheticisation-towards-ontology notion of
 overall human knowledge' (as to any such non-Western social dynamics
 very own originariness-parrhesia,—as-spontaneity-of-aestheticisation
 inducing of prior reproducibility—mathesis/motif/thrownness-
 disposition,—as-reproducibility-of-aestheticisation as
 outcome/outfit/shell—construed-historially-as-of-the-specifically-
 aestheticised-incrusting/plating/coating-as-institutionalmanifestation)
 and furthermore such a misnomer as to its metaphysics-of-presence-
 (implicated- 'nondescript/ignorable-void'⁸⁰ -as-to-⁸⁰ presencing—
 absolutising-identitive-constitutedness¹³) seem to supersede the more
 fundamental notion of human underlying ontological-commitment⁶⁶ (as
 instigatively driving the human out of animality) as to the more
 pivotal/critical human-subpotency 'fatedness-of-sublimation-over-*

*desublimation, to existence-potency³⁸~sublimating-nascence,-disclosed-
 from-prospective-epistemic-digression (as reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ beyond any identitive conception as
 Western or non-Western or even differentiation internal to any such
 Western conception or non-Western conception), thus overlooking the
 dynamic underlying human constructive and cultural diffusionary process
 critically leading to various socialsetups dynamics of relative-
 ontological-completeness⁶⁸ in renewing of human ⁵⁶meaningfulness-and-
 teleology¹⁰⁰’);¶ human limited-mentation-capacity-deepening thus implies
 that ultimately the actual knowledge attitude is that of the creative
 generation, elucidation and exactifying/precisioning—of-sublimation-<as-
 to-entailing-theoretical,-conceptual-and-operant-implications> of human
⁵⁶meaningfulness-and-teleology¹⁰⁰ and so as to the requisite
 originariness-parrhesia,—as—spontaneity-of-aestheticisation
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment—for—conceptualisation within the artistic framing, philosophical
 framing or scientific/ontological framing as to their respective
 aporeticism need for aestheticisation (generativity potential) and/or
 aestheticisationtowards-ontology (ontological-performance⁷²-<including-
 virtue-as-ontology> potential), and so as we can appreciate that even the
 artistic as to aestheticisation is much more than just mere patterning but
 ‘a projection of aestheticising depth’ that speaks of its specific*

generative, elucidative and exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> aspects as to specific human perception of artistic sublimation;[¶] and in this regards human limited-mentation-capacity-deepening needs to factor in that much of the institutional confusion associated with the artistic, philosophical and scientific speaks more of ⁸⁰presencing—absolutising-identitive-constitutedness⁴³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conscious and unconscious institutional politics of self-preservation whether from 'institutionalised philosophy' or 'institutionalised science' as to the overall politicisation of knowledge given that human limited-mentation-capacity warrants human institutional specialisations as subdividing the overall human knowledge aestheticisation—and-aestheticisation-towards-ontology (while factoring that existence—as-the-absolute-a-priori-of conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> is not beholdening to any such human-subpotency institutionalising) implying that scientific achievements are de facto philosophical achievements as inherent to the practice of science is notionally/epistemically 'implicated philosophy' whether the scientist is explicitly conscious or not of this such that faced with scientific dilemma some of the most novel philosophies are implicatedly articulated in

scientific works in need for their philosophical explicitation (as herein explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> actually point to an overall ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification⁸⁷—gesturing firstly as thought experiments and thereafter articulating effective practical methodologies not because they gave up on natural philosophy but because their normal living experience cognition they used was no longer sufficient for a more profound and creative insight into abstruse phenomenality and so they expanded upon their normal living experience cognition associated with thought experiments to ‘exactifying/precisioning—of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> framework of controlled experiences involving control methods’ as extension of their normal living experience cognition into the existentially atypical manifestation of natural phenomena and this is the very true meaning of scientific approaches and methods as not breaking away from philosophising but rather extension of philosophising into methodologically framed and controlled experiences known as experiments (with the naïve

institutionalisation (as from recurrent-utter-uninstitutionalisation, base-
 institutionalisation–ununiversalisation,¹⁰⁴ universalisation–non-
 positivism/medievalism, our positivism/rational-empiricism manifestation
 of ⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-of-thought and
 prospectively ¹⁷deprocrypticism–or–preempting–disjointedness-as-of-
⁸⁴reference-of-thought) and is thus primarily concerned about human
 prospective Being-development/ontological-framework-expansion-as-to-
 depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ and thereof the derived prospective
 living-development-as-to-personality-development and institutional-
 development-as-to-social-function-development, so-speaking to a
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension²⁶ epistemic attitude, such that the
 philosophical nor the scientific cannot be construed as a self-serving
 conception (as can be so-construed in modern day psychology individual
 augmentation/enhancement notion in existential-extrication-as-of-
 existential-unthought) but rather ‘a self-development conception de-
 mentatively/structurally/paradigmatically construed in association with
 the development of a better world as to the selfless notional~asceticism⁴
 implied’ (with a confusion as of individual augmentation/enhancement
 rather arising from a misconstrual of the Socratic philosophers and their
 successors like stoics and cynics emphasis on self-development as to the
 fact that their ¹⁰⁴universalising-idealisation as to their given epoch
 implied a more fated/precarious/perilous/uncertain world with their

notion of self-development implying forming individuals that can face such a world with valour in view to a constructive projection of a better world), and such is the general basis for interpreting philosophical thought as to its specific epochal aporeticism associated with the corresponding human limited-mentation-capacity and the prospective projective-insights from all such specific aporeticisms concerning their retrospective and prospective implications and is in many ways no different from a cumulative/recomposuring understanding as to scientific aporeticisms reflection of human ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> while avoiding an epistemically-flawed complex of ⁸⁶presencing—absolutising-identitive-constitutedness¹³;¶ along the same lines human limited-mentation-capacity-deepening as reflecting both overall knowledge-reification⁸⁷ orientation further implies that there can’t be any tradition/practice of knowledge that overrides existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ as it can be often naively implied in many a blurry and pedantic domain-of-study subject to totalisingly-disentailing—discretion/whim-of-thought with any such orientations claiming to ignore ontological-veracity rather speaking of institutional bankruptcy as to the fact that ‘human-subpotency cannot subject knowledge but is rather subject to knowledge’ such that issues of human ineptness/incapacity arising from disparateness-of-conceptualisation-<unforegroundingdisentailment,-failing-to-reflect-

'immanent-ontological-contiguity'⁶⁷'> cannot be transformed and construed as de-mentative/structural/paradigmatic issues of inherent knowledge as of the inherent nature of science or inherent nature of the philosophical (failing to attend to prospective existential aporeticisms while construing the framework of human agreeability and agreeing as knowledge rather than the construal of ontological-veracity as of the impersonal manifestation of the sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ as the more fundamental purpose of the intellectual enterprise as to the reality of the fact that true knowledge has ever always been about superseding human limited-mentation-capacity and not defining it as a point of reference however disagreeable the exercise), and in many ways this drawback is reflected in the modern practice of philosophical interpretations in the humanities as to a relic/artifactual way and academic practice of going about knowledge-reification⁸⁷ that equates/level-down everything across space and time as to wrongly imply everything is of the same ontological-contiguity⁶⁷ as to the proliferation of isms—conceptualisations without any 'relative-ontological-completeness'⁸⁸

<amplifying/formative>entailment—as-to-totalising-contiguous/coherent-factuality-of-variability *reflecting*

⁴⁶historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' as well as mere conceptual-patterning with no contiguous knowledge-reification⁸⁷—gesturing as to when for instance

such notions as humanism and antihumanism, enlightenment and counter-enlightenment, etc. seem to imply that the latter conceptualisations are against humanity or enlightenment rather than being more profound conceptions of humanity and enlightenment over the former as shallow conceptions thus inducing blurriness⁷ of thought and in a further twisted relic/artifactual approach the very notion of postmodernism as of 'postmodern-thought elucidation of ontologically-flawed desublimating⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition' is paradoxically construed as postmodern condition as of the modern's take prospective uninstitutionalised-threshold¹⁰³ of procrypticism or disjointedness—as-of-⁸⁴reference-of-thought (as to an academically induced confusion equating postmodern-thought with the analytical criticism of modern society's metanarratives so-articulated by postmodern-thought more like qualifying budding-positivists critiques of the non-positivising medievalworld/medievalism as the modern condition) with all this contradictory pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation arising because of the precedence of institutional self-preservation over existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ as we can easily appreciate that the lack of blurriness⁷ in many a natural science as to an untenable constraining of social¹⁰⁴ universal-transparency¹⁰⁵- (transparency-of-totalising-entailing,-as-to-entailing- <amplifying/formative-epistemicity> totalising~in-relative-ontological-

completeness⁸⁸ will avert any such relic/artifactual approach to knowledge (say for instance construing modern genetics as a deeper conception of hereditary as anti-hereditary or say quantum physics as a deeper conception of physics as anti-physics along the lines of equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms-conceptualisations because of institutional pre-eminence over relative-ontological-completeness⁸⁸ conception as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷), thus speaking of the requisite underlying ontological-good-faith/authenticity⁶⁹ and ontological-bad-faith/inauthenticity⁶⁴ insight (manifested beyond-the-consciousnessawareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>) when going about knowledge-reification⁸⁷ in domains-of-study subject to blurriness⁷, and critically human knowledge-reification⁸⁷ as to organic-knowledge is inherently of existential implications (as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal to which the sublimating relative-ontological-completeness⁸⁸ has to be epistemically affirmed while the desublimating relative-ontological-incompleteness⁸⁹ has to be epistemically unaffirmed and so with regards to the constraining implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ with no naïve notion of neutrality/goodnaturedness that wrongly leads to equating/leveling-down

everything across space and time as of naive absolutising conceptual-patterning and isms–conceptualisations) such that part and parcel of knowledge is to identify and qualify improbable, obscure and shady misanalyses passing for true knowledge (just as the Socratic philosophers as to their ¹⁰⁴universalising-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with such blurriness⁷ failing to grasp ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁸-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>} *as to human-and-social–expectations/anticipations—metaphoricity⁵⁷–as-rede-mentating/restructuring/reparadigming–psychologism’⁹⁰ and equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms–conceptualisations providing the ubiquitous framework for a poorly accounted for media-driven popintellectualism subject to marionetting subterfuges of dominance/vested-interest actors as to a circular interest holding down the profound emancipative potential of the humanities and social sciences as of their inherent sublimating nature (and likewise it is critical to grasp that human sublimation as induced from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸–⁸⁴reference-of-thought-⁸⁵devolving> equally*

requires corresponding institutional sublimation that doesn't just assume a relative-ontological-incompleteness⁸⁹—presublimation-construct—of⁶⁶ meaningfulness-and-teleology¹⁰⁰ value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising existentialising—enframing/imprintedness-(as-to-⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as we can appreciate for instance that such modern developments like nuclear science, general technical progress and even the Internet today require corresponding human referencing/registering/decisioning social and institutional sublimation that cannot simply be assumed by 'default of institutional status/pre-eminence' without profound questioning and reflection for corresponding prospective sublimation);¶ and in this regards as to human limited-mentation-capacity-deepening as being ever always about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- 'human<amplituding/formative—epistemicity>totalising~purview-of-construal (de-mentating/structuring/paradigming the veracity of knowledge necessarily as being in ontological-contiguity⁶⁷), knowledge-reification³⁷ construed as of interpretation of say a given historical figure's theory/philosophy/thought is ever always 'priorly about the interpreter's relative-ontological-completeness⁸⁸ constructive construal as to the starting reference which is the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- 'human<amplituding/formative—epistemicity>totalising~purview-of-construal' such that in reality 'the

ontological-veracity of interpretation is never truly about a relic/artifactual notion of interpretation of any given historical figure's theory/philosophy/thought without involving any relative-ontological-completeness⁸⁸ conception as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
'human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal' but rather any such a given historical figure articulate their theory/philosophy/thought as of the projected ontological-veracity they make of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- 'human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal, with existence being exactly the 'starting/instigative concern (as to relative-ontological-completeness⁸⁸ construal) of the interpreter' and thereof deriving the ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> implications (as to aestheticisation and aestheticisation-towards-ontology) with respect to the given historical figure's theory/philosophy/thought as to relative-ontological-completeness⁸⁸ ontological-veracity (and we can appreciate in this regards for instance that as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- 'human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal there was no better interpretation of say the prior foregoing physics as to when say Einsteinian physics was introduced as rather providing the more profound epistemic-projection perspective for

appreciating the ⁴⁶historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> implications of such prior foregoing physics like Newtonian mechanics and other subsequent prior physics conceptions like Lorentz transformation, Maxwell’s equations, etc. without adopting any relic/artifactual notion of their interpretation as to equate/level-down everything across space and time as to an improbable poor sense of relative-ontological-completeness⁸⁸ underlying/organising their comprehensive conceptualisation), and this insight is very much implicated in the Derridean and Foucauldian conceptions of interpretation as to the implicated grasp of projective-insights in deconstruction and genealogy knowledge-reification⁸⁷-gesturings respectively (which by their underlying/organising implicated ‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’ of apriorising/axiomatising/referencing as to human limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- ‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal, as so-explicated herein, stand-out particularly as to their re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking⁷⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²-of-notional-deprocrypticism-prospective-sublimation)⁹¹ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- ‘human<~~amplituding~~/formative-

*epistemicity>totalising~purview-of-construal and thus de-
mentatively/structurally/paradigmatically effectively enabling the
construal of sublimating ⁴⁶historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>
implications of relative-ontological-completeness⁸⁸ just as it is so-
implicated in the natural sciences unlike many a ⁸⁰presencing—
absolutising-identitive-constitutedness¹³ knowledge-reification⁸⁷ posturing
which are de-mentatively/structurally/paradigmatically bogged down in
desublimating ⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition as to their relic/artifactual
postures equating/leveling-down everything across space and time as of
naive absolutising conceptual-patterning and isms-conceptualisations
with a poor sense of the projective-insights/epistemic-projection-in-
conflatedness¹² of apriorising/axiomatising/referencing as of
underlying/organising ‘relative-ontological-incompleteness⁸⁹/relative-
ontological-completeness⁸⁸-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹²/formative—supererogating-<projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing,—in-perspective-ontological-normalcy/postconvergence> } as
to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
rede-mentating/restructuring/reparadigming-psychologism⁹⁰), and as is
explicitly reflected herein as to the ontological-contiguity⁶⁷—of-the-*

*human-institutionalisation-process⁶⁸ imbued ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>
 projective-insights of ‘relative-ontological-incompleteness⁸⁹/relative-
 ontological-completeness⁸⁸ -
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence> } as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 rede-mentating/restructuring/reparadigming-psychologism’⁹⁰ (so-
 reflected as of notional~deprocrypticism or
 <amplituding/formative>notional~preempting—disjointedness-as-of-
⁸⁴reference-of-thought dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation> profound dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶
 projected apriorising/axiomatising/referencing-psychologisms) thusly
 striving to explain everything as of human-subpotency ‘fatedness-of-
 sublimation-over-desublimation, to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression (in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-*

*contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸);¶ with human
 limited-mentation-capacity-deepening as of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplifying~~/formative–epistemicity>totalising~purview-of-
 construal implying necessarily that the intellectual-and-moral valour in
 the human knowledge-reification⁸⁷ exercise is all about articulating its
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective–ontological-normalcy/postconvergence-reflected-
 ‘epistemicity-relativism’> as to relative-ontological-completeness⁸⁸
 ontological-veracity while collectively taking pride in the collective
 advancement so-arising with the very first commitment of the intellectual
 being ‘a prior commitment to inherent knowledge above all else’
 including above their very own theoretical/philosophical/thought postures
 as so-allowing for the full human knowledge-reification⁸⁷ potential as it is
 very often a relic/artifactual attachment to institutionally hallowed
 postures irrespective of the implications as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷ that brings about
 the enculturation of strategies of institutional self-preservation over
 prospective knowledge-reification⁸⁷;¶ and in this regards ‘re-originary–
as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking³⁰-‘projective-insights’/‘epistemic-
projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-
sublimation)⁹¹ ‘relative-ontological-incompleteness⁸⁹/relative-
 ontological-completeness⁸⁸-*

(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence>} as
to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-
rede-mentating/restructuring/reparadigming—psychologism’⁹⁰ as of the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality
enabling the construal of sublimating ⁴⁶historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected- ‘epistemicity-relativism’>’
fundamentally reflects how prospective destructuring-threshold-
(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-
decisionality}>of-ontological-performance⁷²-<including-virtue-as-
ontology> of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ are superseded by
mere ‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’ as to
the fact that there is no logical-basis/logic-<as-to—transversality~of-
affirmative-and-unaffirmative—disambiguated- ‘motif-and-
apriorising/axiomatising/referencing’¹⁰²> for any prospective relative-
ontological-completeness⁸⁸ ⁵⁶meaningfulness-and-teleology¹⁰⁰ with logic
rather being the inner working coherence/contiguity of any such a
relative-ontological-completeness⁸⁸ apriorising/axiomatising/referencing
construct with the consequence that the prior relative-ontological-
incompleteness⁸⁹ ⁵⁶meaningfulness-and-teleology¹⁰⁰ logical-basis/logic-
<as-to—transversality~of-affirmative-and-unaffirmative—disambiguated-

*'motif-and-apriorising/axiomatising/referencing'*¹⁰²> is de-
mentatively/structurally/paradigmatically incompetent-and-irrelevant but
for ¹⁰⁴universal human 'projective-insights'/'epistemic-projection-in-
conflatedness'¹²' capacity to-come-to-terms-with/to-respond-to
prospective sublimating ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷ as of human underlying ontological-commitment⁶⁶ that
then as of psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring begets the prospective relative-ontological-completeness⁸⁸
apriorising/axiomatising/referencing construct logical-basis/logic-<as-
to—transversality~of-affirmative-and-unaffirmative—disambiguated-
*'motif-and-apriorising/axiomatising/referencing'*¹⁰²> (as there is no prior
recurrentutter-uninstitutionalisation, base-institutionalisation—
ununiversalisation, ¹⁰⁴universalisation—non-positivism/medievalism, and
positivism/rational-empiricism manifestation of ⁸¹procrypticism—or—
disjointedness-as-of-³⁴reference-of-thought respective
logicalbases/logics-<as-to—transversality~of-affirmative-and-
unaffirmative—disambiguated- *'motif-and-
apriorising/axiomatising/referencing'*¹⁰²> for prospective base-
institutionalisation, ¹⁰⁴universalisation, positivism and prospectively
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-³⁴reference-of-
thought respectively but for ¹⁰⁴universal human 'projective-
insights'/'epistemic-projection-in-conflatedness'¹²' capacity to-come-to-
terms-with/to-respond-to prospective sublimating ⁵⁶meaningfulness-and-

*teleology¹⁰⁰ as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷ as of human underlying ontological-
 commitment⁵⁶ in then begetting as of psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring their
 prospective relative-ontological-completeness⁸⁸
 apriorising/axiomatising/referencing construct logical-bases/logics-<as-
 to—transversality~of-affirmative-and-unaffirmative—disambiguated-
 ‘motif-and-apriorising/axiomatising/referencing’¹⁰²>) so-reflected starkly
 in the fact that for instance as to a predisposition in an animistic social-
 setup to relate to the notion of plane as God of plane ‘it is rather the
 effective veracity as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁷ as of human underlying ontological-
 commitment⁵⁶’ that as to induced psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring is bound to bring about an
 animistic change of apriorising/axiomatising/referencing construct as
 mentality rather than any engagement as of prior animistic
 meaningfulness apriorising/axiomatising/referencing construct logical-
 basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative—
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²>, but
 then any such prospective worldview ⁸⁴reference-of-thought—and—
⁸⁴reference-of-thought-⁸⁵devolving transforming ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ is bound to elicit notional~firstnaturedness—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> at any such prospective destructuring-*

*threshold- {uninstitutionalised-threshold¹⁰³/presublimating-
desublimating-decisionality}~of-ontological-performance⁷²-<including-
virtue-as-ontology> with regards to social-stake-contention-or-
confliction as so-de-mentatively/structurally/paradigmatically associated
with an elicited 'pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation in ⁵¹incrementalism-in-relative-
ontological-incompleteness⁸⁹—enframed-conceptualisation' emphasising
the disjointing relative-ontological-incompleteness⁸⁹ logical-basis/logic-
<as-to—transversality~of-affirmative-and-unaffirmative—disambiguated-
'motif-and-apriorising/axiomatising/referencing'¹⁰²> which is in want for
prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity as of
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
unenframed-conceptualisation (to enable prospective Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-
teleology¹⁰⁰) as with the respective emphasising of non-universalising
logical-basis/logic-<as-to—transversality~of-affirmative-and-
unaffirmative—disambiguated- 'motif-and-
apriorising/axiomatising/referencing'¹⁰²>, non-positivising/non-rational-
empiricism logical-basis/logic-<as-to—transversality~of-affirmative-
and-unaffirmative—disambiguated- 'motif-and-
apriorising/axiomatising/referencing'¹⁰²> and
disjointing/disparateness/disentailing logical-basis/logic-<as-to—*

*rede-mentating/restructuring/reparadigming-psychologism*⁹⁰;¶ human
limited-mentation-capacity-deepening as of organic-knowledge more
*critically involves ‘the requisite fundamental knowledge-reification*⁹⁷
gesturing point-of-departure’ as referencing/registering/decisioning
nascent-particular/incipient-and-material/technical-sublimations-
<blinded-to-their-relative-ontological-completeness^{88–84}*reference-of-*
*thought-*⁸⁵*devolving> by ‘their very own sublimating prospective/nascent*
*relative-ontological-completeness*⁸⁸ ⁸⁴*reference-of-thought/grandest-*
axiomatic-construct—as-to-referencing/registering/decisioning’ in order
to fulfil the requisite ⁵⁵*maximalising-recomposuring-for-relative-*
*ontological-completeness*⁸⁸*—unenframed-conceptualisation for effective*
theoretical–conceptual–operant conceptualisation enabling ‘sublimating
~~*supererogatory*~~*–unbeholdening-conflatedness*¹² ⁴⁶*historiality/ontological-*
*eventfulness*³⁷*/ontological-aesthetic-tracing-<perspective–ontological-*
normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ (and so
over referencing/registering/decisioning such nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-
their-relative-ontological-completeness^{88–84}*reference-of-thought-*
⁸⁵*devolving> by ‘the presublimation relative-ontological-incompleteness*⁸⁹
⁸⁴*reference-of-thought/grandestaxiomatic-construct—as-to-*
referencing/registering/decisioning’ thus rather inducing ‘desublimating
*relic/artifactual–beholdening-constitutedness*¹³ ⁴⁷*historicity-tracing—in-*
presencing–hyperrealisation/hyperreal-transposition’), and in this
respect the institutionalised intellectual practice of any given registry-

worldview/dimension failing to reflect 'the fundamental knowledge-
reification⁸⁷—gesturing point-of-departure of prospective/nascent relative-
ontological-completeness⁸⁸ ⁸⁴reference-of-thought/grandest-axiomatic-
construct—as-to-referencing/registering/decisioning' rather speaks to a
fundamental institutional-bankruptcy wherein for instance the
'presublimating relative-ontological-incompleteness⁸⁹ ⁸⁴reference-of-
thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning' respectively as of the 'non-
universalising knowledge-reification⁸⁷—gesturing' of ancient-sophistry,
'non-positivising knowledge-reification⁸⁷—gesturing' of
medievalscholasticism or 'disjointing/disparateness/disentailing
knowledge-reification⁸⁷—gesturing' of present day
pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplifying/formative-
epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as to
their flawed fundamental knowledge-reification⁸⁷—gesturing point-of-
departure cannot intelligibly conceptualise the effective theoretical-
conceptual-operant implications warranting the 'prospective/nascent
relative-ontological-completeness⁸⁸ ⁸⁴reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning'
respectively of Socratic philosophers '¹⁰⁴universalising-idealisation
knowledge-reification⁸⁷—gesturing', budding-positivists 'rational-
empiricism/positivism knowledge-reification⁸⁷—gesturing' and prospective

postmodern-thought ‘¹⁷*deprocrypticism—or—preempting—disjointedness—*
as-of-⁸⁴reference-of-thought *knowledge-reification⁶⁷—gesturing’* (as
reflecting a rather more fundamental apriorising and psychoanalytic
presublimating defect warranting prospective psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring *to*
supersede such ⁸⁰presencing—absolutising-identitive-constitutedness¹³
mental-flex equating/leveling-down everything across space and time as
of naive absolutising conceptual-patterning and isms—conceptualisations
and so in lieu of grasping the projective-insights for drawing sublimating
‘relative-ontological-incompleteness⁹⁹/relative-ontological-
completeness⁹⁸—{sublimating~referencing/registering/decisioning,—as-
self-becoming/self-conflatedness¹²/formative—supererogating-
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>} *as* *to* *human-and-social—*
expectations/anticipations—metaphoricity⁵⁷—as-rede-
mentating/restructuring/reparadigming—psychologism’⁹⁰), and in many
ways such presublimating mental-reflex as of mere institutional
preeminence pretense of integrating such nascent-particular/incipient-
and-material/technical-sublimations-<blinded-to-their-relative-
ontological-completeness⁹⁸—⁸⁴reference-of-thought-⁸⁵devolving> *is not*
beholdening upon existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation⁹⁷ *and speaks to <amplituding/formative—*
epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ that rather stifles prospective human knowledge possibilities as to their disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> (rather than ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ that projects requisite <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability));¶ ultimately, as to the fact that human limited-mentation-capacity-deepening is all about ‘genuine knowledge-reification³⁷ framework involving a detour to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in epistemic-totalisingly³²—resubjecting the collective and individual mortals that we are (however the emotional-involvement as succumbing to temporal impulses is exactly what leads to relic/artifactual conceptions of knowledge bent on institutional self-preservation rather than attending to prospective aporeticism-overcoming/unovercoming), there can’t be any pretense as of vague human-subpotency temporal purposes to compromise knowledge as to the fact that only the ‘affirmation as of sublimating veracity’ or ‘unaffirmation as of desublimating impertinence’ reflects organic-knowledge as to its

requisite

~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ rather than any social or institutional extrinsic-attribution
decadent crafts perceived as superseding the requisite intrinsic-
attribution for genuine knowledge (even to the extent of temporal
institutional or social non-recognition as the primary purpose of
knowledge, especially as it reflects prospective human destructuring-
threshold- {uninstitutionalised-threshold¹⁰³/presublimating–
desublimating-decisionality}–of-ontological-performance⁷²-<including-
virtue-as-ontology>, is to enable the social and institutional attendance-
to/dealing-with its prospective aporeticism-overcoming/unovercoming as
to human self-surpassing and by this token rather construing of practices
of institutional or social recognition within prior institutionalised
framework as dispensable/superfluous with regards to prospective
knowledge imbued transcendence-and-
sublimity/sublimation/~~supererogatory~~–de-mentativity parrhesiastic
purposes of prospective knowledge-reification³⁷) and so beyond
⁸⁰presencing—absolutising-identitive-constitutedness¹³
<~~amplifying~~/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ and blurriness⁷
induced pedantic abandonment to desublimating ⁵¹incrementalism-in-
relative-ontological-incompleteness⁸⁹—enframed-conceptualisation (in
lieu of sublimating ⁵⁵maximalising-recomposuring-for-relative-

ontological-completeness⁸⁸—unenframed-conceptualisation with the so-
 induced ¹⁰⁴universal-transparency¹⁰⁵-{transparency-of-totalising-
 entailing,-as-to-entailing-<~~amplituding~~/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸} part-and-
 parcel of the process of human crossgenerational transformation more
 critical and important than any punctual enframed notions of knowledge
 acquiescence) and with the appropriate intellectual attitude being one
 beyond the immediate existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition) as to 'fundamentally skewing the dynamism in the play of
 temporal-and-intemporal-dispositions of social-stake-contention-or-
 confliction of the social-construct towards sublimating ontological-good-
 faith/authenticity⁶⁹~de-mentating/structuring/paradigming-
 <seeding/incipient—profound⁷⁰-supererogation⁷⁷,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>' and
 in this regards knowledge-reification⁸⁷ can only extend as far as eliciting
 human ontological-commitment⁵⁶ as to existence—as-sublimating-
 withdrawal and subsequent secondnatured human institutionalisation
 from the ¹⁰⁴universal-transparency¹⁰⁵-{transparency-of-totalising-
 entailing,-as-to-entailing-<~~amplituding~~/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸}, but
 knowledge-reification⁸⁷ ends/should-not aspire to any 'convincing' of
 ontological-bad-faith/inauthenticity⁵⁴~de-
 mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁵-

*supererogation⁹⁷, -as-mentally-aestheticised~preconverging/dementing¹⁹—
qualia-schema> as the latter is nothing but a circular process that only
ends up degrading knowledge into falsehoods as individual
supererogatory—shallowness or supererogatory—profoundness inceptively
lies with the individual and not knowledge, well before sublimating
knowledge can be of any relevance thereof as to derived-formulaicity
projected reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation*

⁵⁴logical- *logical-processing-or-logical-implication—supposedly-apriorising-in-*
processing-or- *conviction-as-to-profound-supererogation⁹⁷-<construed-as-to-act-*
logical- *execution-or-logical-implications-of- ‘notion-of-agreement-or-*
implication— *disagreement’>*
supposedly-
apriorising-in-
conviction-as-to-
profound-
supererogation⁹⁷

⁵⁵maximalising- *antiakrasiatic—maximalising-recomposuring-for-relative-ontological-*
recomposuring- *completeness⁸⁸—unenframed-conceptualisation-<as-to-*
for-relative- *⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-*
ontological- *<perspective—ontological-normalcy/postconvergence-reflected-*
completeness⁸⁸— *‘epistemicity-relativism’>,-*
unenframed- *‘hermeneutically/reprojectively/supererogatingly/zeroingly-as-*
exteriorising/deneuterising¹⁶’-of-motif-and-

conceptualisation *apriorising/axiomatising/referencing*—*unenframed-conceptualisation*
as to dimensionality-of-sublimating²⁴—
~~<amplitudinal/formative>supererogatory~~—*de-mentativeness/epistemic-*
*growth-or-conflatedness*¹²/*transvaluative-*
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation> *so-reflected in the epistemic-projective-perspective-of-*
ontological-normalcy/postconvergence- (unwinding-as-
unfolding/dépliage-as-détendre of elucidation-in grasping existential-
*contextualising-contiguity*³⁹*'s-reifying/elucidating-of-prospective-*
*relative-ontological-completeness*⁸⁸*-of-*⁸⁴*reference-of-thought-*⁸⁵*devolving-*
*as-of-instantiative-context as to existence-potency*³⁸*~sublimating—*
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-
unconceal-the-very-ontologically-same-existential-reality over wrongly-
projected
decontextualisingunimbricatedness/unthreadedness/unrecomposuring-as-
virtuality-or-ontologically-flawed-construal (preconverging-or-
*dementing*¹⁹*—apriorising-psychologism* ⁸⁴*reference-of-thought in*
threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
*supererogation*⁹⁷*—preconverging/dementing*¹⁹*—apriorising-psychologism*
as shallowness-of-thought-or-unsophistication-of-understanding))

⁵⁶meaningfulness- *meaningfulness as of its inherent 'apriorising-teleological-thresholding—*
and-teleology¹⁰⁰ *as-teleological-framework/narrative-framework of*
contextualising/instantiative-devolving-meaningfulness' as of

*conflatedness¹²-with-existence,-as-defining-backdrop-Being-
development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-meaningfulness-and-
teleology¹⁰⁰-as-well-as-derived-conventioning-referencing-with-regards-
to-institutional-development-as-to-social-function-development-and-
living-development-as-to-personality-development-possibilities;¶*
*construed as <amplituding/formative-
epistemicity>totalising/circumscribing/delineating⁸⁴reference-of-
thought-⁸⁵devolving-as-of-instantiative-context—meaningfulness-and-
teleology¹⁰⁰ defining any given registry-worldview/dimension in reflection
of the fact that there can only be one <amplituding/formative-
epistemicity>totalising/circumscribing/delineating meaningfulness-and-
teleology¹⁰⁰ as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising~purview-of-construal’ for inducing intelligibility,
such that the reification⁸⁷ issue/problem with meaningfulness-and-
teleology¹⁰⁰ is rather derivational as of human relative ontological-
performance⁷²-<including-virtue-as-ontology> as of ‘various relative-
ontological-completeness⁸⁸-of-⁸⁴reference-of-thought’ in reflecting
meaningfulness-and-teleology¹⁰⁰ as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative-epistemicity>totalising~purview-of-
construal’ as from existence-potency³⁸~sublimating-nascence,-disclosed-
from-prospective-epistemic-digression epistemic/notional~projective-*

*perspective over human-subpotency epistemic/notional~projective-
perspective (thus inducing successive relative
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment for aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology¹⁰⁰) as well as the given ⁸⁴reference-of-
thought-⁸⁵devolving temporal-to-intemporal ontological-performance⁷²-
<including-virtue-as-ontology> of its <amplituding/formative-
epistemicity>totalising/circumscribing/delineating of meaningfulness-
and-teleology¹⁰⁰*

metaphoricity⁵⁷ *metaphoricity as evolving-and-devolving—‘<amplituding/formative-
epistemicity>totalising~conception-of-existential-contextualising-
contiguity³⁹-in-reification⁸⁷’, construed ultimately as of the
crossgenerational superseding of any given registry-worldview/dimension
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ ⁵⁶meaningfulness-
and-teleology¹⁰⁰ (as to ‘human living-development-as-to-personality-
development, institutional-development-as-to-social-function-
development and Being-development/ontological-framework-expansion-
as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰’), as of prospective relative-
ontological-completeness⁸⁸ superseding/undermining/deflating of prior
relative-ontological-incompleteness⁸⁹, as ⁵⁶meaningfulness-and-
teleology¹⁰⁰ infrastructure rede-mentating/restructuring/reparadigming;¶
implying ‘differing-and-incompatible ⁵⁶meaningfulness-and-teleology¹⁰⁰*

finality' of the relative-ontological-incompleteness³⁹ and the relative-ontological-completeness⁶⁸ as of their respectively implied ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as opened-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and pseudo-edginess/pseudo-incisiveness as
<amplituding/formative>⁸wooden-language-(imbued—temporal—mere-form/virtualities/dereification³⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹-narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) as of the implied reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation as reasoning-from-results/afterthought (as to elicitable <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- 'nondescript/ignorable-void'⁵⁰ '-with-regards-to-prospective-apriorising-implications>)), thus rendering 'propositional compatibility as of mutual aposteriorising/logicising/deriving/intelligising/measuring' improbable as both are affirmative whereas in reality the former should be affirmed and the latter should be unaffirmed thus explaining why only a 'prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ routing ontologically-hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' can arise from the former over

the latter to restore ontological-veracity, and this is enabled/validated only by their mutually supposedly coherent ontological-commitment⁶⁶ underlying any society/social-setup conventioning as so reflected by its 'selfassuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' enabling the relative-ontological-completeness⁸⁸ 'prospective⁵⁶meaningfulness-and-teleology¹⁰⁰ routing ontologically-hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence)' over the relative-ontological-incompleteness⁸⁹ crossgenerationally as of ontological-primemovers-totalitative-framework⁷³ sublimating implications, reflecting the fact that there is no base-institutionalisation propositional-convincing-of-dialogical-equivalence of recurrent-utter-uninstitutionalisation but rather a 'prospective⁵⁶meaningfulness-and-teleology¹⁰⁰ routing ontologically-hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' arising as of their ontological-primemovers-totalitative-framework⁷³ sublimating implications pointing out that base-institutionalisation is relatively as to existence-potency³⁸~sublimating—nascence,—disclosed—from-prospective-epistemic-digression and this notion of 'prospective⁵⁶meaningfulness-and-teleology¹⁰⁰ routing ontologically-hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-

equivalence)' applies likewise in 'affirming relative existence-
 potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression sublimating-validation/desublimating-invalidiation
 implications' of ¹⁰⁴universalisation over base-institutionalisation,
 positivism/rational-empiricism over ¹⁰⁴universalisation, and prospectively
 notional~deprocrypticism over our positivism~procrypticism, and such a
 state of improbable propositional-convincing-of-dialogical-equivalence
 arises because of prior relative-ontological-incompleteness⁹⁹ shiftiness-
 of-the-Self⁶² associated with human sovereignconstructs in
 <~~amplituding~~/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag⁷³ which can
 naturally be overcome by human insight of its limited-mentation-
 capacity implications and 'as requiring knowledge-construct specialisms'
 involving human deferential-formalisation-transference to 'perceived
 significant others' with respect to such specialisms 'limited-mentation-
 capacity-deepening⁵³ resources-and-talent focussing for knowledge-
 reification⁸⁷', but then sophistic/pedantic dispositions as of social-stake-
 contention-or-confliction in ⁵⁴incrementalism-in-relative-ontological-
 incompleteness⁸⁹—enframed-conceptualisation with regards to such
 issues like climate change, public policy, etc. can turn around and
 wrongly reaffirm the 'ontological-veracity of human
 <~~amplituding~~/formative>⁸wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of 'nondescript/ignorable~void'⁵⁰'-

with-regards-to-prospective-apriorising-implications>} as of
propositional-convincing-of-dialogical-equivalence’ to undermine such
‘prospective ⁵⁶*meaningfulness-and-teleology*¹⁰⁰ routing ontologically-
*hegemonising-narrative*⁷¹ as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ enlightenment from its
*dispensing-with-immediacy-for-relative-ontological-completeness*⁸⁸-by-
*reification*⁸⁷/*contemplative-distension*²⁶ specialisms even though we know
that the truly specialist lawyer, chemist, etc. doesn’t adopt any such
propositional-convincing-of-dialogical-equivalence relation with
*<amplituding/formative>*⁸*wooden-language-(imbued—averaging-of-*
thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶*meaningfulness-and-teleology*¹⁰⁰*-as-of- ‘nondescript/ignorablevoid’-*
with-regards-to-prospective-apriorising-implications>} but rather is in
an enlightening/educating deferential-formalisation-transference posture
of ‘prospective ⁵⁶*meaningfulness-and-teleology*¹⁰⁰ routing ontologically-
*hegemonising-narrative*⁷¹ as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’, and this relation between flawed
sophistic/pedantic social-stake-contention-or-confliction encouraging of
*<amplituding/formative>*⁸*wooden-language-(imbued—averaging-of-*
thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶*meaningfulness-and-teleology*¹⁰⁰*-as-of- ‘nondescript/ignorablevoid’-*
with-regards-to-prospective-apriorising-implications>} propositional-
convincing-of-dialogical-equivalence in ⁵¹*incrementalism-in-relative-*
*ontological-incompleteness*⁸⁹—enframed-conceptualisation and veridical

intellectual ‘prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ routing ontologically-hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ for ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation also arises when it comes to prospective knowledge-reification⁹⁷ of preceding/traditional normativities, conventions, practices, etc. (such as manifested with sophistic/pedantic mediums, shamans, witchdoctors, ancient Sophists, medieval-scholasticism pedants and modern day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸)), and hence ultimately with respect to human limited-mentation-capacity implications sophistry can-and-is only undermined by prospective relative-ontological-completeness⁸⁸ ‘prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ routing ontologically-hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ knowledge-reification⁹⁷ in inducing the ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of the prospective registry-worldview/dimension ‘⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in

reflecting 'immanent-ontological-contiguity⁶⁷'),—as-operative-notional~deprocrypticism as of its construction-of-the-Self' from whence its devolving specialisms/profound knowledge-construct can then be socially engaged in deferential-formalisation-transference undermining sophistry, and so in the sense that it is only because by-and-large every modern human construction-of-the-Self is positivistic/rational-empirical as of ⁸⁴reference-of-thought-level that the possibility of devolving specialisms/profound positivistic knowledge-construct can arise (without the possibility of its sophistic/pedantic social-stake-contention-or-confliction undermining with regards to eliciting non-positivism, supernaturalism, etc. <~~amplituding~~/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>)) even when the vast majority of humans never have a thorough grasp of any specifically given specialism/profound positivistic knowledge-construct say modern medicine, physics, social science, etc., and likewise the sophistic/pedantic difficulty facing the prospective possibility of notional~deprocrypticism as it is prospectively reflective of our present positivism~procrypticism uninstitutionalised-threshold¹⁰³ lies in the fact that it is highly liable to present social-stake-contention-or-confliction ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought sophistry 'flawed encouraging of propositional-convincing-of-dialogical-equivalence <~~amplituding~~/formative>⁸wooden-language-

(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>) as of present disjointedness-as-of-⁸⁴reference-of-thought’
 in undermining the ‘prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰
 routing ontologically-hegemonising-narrative⁷¹ as to psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring’ of
¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-
 thought as of its dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶, and such
 prospective notional~deprocrypticism organic knowledge-reification⁸⁷
 necessarily requires at least the induced ¹⁰⁴universal-transparency¹⁰⁵-
 (transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁸) of the ¹⁷deprocrypticism-or-preempting—disjointedness-
 as-of-⁸⁴reference-of-thought ‘⁴⁴foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in
 reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-
 notional~deprocrypticism as of notional~deprocrypticism construction-
 of-the-Self’ from whence its implied specialised/profound knowledge-
 construct can be engaged in deferential-formalisation-transference
 (without the possibility of sophistic/pedantic undermining like the
 eliciting of various temporal manifestations of disjointedness-as-of-

construal' ⁵⁶imbued-apriorising/axiomatising/referencing of
 meaningfulness-and-teleology¹⁰⁰ }

nondescript/ignorable-void, in underlying holographically-
 ble-void⁶⁰ <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ epistemic-
 ricochetting/transepistemicity ⁴⁴foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in
 reflecting 'immanent-ontological-contiguity⁶⁷'),—as-operative-
 notional~deprocrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of human
 limited-mentation-capacity-deepening⁵³ grasp of 'ecstatic-existence as of
 existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁷ -<as-to-perspective-ontological-
 normalcy/postconvergence-implied- 'prospective-aporeticism-
 overcoming/unovercoming'> ', a 'prior registry-worldview's/dimension's
 nondescript/ignorable-void as of its ontologically-flawed
 preconverging/dementing¹⁹-qualia-schema' refers to the fact that no
 registry-worldview/dimension going by its relative-ontological-
 incompleteness⁸⁹ as of prior registry-worldview/dimension epistemic
 perspective is representatively cognisant-and-integrative of its
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its prospective destructuring-
 threshold-(uninstitutionalised-threshold¹⁰³/presublimating—
 desublimating-decisionality}~of-ontological-performance⁷² -<including-

virtue-as-ontology> *implied/appreciable preconverging/dementing*¹⁹–
qualia-schema (so-reflected as from the prospective registry-
worldview/dimension in relative-ontological-completeness⁸⁸ epistemic
perspective), as it rather reproduces circularly its ‘prior registry-
worldview’s/dimension’s nondescript/ignorable–void as of its
ontologically-flawed *preconverging/dementing*¹⁹–*qualia-schema*’ over
any such prospective registry-worldview’s/dimension’s veridically
*implied/appreciable preconverging/dementing*¹⁹–*qualia-schema*
representation of the prior registry-worldview’s/dimension’s
*destructuring-threshold-(uninstitutionalised-threshold*¹⁰³*/presublimating–*
*desublimating-decisionality)-of-ontological-performance*⁷²*-<including-*
virtue-as-ontology>, with the implication that the ‘*destructuring-*
*threshold-(uninstitutionalised-threshold*¹⁰³*/presublimating–*
*desublimating-decisionality)-of-ontological-performance*⁷²*-<including-*
virtue-as-ontology> *preconverging/dementing*¹⁹–*qualia-schema*’
respectively of prior recurrent-utter-uninstitutionalisation,
ununiversalisation, non-positivism/medievalism and our ⁸¹*procrypticism–*
*or-disjointedness-as-of-*⁸⁴*reference-of-thought* (as failing dispensing-
with-immediacy-for-relative-ontological-completeness⁸⁸-by-
reification⁸⁷/contemplative-distension²⁶) as reflected from the epistemic
perspective respectively of prospective base-institutionalisation,
¹⁰⁴*universalisation, positivism and notional~deprocrypticism* (as
dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
reification⁸⁷/contemplative-distension²⁶) are rather construed by the

respective prior registry-worldviews/dimensions circularly as of their
 'prior registry-worldview's/dimension's nondescript/ignorable—void as of
 their ontologically-flawed preconverging/dementing¹⁹—qualia-schema':
 and any such 'prior registry-worldview's/dimension's
 nondescript/ignorable—void as of its ontologically-flawed
 preconverging/dementing¹⁹—qualia-schema' can only veridically be
 conceptualised-and-analysed as of 'the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ (ecstatic-existence prospective
 digression induced epistemic-ricochetting/transepistemicity)
 dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation> as to difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹,
 with regards to the transepistemic/epistemic-ricochetting
⁴⁵~~<amplituding/formative—epistemicity>~~causality~as-to-projective-
 totalitative—implications,-for-explicating-ontological-contiguity⁶⁷ of
 human limited-mentation-capacity-deepening⁵³ in human epistemic-
 retotalising grasp of ecstatic-existence as of existence—as-the-absolute-
 a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-
 perspective-ontological-normalcy/postconvergence-implied- 'prospective-
 aporeticism-overcoming/unovercoming'>', and so as of the relative-

*ontological-completeness⁶⁸ prospective registry-worldview's/dimension's
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ 'induced postconverging/dialectical-thinking⁷⁰-qualia-schema as
from its apriorising-psychologism/mental-schema implicated value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness⁶⁸' superseding of the relative-ontological-incompleteness⁶⁹
prior registry-worldview's/dimension's
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ 'implied prior postconverging/dialectical-thinking⁷⁰-qualia-schema
which becomes prospectively a prior preconverging/dementing¹⁹-qualia-
schema' (thus grasping the 'teleologically-determinative ontological-
primemovers-totalitative-framework⁷³' of the prior registry-
worldview's/dimension's meaningfulness so-construable as of its
preconverging/dementing¹⁹-qualia-schema reflection of its destructuring-
threshold-(uninstitutionalised-threshold¹⁰³/presublimating-
desublimating-decisionality)-of-ontological-performance⁷²-<including-
virtue-as-ontology>);¶ as the prior registry-worldview's/dimension's
destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-
desublimating-decisionality)-of-ontological-performance⁷²-<including-
virtue-as-ontology> is construed as a <~~amplifying~~/formative>⁸wooden-
language-(imbued—temporal—mere-
form/virtualities/dereification³⁷/akrasiaticdrag/denatured/preconverging-*

*or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology¹⁰⁰) as of the implied
reproducibility—mathesis/motif/throwness-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-
deepening⁵³’-construal-of-‘superseding-oneness-of-ontology’ with
respect to the prior pertinence of the ‘organic-spirit of knowledge’ over
‘mechanical-knowledge’, so-implied beyond the ‘epochal literal
mysticism’ as naively analysed from their ¹⁰⁴universalising-idealisation
⁸⁰presencing—absolutising-identitive-constitutedness¹³ perspective, and
noting as well here that the conceptual-patterning naivety of Platonism as
merely prior reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation is alien to Plato and the Socratic
philosophers whose anamnesis rather speaks of originariness-parrhesia,—
as—spontaneity-of-aestheticisation conceptualisation of their
¹⁰⁴universalising-idealisation), as human-subpotency doesn’t constrain
‘the becoming of ecstatic-existence-as-transcendental-signifier’ as of the
latter’s transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
mentativity inducing implications such that ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications reflected as
existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-
epistemic-digression as from such human-subpotency prior
reproducibility—mathesis/motif/throwness-disposition,—as—*

reproducibility-of-aestheticisation in restoring dimensionality-of-
*sublimating*³⁴—~~<amplituding/formative>supererogatory-de-~~
*mentativeness/epistemic-growth-or-conflatedness*¹²/*transvaluative-*
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation>, implies the prospective registry-worldview/dimension in
*relative-ontological-completeness*⁸⁸ is of superseding value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
*completeness*⁸⁸ so-reflected as of ‘the ontological-contiguity⁶⁷—of-the-
*human-institutionalisation-process*⁶⁸ (ecstatic-existence prospective
digression induced epistemic-ricochetting/transepistemicity)
*dimensionality-of-sublimating*²⁴—
~~<amplituding/formative>supererogatory-de-~~*mentativeness/epistemic-*
*growth-or-conflatedness*¹²/*transvaluative-*
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation> as to difference-conflatedness¹²-*as-to-totalitative-*
*reification*⁸⁷-*in-singularisation*⁹³-*as-veridical-epistemic-determinism*²¹,
induced ‘prospective intemporal-as-ontologically-veridical/ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic seeding-promise of reasoning-
*through/messianic-reasoning*⁵⁶*meaningfulness-and-teleology*¹⁰⁰ as
equivalence/correspondence antiakrasiatic-aspiration ontological-
*performance*⁷²-*<including-virtue-as-ontology>*’ over the prior registry-
worldview’s/dimension’s destructuring-threshold-(uninstitutionalised-

*threshold*¹⁰³/*presublimating–desublimating-decisionality* } *of-ontological-*
*performance*⁷² -<*including-virtue-as-ontology*> ⁸⁰*presencing—*
*absolutising-identitive-constitutedness*¹³ / *identitive-constitutedness*¹³ -as-
*‘epistemic-totality*³⁶’ -*dereification*⁸⁷ -*in-dissingularisation*²⁸ -as-flawed-
*epistemic-determinism*⁴⁹ induced *‘temporal/sophistic-as-ontologically-*
*flawed/ontological-bad-faith/inauthenticity*⁵⁴ *reproducibility—*
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation *seeding-misprising* *of* *reasoning-from-*
*results/afterthought*⁵⁶ *meaningfulness-and-teleology*¹⁰⁰ *as covert-pretence-*
of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-
*performance*⁷² -<*including-virtue-as-ontology*>’; ¶ *with the above*
reflecting the fact that originariness-parrhesia,—as—spontaneity-of-
aestheticisation *inducing* *of* *prior* *reproducibility—*
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as outcome/outfit/shell—construedhistorially-as-of-the-
specifically-aestheticised-incrusting/plating/coating-as-institutional-
*manifestation is rather a ‘secondnature*⁷⁶ *positive-opportunism*⁷⁶ *implied*
mechanical-knowledge’ but then the very possibility for prospective
originariness-parrhesia,—as—spontaneity-of-aestheticisation *inducing of*
prospective reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation (as to when ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications reflected as
*existence-potency*³⁸ ~ *sublimating–nascence,—disclosed-from-prospective-*
epistemic-digression *from* *such* *human-subpotency* *prior*

*reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation is implied), lies with the organic-
 knowledge reconstrual of anamnesis as of ‘the ontological-contiguity⁵⁷—
 of-the-human-institutionalisation-process⁶⁸ (ecstatic-existence
 prospective digression induced epistemic-ricochetting/transepistemicity)
 dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation> as to difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹’
 induced ‘prospective intemporal-as-ontologically-veridical/ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality parrhesiastic seeding-promise of reasoning-
 through/messianic-reasoning ⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 equivalence/correspondence antiakrasiatic-aspiration ontological-
 performance⁷²-<including-virtue-as-ontology>’;¶ and it is herein that the
 notion of construction-of-the-Self is central as to the implication that
⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-
 virtue-as-ontology> involves ‘direct bilateral relationship of appropriate
 construction-of-the-Self for appropriate cognisance-and-integration of
 prospective relative-ontological-completeness⁵⁸ ⁵⁶meaningfulness-and-
 teleology¹⁰⁰’ in order for the upholding of anamnesis (as to when ecstatic-*

*existence-as-transcendental-signifier—becoming-spontaneity-
 implications reflected as existence-potency³⁸~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression from such human-
 subpotency prior reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation is implied), as to the
 fact that with regards to social-stake-contention-or-confliction the prior
 registry-worldview's/dimension's prior reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-
 aestheticisation <amplifying/formative>⁸wooden-language-(imbued—
 temporal—mere-
 form/virtualities/dereification³⁷/akrasiaticdrag/denatured/preconverging-
 or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰) at its destructuring-threshold-
 (uninstitutionalised-threshold¹⁰³/presublimating—desublimating-
 decisionality}—of-ontological-performance⁷²-<including-virtue-as-
 ontology> cannot uphold/uptake the prospective registry-
 worldview's/dimension's ⁵⁶meaningfulness-and-teleology¹⁰⁰ as it rather
 engages with such prospective knowledge in complexification of its prior
 reproducibility—mathesis/motif/thrownness-disposition,—as—
 reproducibility-of-aestheticisation <amplifying/formative>⁸wooden-
 language-(imbued—temporal—mere-
 form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-*

teleology¹⁰⁰) which is alien to the requisite prospective registry-
 worldview's/dimension's parrhesiastic value-
 ricocheting/transvaluation—as-to-prospective-relative-ontological-
 completeness⁸⁸ human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—
 psychologism-<as-from-perspective-ontological-
 normalcy/postconvergence>;¶ hence the
 <amplituding/formative>⁸wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) of a prior registry-worldview's/dimension's destructuring-
 threshold-(uninstitutionalised-threshold¹⁰³/presublimating—
 desublimating-decisionality)-of-ontological-performance⁷²-<including-
 virtue-as-ontology> as its human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint emerges as of 'asceticism'⁴
 consciousness point-of-referencing projection (<amplituding/formative—
 epistemicity>causality~as-to-projectivetotalitative-implications,-for-
 explicating-ontological-contiguity⁶⁷) towards the prospective registry-
 worldview/dimension' eliciting the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-

*rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation> as to difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹,
 wherein the ascetically implied metaphoricity⁵⁷ as of the prospective
 registry-worldview/dimension, by its prospective psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring for the
 prospective construction-of-the-Self, induces ‘value-
 ricochetting/transvaluation—as-to-prospective-relative-ontological-
 completeness⁸⁸ ⁵⁶meaningfulness-and-teleology¹⁰⁰’ thus overriding the
 ‘prior registry-worldview’s/dimension’s nondescript/ignorable—void as of
 its ontologically-flawed preconverging/dementing¹⁹—qualia-schema’ with
 regards to its destructuring-threshold- (uninstitutionalised-
 threshold¹⁰³/presublimating—desublimating-decisionality)—of-ontological-
 performance⁷²-<including-virtue-as-ontology>, such that a
 <amplitudinal/formative>⁸wooden-language- (imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) simply speaks of a registry-worldview’s/dimension’s
 <amplitudinal/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag⁹³ as of the
 ‘shiftiness-of-the-Self⁹²’ whether as of
 trepidatious/warped/preclusive/occlusive ⁸⁰presencing—absolutising-
 identitive-constitutedness¹³/identitive-constitutedness¹³-as-‘epistemic-*

totality³⁶'-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹

⁶¹nonpresencing *nonpresencing-or-withdrawal-or-metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>)-or-transcendental-reasoning-of-event⁹⁷-as-prospective-ontology-origination perspective/framing/reference/horizon of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism³¹;¶ reflected as existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression or existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality;¶ nonpresencing-<perspective-ontological-normalcy/postconvergence> speaks to the transcendental-signifier/transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity that is ecstatic-existence as phenomenologically reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ 'both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity⁶² and desublimating*

*notional-discontiguity/epistemic-discontiguity⁶³ as of human limited-
 mentation-capacity-deepening⁵³ implications) and signified-as-to-
 immanency (speaking of ontological-contiguity⁶⁷ perspective of the
 unchanging immanency of existence as oneness-of-ontology as to the
 coherence underlying the very possibility for construing-and-reconstruing
 of intelligibility in existence)' so-construed as reflexivity-in-ecstatic-
 existence, and critically in this regards reductionist conceptions will
 wrongly tend to imply 'human-subpotency non-scalarity/beholdening-
 <as-to-what-has-gone-before-aesthetically-de-
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-
 ontologisation>' supersedes the 'scalarity/immanency of existence's
 ontological-normalcy/postconvergence';¶ this further explains why
 reductionisms (as to their <~~amplituding~~/formative-
 epistemicity>totalising/circumscribing/delineating implications) fail to
 reflect nonpresencing-<perspective-ontological-
 normalcy/postconvergence> as to the requisite human limited-mentation-
 capacity-deepening⁵³ knowledge-reification³⁷-gesturing and with such
 reductionisms rather inducing ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ as to elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁹ poor and relic/artifactual
 conceptions of knowledge that poorly contemplates of human limited-
 mentation-capacity-deepening⁵³ implications, and so as 'failing to
 override apriorising constitutedness¹³ with apriorising conflatedness¹² as*

the latter enables 'relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁶⁸-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence>) as
to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-
rede-mentating/restructuring/reparadigming—psychologism'⁹⁰ to be
drawn in keeping tab of existence—as-sublimating-withdrawal,—eliciting-
of-prospective-supererogation⁹⁷ 'both as signifier-as-to-transcending
(speaking of human-subpotency ontological-performance⁷²-<including-
virtue-as-ontology> perspective of the changing transcendence-and-
sublimity of existence reflected as to sublimating notional-
contiguity/epistemic-contiguity⁵² and desublimating notional-
discontiguity/epistemic-discontiguity⁶³ as of human limited-mentation-
capacity-deepening⁵³ implications) and signified-as-to-immanency
(speaking of ontological-contiguity⁶⁷ perspective of the unchanging
immanency of existence as oneness-of-ontology as to the coherence
underlying the very possibility for construing-and-reconstruing of
intelligibility in existence)' so-construed as reflexivity-in-ecstatic-
existence;¶ the failure to adopt such a nonpresencing-<perspective—
ontological-normalcy/postconvergence> apriorising conflatedness¹²
construal (underlined by human limited-mentation-capacity-deepening⁵³
as to existential-contextualising-contiguity³⁹ 'implied

~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation,-
 re-perception,-re-thought-in-epistemic-conflatedness^{12s} of ontological-
 contiguity⁶⁷) is critically associated with ⁸⁰presencing—absolutising-
 identitive-constitutedness¹³ academicism proliferation of isms—
 conceptualisations mere conceptual-patterning’ articulated rather as of
 elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁹ (wherein the knowledge-
 reification⁸⁷—gesturing is simply construed ‘out of idly/singly abstractable
 logical possibilities for such ‘isms—conceptualisations mere conceptual-
 patterning’ and not-or-poorly aspiring to portray the unchanging
 immanent-backdrop construable-and-reconstruable as of existential
 contextualising in ontological-contiguity⁶⁷ in ~~<amplituding/formative-
 epistemicity>~~totalising/circumscribing/delineating conception of
⁵⁶meaningfulness-and-teleology¹⁰⁰’) as to disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 ‘immanent-ontological-contiguity⁶⁷>’ and thus with the ‘ontologically-
 flawed implication that the absolute a priori is not construed as
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷’ but instead any of such given isms—conceptualisations
 and associated reductionisms now substituting for the unchanging
 immanent-backdrop of existential-contextualising-contiguity³⁹ as the
 absolute a priori of conceptualisation, and so as of vague academicism
 proceduralisms in totalisingly-disentailing—discretion/whim-of-thought,

*rather than a knowledge-reification⁸⁷—gesturing of ⁴⁴foregrounding—
 entailment-(postconverging—narrowing-down~sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-
 operative-notional~deprocrypticism that starts-from-and-remains-in/is-
 of-epistemical-embeddedness-with existential-contextualising-contiguity³⁹
 (as to prospective knowledge-reification⁸⁷—gesturing ‘implied
 <~~amplituding~~/formative—epistemicity>totalising~renewing-realisation,-
 re-perception,-re-thought-in-epistemic-conflatedness¹²s of ontological-
 contiguity⁶⁷’) in construing of prospective human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint to be conceptually
 superseded/overcome in transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity as is the case with
 all true science/ontology so-reflected in their ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> (consider
 in this regards the apriorising conflatedness¹², in reflecting the
 unchanging immanent-backdrop of existential-contextualising-
 contiguity³⁹, of recurrent aspiration for ontological-contiguity⁶⁷ across
 Galilean/Cartesian/Newtonian/Leibnizian physics to present day string-
 theory/loop-quantum-gravity/etc. as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷, ever always being
 about conceptually superseding/overcoming the physics epistemic-*

*conception prospective human-subpotency–
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint in producing the
 ‘successive sublimating physics as successive <amplituding/formative–
 epistemicity>totalising/circumscribing/delineating conception of
 ontological-contiguity⁵⁷ of physics across-the-times’ (as to ‘the very same
 physics <amplituding/formative–epistemicity>totalising~devolved–
 purview/domain-of-construal-as-intrinsic-reality/ontological-
 veridicality/existential-reality’) rather than an apriorising
 constitutedness¹³ disposition for the mere articulation of idle/single
 ‘isms–conceptualisations mere conceptual-patterning’ as of elaboration-
 as-mere-extrapolating/constituting/abstracting/deducing/infering-of-
 elucidation-outside-existential-contextualising-contiguity³⁹ lacking
 <amplituding/formative–
 epistemicity>totalising/circumscribing/delineating profound-and-
 contiguous knowledge-reification⁸⁷–gesturing and in fact one of the most
 critical/challenging epistemic concern of physicists today given the
 increasing theoretical abstraction is in preempting such a development of
 a conceptualising that poorly aligns with the epistemic-totality³⁶ of
 existential-contextualising-contiguity³⁹ however difficult the available
 experimental possibilities for portraying prospective sublimation, and it
 should further be noted here that the successive sublimating physics
 across-the-times ‘are of complementary ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-*

*normalcy/postconvergence-reflected-‘epistemicity-relativism’> and
 rather so as successive <amplifying/formative–
 epistemicity>totalising/circumscribing/delineating profound-and-
 contiguous knowledge-reification⁸⁷–gesturings and ‘not any naïve
 shallow-minded comparison of commonality of ‘isms–conceptualisations
 mere conceptual-patterning’ failing priorly to disambiguate the
 successive knowledge-reification⁸⁷–gesturings across-the-times as
 preceding-and-framing any given concepts’ like failing to realise that the
 ‘notion of time in physics’ priorly speaks to different physics ‘knowledge-
 reification⁸⁷–gesturing in ontological-contiguity⁵⁷ in reflection of
 existential-contextualising-contiguity³⁹ as of ‘relative-ontological-
 incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,–as-self-becoming/self-
 conflatedness¹²/formative–supererogating-<projective/reprojective—
 aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
 referencing,-in-perspective–ontological-normalcy/postconvergence> } as
 to human-and-social–expectations/anticipations—metaphoricity⁵⁷–as-
 rede-mentating/restructuring/reparadigming–psychologism’⁹⁰ across-the-
 times with respect to physics relative-ontological-completeness⁸⁸
 conception as from pre-Newtonian/Leibnizian notion of time,
 Newtonian/Leibnizian notion of time, Einsteinian notion of time in terms
 of spacetime up to present-day physics theories notion of time in terms of
 further developments as from a big-bang-theory insights reflecting the
 epistemic-veracity that there is no sound concept and conceptualising*

without the 'priorly projected ontological-contiguity'⁶⁷ in reflection of
 existential-contextualising-contiguity³⁹ and as of the relative-ontological-
 completeness⁸⁸ implied profoundness' within which any such concept and
 conceptualising is articulated and 'this effectively contrasts with such
 apriorising constitutedness'¹³ disposition naïve shallow-minded isms—
 conceptualisations mere conceptual-patterning' that equates/leveldown
 everything across space and time as to wrongly imply everything is of the
 same ontological-contiguity⁶⁷ thus with a poor grasp of 'knowledge-
 reification'⁸⁷—gesturing in ontological-contiguity⁶⁷ in reflection of
 existential-contextualising-contiguity³⁹ as of 'relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁸—
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
 referencing,—in-perspective—ontological-normalcy/postconvergence> } as
 to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-
 rede-mentating/restructuring/reparadigming—psychologism'⁹⁰ and so 'as
 to a superficiality and ontological-bad-faith/inauthenticity⁶⁴ that is
 patently incapable of construing underlying human
 <amplitudinal/formative—epistemicity>totalising~thrownness-in-
 existence³⁴ relevant human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint to be superseded and
 rather often directly/indirectly contravene/disregard such parrhesiastic

insights' as so-of-ten instigated with such idle/single 'isms–
 conceptualisations mere conceptual-patterning' in apriorising
 constitutedness¹³ as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁹ and which in so doing do
 not satisfy ⁴⁴foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-
 contiguity⁶⁷'),—as-operative-notional~deprocrypticism as to
 '<~~amplituding~~/formative—
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁹ in elucidating ontological-contiguity⁶⁷-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective>' with the consequence of failing/poorly
 reflecting 'the requisite ontologically-pertinent dynamic theoretical–
 conceptual–operant depth/profoundness for addressing subject-matters
 as epistemic-conceptions as to their given/defined human-subpotency–
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint with respect to
 originariness-parrhesia,—as-spontaneity-of-aestheticisation
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment'–for–conceptualisation'), with ⁴⁴foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-

*sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁷ in
 reflecting 'immanent-ontological-contiguity⁶⁷'),-as-operative-
 notional~deprocrypticism operantly implying 'drawing out the full
 <~~amplituding~~/formative-
 epistemicity>totalising/circumscribing/delineating implications of
 assertions/claims/conceptualisations as of ontological-contiguity⁶⁷ in
 reflection of existential-contextualising-contiguity³⁹ such that there is
 hardly any notional~disjointedness of the
 assertions/claims/conceptualisations as validating their ontological-
 veracity';¶ on the other hand, the 'knowledge-reification³⁷-gesturing in
 ontological-contiguity⁶⁷ in reflection of existential-contextualising-
 contiguity³⁹ as of 'relative-ontological-incompleteness⁸⁹/relative-
 ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence>) as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 rede-mentating/restructuring/reparadigming-psychologism'⁹⁰ implied
 with deconstruction, genealogy and other critical theory practices are
 meant to articulate ⁵⁶meaningfulness-and-teleology¹⁰⁰/conceptualisations
 by their derivation/delineation/disambiguation as from human epistemic-
 embeddedness in existence so-construed as thrownness (as to the
 phenomenological aspiration/possibility for overcoming imbued

deficiency construed as metaphysics-of-presence- (implicated-
 'nondescript/ignorable-void'⁵⁰ -as-to-⁸⁰ presencing—absolutising-
 identitive-constitutedness¹³), and so as defining/given human-subpotency-
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint originariness-parrhesia,–
 as–spontaneity-of-aestheticisation
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³ -for-conceptualisation) for reflecting 'relative-ontological-
 incompleteness⁸⁹ /relative-ontological-completeness⁸⁸ -
 (sublimating~referencing/registering/decisioning,–as-self-becoming/self-
 conflatedness¹² /formative–supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence>) as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷ -as-
 rede-mentating/restructuring/reparadigming-psychologism'⁹⁰ underlying
 knowledge-reification⁹⁷ -gesturing, such that in many ways the poor
 appreciation of postmodern-thought is very much associated with their
 critics fundamentally poor grasp of the precedence of 'knowledge-
 reification⁸⁷ -gesturing in ontological-contiguity⁶⁷ in reflection of
 existential-contextualising-contiguity³⁹ as of 'relative-ontological-
 incompleteness⁸⁹ /relative-ontological-completeness⁸⁸ -
 (sublimating~referencing/registering/decisioning,–as-self-becoming/self-
 conflatedness¹² /formative–supererogating-<projective/reprojective—

*aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective-ontological-normalcy/postconvergence>} as
to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
rede-mentating/restructuring/reparadigming-psychologism⁹⁰ over mere
apriorising constitutedness⁴³ shallow-minded articulation of
conceptualisations with a poor sense of ‘relative-ontological-
incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹²/formative—supererogating-<projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective-ontological-normalcy/postconvergence>} as
to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
rede-mentating/restructuring/reparadigming-psychologism⁹⁰, ‘as so-
exemplified with naïve truth relativism accusations as to the weirdly and
wrongly implied posture that human limited-mentation-capacity-
deepening⁵³ doesn’t occur’;[¶] and the specific articulation herein by this
author is rather of a profound ‘knowledge-reification⁸⁷—gesturing in
ontological-contiguity⁶⁷ in reflection of existential-contextualising-
contiguity³⁹ as of ‘relative-ontological-incompleteness⁸⁹/relative-
ontological-completeness⁸⁸-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹²/formative—supererogating-<projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective-ontological-normalcy/postconvergence>} as*

to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 rede-mentating/restructuring/reparadigming-psychologism⁹⁰ as
 reflecting ‘<amplitudinal/formative-
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in
 reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-
 notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective>’ prompted
 derivation/delineation/disambiguation of conceptualisations in
 apriorising-conflatedness⁴²-as-to-difference (over-and-undermining
 apriorising constitutedness¹³-as-to-absolutising-identity) with regards to
 the conceptual ‘overcoming of metaphysics-of-presence-(implicated-
 ‘nondescript/ignorable-void⁵⁰’-as-to-⁸⁰presencing—absolutising-
 identitive-constitutedness¹³) intermediating-ascriptivity or ⁵⁸neuterising of
 human ⁵⁶meaningfulness-and-teleology¹⁰⁰ apriorising conceptualisation’
 (so-articulated from the ‘deepest phenomenological transcendental-point-
 of-departure handle as of the notional~conflatedness¹² of
 notional~deprocrypticism deneuterising¹⁶—referentialism or
 deascriptivity’ as from the ontological-normalcy/postconvergence
 epistemic-projection perspective and in reflecting ‘the temporal-to-
 intemporal-notional-binarity of human ontological-performance⁷²-

*<including-virtue-as-ontology> at uninstitutionalised-threshold¹⁰³’ in the
face of prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ and so-construed as
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor), so-
underscored by human limited-mentation-capacity-deepening⁵³ as of¹⁴ de-
mentation- (~~supererogatory~~—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics) implied
‘notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-
in-reflecting-postconverging-or-dialectical-thinking²⁰—by-preconverging-
or-dementing¹⁹-perspectives-of-human—⁵⁶meaningfulness-and-
teleology¹⁰⁰> of the successive registry-worldviews/dimensions
⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—
⁵⁶meaningfulness-and-teleology¹⁰⁰’ as to their ‘aestheticisation—and—
aestheticisation-towards-ontology of human ontological-performance⁷²-
<including-virtue-as-ontology>’;¶ (as to ‘human living-development—as-
to-personality-development, institutional-development—as-to-social-
function-development and Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰’) in notionally/epistemically construing*

the ontological-performance⁷²-<including-virtue-as-ontology> of human limited-mentation-capacity-deepening⁵³ implied successive registry-worldviews/dimensions translated as the various specifically given de-scalarising of the 'scalarity/immanency of existence's ontological-normalcy/postconvergence' (as to the specific ⁵⁸neuterising/ascriptivities construed as specifically given 'human-subpotency nonscalarity/beholdening-<as-to-what-has-gone-before-aestheticallystructures/paradigms-distortedly-the-possibility-for-the-laterontologisation>') and so-reflected respectively as recurrent-utter-uninstitutionalisation '~~<amplituding/formative-epistemicity>~~totalising~random-as-impulsive de-scalarising', base-institutionalisation~ununiversalisation '~~<amplituding/formative-epistemicity>~~totalising~nominal-as-tendentious de-scalarising', ¹⁰⁴universalisation~non-positivism/medievalism '~~<amplituding/formative-epistemicity>~~totalising~ordinal-as-qualifying de-scalarising' and positivism~procrypticism '~~<amplituding/formative-epistemicity>~~totalising~intervalist-as-categorising de-scalarising' while paradoxically wrongly assuming (as to their ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⁹³) the ontological-performance⁷²-<including-virtue-as-ontology> of the 'scalarity/immanency of existence's ontological-normalcy/postconvergence' so-implied veridically as to the deneuterising¹⁶/deascriptivity of ¹⁷deprocrypticism~or~preempting—

disjointedness-as-of-⁸⁴reference-of-thought ‘<~~amplitudinal~~/formative–
epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism
scalarising’;¶ (thus ‘scalarising of human ⁵⁶meaningfulness-and-
teleology¹⁰⁰’ effectively speaks of ontological-normalcy/postconvergence
epistemic-projection perspective as to nonpresencing-<perspective–
ontological-normalcy/postconvergence> implications while
‘descalarising of human ⁵⁶meaningfulness-and-teleology¹⁰⁰’ effectively
speaks of epistemic-abnormalcy/preconvergence³⁰ epistemic-projection
perspective as to the specifically given ⁸⁰presencing—absolutising-
identitive-constitutedness¹³ registry-worldview/dimension), and it should
be noted as well that besides the defining de-scalarising of any
specifically given registry-worldview/dimension as ⁸⁴reference-of-thought
epistemic-totality³⁶ of ⁵⁶meaningfulness-and-teleology¹⁰⁰, the successive
registry-worldviews/dimensions as to their ⁸⁴reference-of-thought-
⁸⁵devolving further involve ‘devolving de-scalarising and scalarising of
human ⁵⁶meaningfulness-and-teleology¹⁰⁰’ (that is, de-scalarising as to
epistemic-devolving~random-as-impulsive, epistemic-devolving~nominal-
as-tendentious, epistemic-devolving~ordinal-as-qualifying, epistemic-
devolving~intervalist-as-categorising and scalarising as to epistemic-
devolving~ratio-contiguity/ratiocination-as-referentialism) reflecting the
manifest specifically given registry-worldview/dimension ontological-
performance⁷²-<including-virtue-as-ontology> of human
⁵⁶meaningfulness-and-teleology¹⁰⁰ with regards to ‘human living-
development-as-to-personality-development and human institutional-

development-as-to-social-function-development’, as rather so-devolving
conjugatively under the specifically given and defining registry-
worldview/dimension ⁸⁴*reference-of-thought de-scalarising as epistemic-*
*totality*³⁶ of ⁵⁶*meaningfulness-and-teleology*¹⁰⁰ implied ‘human Being-
development/ontological-framework-expansion-as-to-depth-of-
*ontologising-development-as-infrastructure-of-*⁵⁶*meaningfulness-and-*
*teleology*¹⁰⁰’ (reflecting the ontological-veracity of ‘human
notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective—ontological-normalcy/postconvergence>
accordioning- (as-of-varying-individuations-contextually-transverse-
desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
*devolved-referencing-imbued-ontological-performance*⁷²-<including-
virtue-as-ontology>) at uninstitutionalised-threshold¹⁰³ as reflecting both
desublimating ⁴⁷*historicity-tracing—in-presencing—*
hyperrealisation/hyperreal-transposition and *sublimating*
⁴⁶*historiality/ontological-eventfulness*³⁷/*ontological-aesthetic-tracing-*
<perspective—ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> possibilities’);¶ thus in the bigger scheme of
things, the more thoroughly profound/fundamental ¹⁷*deprocrypticism—or-*
*preempting—disjointedness-as-of-*³⁴*reference-of-thought* issue is about
*the ontological-contiguity*⁶⁷ (as of ‘<~~amplituding~~/formative—
epistemicity>totalising/circumscribing/delineating existential-
*contextualising-contiguity*³⁹ ⁴⁴*foregrounding—entailment-*

*(postconverging–narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in
 reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-
 notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective>) of assertions/claims articulated in
 today’s pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation- (blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-<~~amplifying~~/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸)
 institutional-being-and-craft ladened (beyond-the-consciousness-
 awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-
 unthought>⁶) with sophistic strategies of empty/vague process and
 pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation, vague sensibility/decorum-drivenness,
 providing credence to frivolity over equanimity, emotional
 gimmickiness/manipulation as well as surreptitious practices of
 perfidious/double-dealing/betraying as to ‘dilutive/drowning and
 sabotaging imposturing/jumbling/sleight in undermining prospective
 genuine knowledge-reification⁸⁷’ for agenda-driven
 deceitful/dastardly/scheming purposes in proximity with deceptive
 supposedly objectively mediative institutions, and so as to underlying
 ontological-bad-faith/inauthenticity⁵⁴~de-
 mentating/structuring/paradigming-<seeding/incipient-shallow⁵⁵-*

*supererogation*⁹⁷, -as-mentally-aestheticised~preconverging/dementing¹⁹—
qualia-schema> inducing a social intellectual impotency undermining the
 supposed purpose of veridically cumulating/expanding the breadth of
 human knowledge as to an intellectual potency that never/hardly comes
 but for its institutional-being-and-craft human-subpotency agency (in
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-
 failing-to-reflect-‘immanent-ontological-contiguity⁵⁷’>) substituting for
 and in many ways not exposed to the sublimating-
 validation/desublimating-invalidating of existence-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression, so-associated with sycophantic beholdenness to socially
 dominant vested-interests/actors reflecting an underlying overall
⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought
 <amplifying/formative>⁸wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰);¶ as the evaluation of assertions/claims as to such a
 prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-
⁸⁴reference-of-thought projected ontological-contiguity⁵⁷ overcoming
⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought
 blurriness⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ is rather of
⁴⁴foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-

of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-
contiguity⁶⁷'),-as-operative-notional~deprocrypticism and strictly-
defined as of 'notional~deprocrypticism originariness-parrhesia,-as-
spontaneity-of-aestheticisation
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³-for-conceptualisation' so-reflected as of deprocrypticism—
apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity-sublimation-(as-to-underlying-ontological-commitment⁹⁶)
construed-as 'preempting—disjointedness-as-of-³⁴reference-of-thought,-
as-to-³¹<~~amplituding~~/formative—epistemicity>growth-or-
conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness'—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism' given 'relative
<~~amplituding~~/formative—
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-
(postconverging—narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in
reflecting 'immanent-ontological-contiguity⁶⁷'),-as-operative-
notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-

from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective> as to its prospectively induced
scalarising as of human supererogatory/messianic intemporal and
secondnature'd socially-optimal instigative potency' at its given/defined
institutionalisation ontologically-pertinent epistemic-conception of 'the
very same overall phenomenality/manifestation of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷' (and
so over prior positivism-procrypticism—
apriorising/axiomatising/referencing-psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation- (as-to-underlying-ontological-commitment⁴⁶)
construed-as 'mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism,-that-is-not-of-
preempting—disjointedness-as-of-³⁴reference-of-thought,-as-to-
'³¹<amplitudinal/formative-epistemicity>growth-or-
conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness'—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism' given 'relative
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect- 'immanentontological-contiguity⁶⁷'> as to prior
descalarising totalisingly-disentailing—discretion/whim-of-thought of

*individuals-suboptimal instigative potency as of human
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
 construed-as-from-perspective—ontological-normalcy/postconvergence>
 accordioneing-(as-of-varying-individuations-contextually-
 transversedesublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-
 devolved-referencing-imbued-ontological-performance⁷²-<including-
 virtue-as-ontology>)' at its given/defined uninstitutionalised-threshold¹⁰³
 ontologically-deficient epistemic-conception of 'the very same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁷'), with the 'deprocrypticism—
 apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity—sublimation-(as-to-underlying-ontological-commitment⁴⁶)'
 peculiarly/uniquely differentiated from the 'positivism—procrypticism—
 apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity—sublimation-(as-to-underlying-ontological-commitment⁴⁶)' in
 that notional~deprocrypticism as of its originariness/origination-<so-
 construed-as-to-ontological-normalcy/postconvergence-perspective-
 scalarising-construal-of-existence> perspective construes of prospective
 knowledge-reification⁹⁷ as of 'the full ontological implications of full
 human limited-mentation-capacity-deepening⁵³ as to its deepest/most-
 profound ⁴⁴foregrounding—entailment-(postconverging—narrowing-*

*down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-
contiguity⁶⁷’),—as-operative-notional~deprocrypticism’ thus speaking to
deprocrypticism requisite de-mentative/structural/paradigmatic
delineation of both the existentially contextualised ‘sublimating
ontological-good-faith/authenticity⁶⁹~de-
mentating/structuring/paradigming-<seeding/incipient–profound⁷⁰-
supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-
thinking⁷⁰-qualia-schema> underlying intemporal ontological-
performance⁷²-<including-virtue-as-ontology> (as of dimensionality-of-
sublimating⁷⁴—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation> profound dispensing-with-immediacy-for-relative-
ontological-completeness⁶⁸-by-reification⁸⁷/contemplative-distension²⁶
projected apriorising/axiomatising/referencing–psychologism)’ and
‘desublimating ontological-bad-faith/inauthenticity⁶⁴~de-
mentating/structuring/paradigming-<seeding/incipient–shallow⁶⁵-
supererogation⁹⁷,-as-mentally-aestheticised~preconverging/dementing¹⁹–
qualia-schema> underlying temporal ontological-performance⁷²-
<including-virtue-as-ontology> (as of dimensionality-of-desublimating-
lack-of⁵—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—*

*equalisation> shallow/lack-of dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶
 projected apriorising/axiomatising/referencing-psychologism)'*
*associated with any '17deprocrypticism-or-preempting-disjointedness-
 as-of-³⁴reference-of-thought prospective knowledge-reification⁸⁷ as ever
 always about preserving the ascendancy of organic-knowledge in
 superseding-andoverriding mechanical-knowledge (with the latter rather
 associated with <amplitudinal/formative>⁸wooden-language-(imbued—
 temporal-mere-form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹-narratives—of-the-
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰)) thus involving the anticipation of human temporal-to-
 intemporal ontological-performance⁷²-<including-virtue-as-ontology> of
 prospective knowledge-reification⁸⁷ imbued ⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰;¶ and critically so,
 as to the fact that
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment⁷-for-conceptualisation rather speaks of 'one long continuous whole
 of human originariness-parrhesia,—as-spontaneity-of-aestheticisation as
 of notional~deprocrypticism' (reflecting 'relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<projective/reprojective—*

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>} as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-psychologism⁹⁰) which as guiding spirit no human prospective apriorising/axiomatising/referencing—conceptualisation can pretend to ignore-and-override without falling into perversion of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation by mere-formulaic—methodologising/mutualising/organising/institutionalising the human-subpotency existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) in gimmickiness/desublimation, as ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation underlies dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient—profound⁷⁰-supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking⁷⁰—qualia-schema> with regards to the fact that by the inherently implied institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰³

of any given registry-worldview/dimension as reflecting the
preconverging-or-dementing¹⁹—apriorising-psychologism perspective in
shallower teleological depth ‘there is no neutrally sound knowledge in
relative-ontological-incompleteness⁸⁹ as to when prospective insight
about the relative-ontological-incompleteness⁸⁹ deficient ontological-
performance⁷²-<including-virtue-as-ontology> existentially avails as
reflecting prospective human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ with prospective
knowledge-reification⁸⁷ in relative-ontological-completeness⁸⁸
necessitatively about overriding relative-ontological-incompleteness⁸⁹
apriorising/axiomatising/referencing—conceptualisation as to
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring metaphoricity⁵⁷ implications in transversality~of-
affirmative-and-unaffirmative—disambiguated- ‘motif-and-
apriorising/axiomatising/referencing’¹⁰² such that any ontologically-
flawed engagement as ‘wrongly implying underlying⁵⁴ logical-processing-
or-logical-implication—supposedly-apriorising-in-conviction-as-to-
profound-supererogation⁹⁷ deficiency validating logical re-engagement’
rather leads to the mere complexification of the prior relative-
ontological-incompleteness⁸⁹ apriorising/axiomatising/referencing—
conceptualisation (as to its deficient ontological-performance⁷²-
<including-virtue-as-ontology> and vices-and-impediments undermining
the ontological-good-faith/authenticity⁶⁹~de-

mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-
 supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-
 thinking⁷⁰-qualia-schema>) and so as analysing-and-accounting-for the
 instigative underlying 'ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing-asso-being-as-of-existential-reality
 human solipsistic necessitativedrivenness' either as of 'parrhesiastic
 seeding-promise-of-human-subpotency-ontological-performance⁷²-
 <including-virtue-as-ontology>-correspondence-with-the-full-potency-
 of-existence's~sublimating-nascence-as-of-itscoherence/contiguity' or
 'seeding-misprising of reasoning-from-results/afterthought
⁵⁶meaningfulness-and-teleology¹⁰⁰ as covert-pretence-of-
 equivalence/correspondence—antiakrasiatic-aspiration-ontological-
 performance⁷²-<including-virtue-as-ontology>' (as the latter conception
 with regards to the notional~deprocrypticism of the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ reflects the fact
 that ⁵⁶meaningfulness-and-teleology¹⁰⁰ is much 'more profoundly than just
 about projected reproducibility—mathesis/motif/thrownness-disposition,—
 as-reproducibility-of-aestheticisation, which at uninstitutionalised-
 threshold¹⁰³ actually involves <~~amplituding~~/formative—
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³
 <~~amplituding~~/formative>⁸wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-

~~drag/denatured/preconverging-or-dementing~~¹⁹—narratives—of-the-
⁸⁴reference-of-thought—~~categorical-imperatives/axioms/registry-~~
teleology¹⁰⁰), but speaks of instigated and reinstigated originariness-
parrhesia,—as—spontaneity-of-aestheticisation
~~supererogatory—~~acuity/perspicacity/astuteness/edginess/incisiveness’ as
to the fact that knowledge cannot be articulated to imply other human-
beings are not warranted to project the requisite dispensing-with-
immediacy-for-relative-ontological-completeness³⁸-by-
reification⁸⁷/contemplative-distension²⁶ arising from ontological-good-
faith/authenticity⁶⁹ but rather ‘just responding mechanically to the
untenable constraining of social ¹⁰⁴universal-transparency¹⁰⁵-
(transparency-of-totalising-entailing,—as-to-entailing-
<~~amplifying~~/formative—epistemicity>totalising~in-relative-ontological-
completeness³⁸) of any prospective knowledge-reification⁸⁷ as to positive-
opportunism⁷⁶’ as wrongly and seemingly implying that if such
prospective knowledge-reification⁸⁷ untenable constraining and positive-
opportunism⁷⁶ doesn’t avail then the human-being is enabled/entitled for
corresponding intellectual-and-moral irresponsibility notwithstanding the
fact that the possibility for all prospective knowledge-reification⁸⁷ arises
as of ontological-good-faith/authenticity⁶⁹ reasoning-
through/messianicreasoning induced sublimation-over-desublimation),
and in many ways human cognitive confliction at uninstitutionalised-
threshold¹⁰³ doesn’t imply the given ⁸⁰presencing—absolutising-identitive-
constitutedness¹³ is the ontologically-veridical framing for reconstruing

human ontological-performance⁷²-<including-virtue-as-ontology> even as it is the apriorising/axiomatising/referencing-psychologism/mental-schema since it is fundamentally about overcoming the latter's <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ as of prospective secondnaturing institutionalisation as revealed when it turns away from inherent-and-genuine knowledge-reification⁸⁷ into strategies of social-chainism/social-influence and effectively the possibility for all prospective human sublimation-over-desublimation rather implies the possibility for human solipsistic firstnature superseding and overriding of any given ⁸⁰presencing—absolutising-identitive-constitutedness¹³ with re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ intemporal-disposition prospective apriorising/axiomatising/referencing-conceptualisation (as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) and the corresponding social secondnaturing, as thus enabling and explaining the succession of registry-worldviews/dimensions reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ with genuineknowledge ever always about ‘adopting an uncompromising bluntness to solipsistic falsehood and ontological-bad-faith/inauthenticity⁶⁴’ as to its self-contained

intemporal purpose as of the very defining tradition of all such
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> sublimation-over-desublimation so-construed
as intellectualism with respect to the fact that there can’t be any
ontology/science where any mortal by mere status and influence can be
excepted directly or indirectly from ontological analysis implications as
this then de-mentatively/structurally/paradigmatically defines how the
supposed ontology/science is bound to flop theoretically–conceptually–
operantly (and in many ways explains the current crisis/usurpation of the
genuine social intellectual–function/posture wherein socially dominant
vested-interests/actors come to surreptitiously assume ascendance as to
generalised social intellectual apathy that leads to the relegating of ‘true
intellectualism’ into ‘expertising as a useful secondary adjunct’ to any
whatever primary interest hence rendering the latter susceptible to
perversion/impertinence/impotency and incapable of genuinely driving a
specific or general human and social emancipatory vision) and this is
particularly the case with an ontology/science that claims to construe of
the pervasiveness of postlogism⁷⁸ social implications as associated say
with notions-and-accusations-of-sorcery in non-positivistic social-
constructs or postlogism⁷⁸ psychopathy social implications as to our
positivism–procrypticism social-construct thus requiring that any such
ontologically illegitimate perverted dynamics of social status and
influence is necessarily trampled upon to de-
mentatively/structurally/paradigmatically preserve the possibility of an

ontology/science and so notwithstanding any sophistic disposition to elicit
<~~amplituding~~/formative>⁸wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorablevoid’-
with-regards-to-prospective-apriorising-implications>) as of
<~~amplituding~~/formative—epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ against the
requisite dispensing-with-immediacy-for-relative-ontological-
completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶ associated with
all such prospective aporeticism-overcoming/unovercoming superseding
sublimation-overdesublimation;¶ in this respect, the ‘equalisation of all
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism’> aestheticisation—and-aestheticisation-towards-
ontology’ as to dimensionality-of-sublimating²⁴—
<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation> is exactly what reflects
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³-for-conceptualisation as ‘one long continuous whole of human
originariness-parrhesia,—as-spontaneity-of-aestheticisation reflecting
holographically-<conjugatively-and-transfusively> the ontological-

contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (that precedes-
and defines registry-worldviews/dimensions mere-formulaic—
methodologising/mutualising/organising/institutionalising as to human-
subpotency) as it is so-fundamentally tied down to ontological-good-
faith/authenticity⁶⁹~de-mentating/structuring/paradigming-
<seeding/incipient–profound⁷⁰-supererogation⁹⁷, -as-mentally-
aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>
reflecting the implications of human limited-mentation-capacity-
deepening⁵³ in the face of prospective human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint, as to the fact that the
intemporal-projection (driven as of ontological-good-faith/authenticity⁶⁹)
associated with the ⁸⁴reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology¹⁰⁰ in respectively superseding prior
recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and procrypticism addressing/bound-to-address
their given prospective human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint are flipped-about
mechanically as of mere-formulaic—
methodologising/mutualising/organising/institutionalising temporal-
projection (driven as of ontological-bad-faith/inauthenticity⁶⁴) in
respectively undermining the attainment of prospective base-
institutionalisation, ¹⁰⁴universalisation, positivism and

*notional~deprocrypticism as to the fact that such temporal-projection
 associated with sophistic and pedantic tendencies are rather of
⁸⁰presencing—absolutising-identitive-constitutedness¹³ relation with prior
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰ originally meant to address prior human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint (as so-reflected with the
 sophists satisfaction with non-universalising sophistry in the face of
 Socratic philosophers ¹⁰⁴universalising-idealisation, medieval scholastics
 satisfaction with non-positivising pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation in the face of
 budding-positivism as well as with today's
 pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-(~~blurring/undermining-of-prospective-~~
 totalising-entailing,-as-to-entailing-<~~amplituding~~/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of poor
 knowledge-reification⁸⁷—gesturing that fails 'knowledge-reification⁸⁷—
 gesturing in ontological-contiguity⁶⁷ in reflection of existential-
 contextualising-contiguity³⁹ as of 'relative-ontological-
 incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
 referencing,-in-perspective—ontological-normalcy/postconvergence>) as*

to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 rede-mentating/restructuring/reparadigming-psychologism⁹⁰ and for
 instance naively interprets enlightenment thinkers in ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ terms while lacking the
 originariness-parrhesia,—as—spontaneity-of-aestheticisation
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness for
 addressing our ⁸¹procrypticism—or—disjointedness-as-of-⁸⁴reference-of-
 thought prospective human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint and wrongly and
 defectively decontextualising enlightenment thought into the present as of
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-
 failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> that fail the
 notional~deprocrypticism ⁴⁴foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting
 ‘immanent-ontological-contiguity⁶⁷’),—as-operative-
 notional~deprocrypticism operant test of ‘drawing out the full
 <~~amplituding~~/formative—
 epistemicity>totalising/circumscribing/delineating implications of
 assertions/claims/conceptualisations as of ontological-contiguity⁶⁷ in
 reflection of existential-contextualising-contiguity⁷⁹ such that there is
 hardly any notional~disjointedness of the
 assertions/claims/conceptualisations as validating their ontological-

veracity'),¶ and to perfectly understand what is meant by 'equalisation of
 all ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism'> aestheticisation-and-aestheticisation-towards-
 ontology' as to dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation>, the idea is that as of underlying ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
 conceptualisation for institutional-cumulation/institutional-recomposure-
 (as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism'> } with regards to ⁸⁴reference-of-thought-and-
⁸⁴reference-of-thought-⁸⁵devolving-⁵⁶meaningfulness-and-teleology¹⁰⁰
 implications had Socrates as typifying ¹⁰⁴universalising-idealisation
 Socratic philosophers been at the more profound human limited-
 mentation-capacity-deepening⁵³ aporetic possibility for prospective
 positivism/rational-empiricism as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷ he would have
 supererogatorily (even as there is no ¹⁰⁴universalising-idealisation
 logical-basis/logic-<as-to—transversality~of-affirmative-and-
 unaffirmative-disambiguated-'motif-and-
 apriorising/axiomatising/referencing'¹⁰²> for advocating any such

positivism/rational-empiricism but for Socrates 'aporeticism—
 overcoming/unovercoming supererogating ontological-performance⁷²-
 <including-virtue-as-ontology>' which manifested in inducing
¹⁰⁴universalising-idealisation over prior non-universalising sophistry
 which had no logical-basis/logic-<as-to—transversality~of-affirmative-
 and-unaffirmative—disambiguated-'motif-and-
 apriorising/axiomatising/referencing'¹⁰²> for any such ¹⁰⁴universalising-
 idealisation) acted as Descartes as typifying the budding-positivists and
 likewise had Descartes and Socrates been at the more profound human
 limited-mentation-capacity-deepening⁵³ aporetic possibility for
 prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-
⁸⁴reference-of-thought as articulated herein they would have
 supererogatorily adopted this same ¹⁷deprocrypticism—or—preempting—
 disjointedness-as-of-⁸⁴reference-of-thought insight as to the
 scalarity/immanency of existence's ontological-
 normalcy/postconvergence (as the underlying idea of
 notional~deprocrypticism as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁷⁷ speaks of 'the successive
 supererogatory ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁸—unenframed-conceptualisation as scalarisation for
 institutional-cumulation/institutional-recomposure-(as-to-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism'> } crossgenerational levels of human limited-

*mentation-capacity-deepening*⁵³ ' with regards to '*reference-of-thought—
 and—reference-of-thought—devolving—meaningfulness-and-teleology*¹⁰⁰
so-construed *as* *of*
*notional~deprocrypticism/<amplifying/formative>notional~preempting
 —disjointedness-as-of—reference-of-thought*' (since there is no logical-
*basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative—
 disambiguated- 'motif-and-apriorising/axiomatising/referencing*'¹⁰²>
*inherent to any relative-ontological-incompleteness*³⁹ *registry-
 worldview/dimension validating its prospectively projected relative-
 ontological-completeness*⁶⁸ *registry-worldview/dimension but rather an
 'aporeticism—overcoming/unovercoming supererogating ontological-
 performance*⁷²-<*including-virtue-as-ontology*>' *as to projective-
 insights/epistemic-projection-in-conflatedness*¹² *of*
apriorising/axiomatising/referencing with regards to
*underlying/organising 'relative-ontological-incompleteness*⁸⁹/*relative-
 ontological-completeness*⁶⁸-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective—ontological-normalcy/postconvergence>) *as
 to human-and-social—expectations/anticipations—metaphoricity*⁵⁷-*as-
 rede-mentating/restructuring/reparadigming—psychologism*'⁹⁰) *and so-
 reflected in the successive*⁴⁴*foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-*

withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting
'immanent-ontological-contiguity⁶⁷'),-as-operative-
notional~deprocrypticism as from non-rules—
apriorising/axiomatising/referencing-psychologism of recurrent-utter-
uninstitutionalisation, rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism of base-
institutionalisation-ununiversalisation, ¹⁰⁴universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism of ¹⁰⁴universalisation-non-positivism/medievalism,
positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism of positivism-procrypticism and preempting—
disjointedness-as-of-³⁴reference-of-thought,-as-to-
⁹¹<amplitudinal/formative-epistemicity>growth-or-
conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness'—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism of deprocrypticism)
and thus reflecting the human limited-mentation-capacity centrality of
'originariness-parrhesia,-as-spontaneity-of-aestheticisation
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness as to
the ontological-good-faith/authenticity⁶⁹~de-
mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-

*supererogation*⁹⁷, -as-mentally-aestheticised~postconverging/dialectical-
*thinking*⁷⁰-qualia-schema>’ as preceding-and-defining in addressing
human-subpotency-aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint before-and-over any so-
derived *mere-formulaic-*
methodologising/mutualising/organising/institutionalising
reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation with respect to the fact that
ontological-pertinence rather priorly lies with the addressing of
prospective human-subpotency-aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint (and this is the
fundamental insight about all knowledge and philosophical
interpretations as rather construed implicitly or explicitly as of
*difference-conflatedness*¹²-as-to-totalitative-reification⁸⁷-in-
*singularisation*⁹³-as-veridical-epistemic-determinism⁷¹ in aporetically
*reflecting prospectively the ontological-good-faith/authenticity*⁶⁹~de-
*mentating/structuring/paradigming-<seeding/incipient—profound*⁷⁰-
*supererogation*⁹⁷, -as-mentally-aestheticised~postconverging/dialectical-
*thinking*⁷⁰-qualia-schema> underlying human limited-mentation-
*capacity-deepening*⁵³ in ⁴⁴foregrounding—entailment-(postconverging—
narrowing-down~sublimation as to existence—as-sublimating-
*withdrawal,-eliciting-of-prospective-supererogation*⁹⁷ in reflecting
*‘immanent-ontological-contiguity*⁶⁷’), -as-operative-
notional~deprocrypticism and so as superseding ⁸⁰presencing—

*Plato—and Plato's Socrates are more fundamentally involved in an
aporeticism overcoming/unovercoming exercise with respect to medieval-
scholasticism non-positivising and ancient-sophists non-universalising
respectively 'which is defining of where philosophy commences' as
'philosophy commences with dimensionality-of-sublimating'²⁴—
<amplituding/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation> as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁷' and in turn such naïve conception of
philosophy as of reproducibility—mathesis/motif/thrownness-
disposition,—as-reproducibility-of-aestheticisation, by equating/leveling-
down everything across space and time and failing to grasp the
implications of human institutional-cumulation/institutional-
recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-
reflected-'epistemicity-relativism'>)} aporeticism
overcoming/unovercoming as to human limited-mentation-capacity-
deepening⁵³-(<amplituding/formative-epistemicity>totalisingly~as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷ so-underlied herein as to ¹⁴de-mentation-
(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics), is what today underlies
the misanalysis/overemphasis of say Humean or Kantian philosophy as if*

of differently evolved framing to Descartes's thinking-proposition thus
leading to their positivism/rational-empiricism relative ⁸⁰presencing—
absolutising-identitive-constitutedness¹³ existentialising—
enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation poorly contemplative prospectively of the more
fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-
of-aestheticisation for prospective philosophical framing as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷ as so-implied with advanced postmodern-thought), and
their equalisation exactly implies that Descartes and budding-positivists
and Socrates and ¹⁰⁴universalising-idealisation Socratic philosophers are
more profoundly construed more than just as of their mere-formulaic—
methodologising/mutualising/organising/institutionalising
reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation but are rather critically construed as
to their 'parrhesiastic disposedness' with regards to their prospective
aporeticism-overcoming/unovercoming addressed in ⁴⁴foregrounding—
entailment-(postconverging—narrowing-down~sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity⁶⁷'),—as-
operative-notional~deprocrypticism and it is this that more profoundly
informs their thought and make them ever always relevant as to their

respective ⁴⁶*historiality/ontological-eventfulness*³⁷/*ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>* in the overall human institutional-cumulation/institutional-recomposure-*(as-to-*⁴⁶*historiality/ontological-eventfulness*³⁷/*ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}* of ⁴⁶*historiality/ontological-eventfulness*³⁷/*ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>* (as the ‘veracity of all prior human aporeticism self-surpassing of ⁸⁴*reference-of-thought-and-*⁸⁴*reference-of-thought-*³⁵*devolving-*⁵⁶*meaningfulness-and-teleology*¹⁰⁰ in reflection of the immanence of existence as the very same all along’ has ever always veridically been about attaining ¹⁷*deprocrypticism-or-preempting-disjointedness-as-of-*³⁴*reference-of-thought* but for human limited-mentation-capacity implications thus inducing the entailing dynamics of ‘the successive registry-worldviews/dimensions aporeticism overcoming/unovercoming thresholds of existential apriorising/axiomatising/referencing rule’ as to human limited-mentation-capacity-deepening⁵³ towards originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> as notional~deprocrypticism in overcoming any relative ⁸⁰*presencing—absolutising-identitive-constitutedness*¹³’ and so no different from say human aporeticism self-surpassing associated with construing *whatmatter-is-made-up-of* as of the

*succession of such defining questioning and answers across registry-
worldviews/dimensions even if just as with overall existence concerning
overall human ⁵⁶meaningfulness-and-teleology¹⁰⁰ whatmatter-is-made-up-
of equally remains immanently the same all along but for human
aporeticism implications of limited-mentation-capacity-deepening⁵³
pointing out that the veracity of the questioning and answers about what-
matter-is-made-up-of by the Democrituses and others is veridically as of
the prospective profoundness of such questioning and answers being
wrestled with today as the sublimated modern day and future
developments of physics and so as to the physics epistemic-conception
human limited-mentation-capacity-deepening⁵³ implied
‘originariness/origination-<so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence> in overcoming any relative ⁸⁰presencing—absolutising-
identitive-constitutedness¹³’), and our own present ‘originariness-
parrhesia,—as—spontaneity-of-aestheticisation
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness as to
the ontological-good-faith/authenticity⁶⁹~de-
mentating/structuring/paradigming-<seeding/incipient—profound⁷⁰-
supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-
thinking²⁰—qualia-schema>’ is rather about not construing of their prior
mere-formulaic—
methodologising/mutualising/organising/institutionalising
reproducibility—mathesis/motif/thrownness-disposition,—as—*

reproducibility-of-aestheticisation in *ontological-bad-faith/inauthenticity*⁶⁴ failing to factor in their *relative-ontological-incompleteness*⁸⁹ human *limited-mentation-capacity* aporetic context so as to falsely justify our present ⁸¹*procrypticism—or-disjointedness-as-of-*⁸⁴*reference-of-thought* ⁸⁰*presencing—absolutising-identitive-constitutedness*¹³ and then fail to address our own prospective aporetic context as to *existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁷ but rather lies in conceptualising how to reconstrue of their projected ‘*originariness-parrhesia,—as-spontaneity-of-aestheticisation*
~~*supererogatory*~~*-acuity/perspicacity/astuteness/edginess/incisiveness* as to the *ontological-good-faith/authenticity*⁶⁹~*de-mentating/structuring/paradigming-<seeding/incipient-profound*⁷⁰-*supererogation*⁹⁷,*-as-mentally-aestheticised~postconverging/dialectical-thinking*⁷⁰*-qualia-schema>*’ in the light of our present human *limited-mentation-capacity-deepening*⁵³ aporetic context so-reflected as our prospective ⁸¹*procrypticism—or-disjointedness-as-of-*⁸⁴*reference-of-thought* human-*subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint* and this is what crucially explains the *ontological-normalcy/postconvergence* epistemic-projection perspective of analysis assumed herein as to our prospective ⁸¹*procrypticism—or-disjointedness-as-of-*⁸⁴*reference-of-thought* aporeticism resolvable as of ¹⁷*deprocrypticism—or-preempting—disjointedness-as-of-*³⁴*reference-of-thought* ⁴⁶*historiality/ontological-*

eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as a further human ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism with this insight pointing to ‘the unassailability/centrality across all times of human dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> with regards to human knowledge-reification⁸⁷’ (given that later generations don’t need to reinvent from scratch the ontological-performance⁷²-<including-virtue-as-ontology> level achieved by the successive preceding generations as to institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)} and can then redirect more critically their limited-mentation-capacity to further advance human self-surpassing to overcome prospective human aporeticism);¶ and this insight points out that human <amplituding/formative-epistemicity>causality is more fundamentally formative as to human projected ‘originariness-parrhesia,—as-spontaneity-of-aestheticisation

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness as to
the ontological-good-faith/authenticity⁶⁹~de-
mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-
supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-
thinking²⁰-qualia-schema>' and is a central conceptualisation for the
¹⁷deprocrypticism-or-preempting-disjointedness-as-of-³⁴reference-of-
thought ⁴⁴foregrounding-entailment-(postconverging-narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-
contiguity⁶⁷'),-as-operative-notional~deprocrypticism in undermining
temporal distorting/undermining of prospective knowledge-reification³⁷
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰

notional- notional-contiguity/epistemic-contiguity-<profound-supererogation⁹⁷-of-
contiguity/epistemi mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
c-contiguity⁶² schema>-(in- 'mutual
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³,-whether-with-regards-to-mutual-relative-ontological-
incompleteness⁸⁹-or-mutual-relative-ontological-completeness⁸⁸-(of-the-
underlying-⁸⁴reference-of-thought-level),-notwithstanding-differing-
notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective-ontological-normalcy/postconvergence>-
ontological-performance⁷²-<including-virtue-as-ontology>-as-to-
⁸⁴reference-of-thought-⁸⁵devolving-level-as-implying-differing-

aposteriorising/logicising/deriving/intelligising/measuring);¶ notional-
contiguity/epistemic-contiguity-<profound-supererogation⁹⁷-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> (as
of such 'mutual
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment¹') rather speaks to difference-in-kind/difference-in-aposteriorising-
orlogicising;¶ and finally, as-of-the-epistemic-veracity-implications-
forknowledge-construal as implied with 'the-specific-notional-
contiguity/epistemic-contiguity-<profound-supererogation⁹⁷-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>-of-
ontological-contiguity⁶⁷', notional-contiguity/epistemic-contiguity-
<profound-supererogation⁹⁷-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>
speaks-of-the-epistemic-normalcy-and-ontological-
normalcy/postconvergence-perspective-of-analysis

notional- notional-discontiguity/epistemic-discontiguity-<shallow-
discontiguity/epist ~~supererogation~~⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-
emic-discontiguity qualia-schema>- (indiffering-relative-ontological-incompleteness⁸⁹-and-
63 relative-ontological-completeness⁸⁸-at-⁸⁴reference-of-thought-level-as-
implying- 'differing
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment¹ ',-fundamentally-implying-at-their-⁸⁴reference-of-thought-

⁸⁵devolving level-the-irrelevance-or-ontological-impertinence-of-the-
relative-ontological-incompleteness⁸⁹-in-relation-to-the-relevance-or-
ontological-veracity-of-the-relative-ontological-completeness⁸⁸-
for a posteriorising/logicising/deriving/intelligising/measuring); ¶
notional-discontiguity/epistemic-discontiguity-<shallow-
supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-
qualia-schema> (as of such differing-relative-ontological-
incompleteness⁸⁹-and-relative-ontological-completeness⁸⁸-at-⁸⁴reference-
of-thought-level-as-implying- 'differing
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ ') rather speaks to difference-in-nature/difference-in-apriorising-
oraxiomatising; ¶ and finally, as-of-the-epistemic-veracity-implications-
for knowledge-construal as implied with 'the-specific-notional-
contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-
mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
schema>-of-ontological-contiguity⁶⁷', notional-discontiguity/epistemic-
discontiguity-<shallow-supererogation⁹⁷-of-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema>,-speaks-of-
the epistemic-abnormalcy/preconvergence³⁰-perspective

ontological-bad- ontological-bad-faith/inauthenticity- (as-to-manifest-or-induced-
faith/inauthenticity discrete/noncontiguous/incoherence-human-subpotency-epistemic-
64 perspective-of-notional-discontiguity/epistemic-discontiguity⁶³-failing-to-
reflect-ontological-contiguity⁶⁷,-in-existential-extrication-as-of-

*existential-unthought-as-in-dimensionality-of-desublimating-lack-of²⁵—
 <amplitudinal/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation> }*

ontological-bad- *ontological-bad-faith/inauthenticity⁶⁴~de-
 faith/inauthenticity mentating/structuring/paradigming-<seeding/incipient—shallow-
⁶⁴~de- supererogation⁹⁷,-as-mentally-aestheticised~preconverging/dementing¹⁹—
 mentating/structuri qualia-schema>- (as-of-formative-thrownness-projective-
 ng/paradigming- arbitrariness/waywardness- ‘imbued-psychologism’-of-
 <seeding/incipient apriorising/axiomatising/referencing-(as-preconverging-or-dementing¹⁹-
 —shallow⁶⁵- reflexive-and-entailing- ‘leveling-teleology¹⁰⁰’) prospectively failing to
 supererogation⁹⁷,- reflect existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 as-mentally- supererogation⁹⁷
 aestheticised~prec
 onverging/dementi
 ng¹⁹—qualia-
 schema>*

ontological- *human supposedly coherent ontological-commitment—construed-as-of-
 commitment⁶⁶ existential-reality,-thusly-as-reifying-and-empowering-given-human-
 subpotency-reflexivity-in-ecstatic-existence- (with-human-
 ‘⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-*

'epistemicity-relativism'>' (as it reflects the accrued transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity underlying the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁵⁸ so-constrained by existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) construed as 'prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity percolation-channelling-<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs formation/establishment/superseding-metaphoricity⁵⁷', and so as of 'relative-ontological-incompleteness⁵⁹/relative-ontological-completeness⁶⁸-(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> } as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-psychologism'⁹⁰ of nonextricatory firstnaturedness⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁶⁸—unenframed-conceptualisation in 'prospective-apriorising/axiomatising/referencing-dialogical-equivalence-<as-superseding-logical-basis>⁸²' (beyond-and-superseding the wrongly-implied 'prior-apriorising/axiomatising/referencing-dialogical-equivalence-<as-superseded-logical-basis>⁸³' in relative-ontological-incompleteness⁸⁹ human-and-social-

expectations/anticipations—metaphoricity⁵⁷—as-rede-
mentating/restructuring/reparadigming—psychologism—<as-from-
perspective—ontological-normalcy/postconvergence> of extricatory
secondnatured ⁵¹*incrementalism-in-relative-ontological-*
incompleteness⁸⁹—enframed-conceptualisation’);¶ critically the basis
for human sublimating-over-desublimating social-and-institutional-
constructs—of—⁵⁶meaningfulness-and-teleology¹⁰⁰—
incumulation/recomposuring as to human-subpotency potential for social
formation, modes-of-living, language-as-of-dialogical-equivalence,
cultural practices, etc. is rather as of ‘prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~—de-mentativity percolation-
channelling—<in-deferential-formalisation-transference> as-to-
social/institutional/conceptual-constructs
formation/establishment/superseding—metaphoricity⁵⁷’ with respect to
existence-potency³⁸~sublimating—nascence,—disclosed-from-prospective-
epistemic-digression, in the sense that human social, institutional and
conceptual constructions (as to their projected ‘self-assuredness-of-
ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality
with respect to social-stake-contention-or-confliction’) warrant that ‘the
capacity to fulfil the prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~—de-mentativity function/posture’
like prospective cure from the doctor, prospective technical
transformation from the technician/engineer, prospective scientific
breakthrough from the researcher, prospective social transformation

from the social scientist/advocate/policymaker, etc. rather supersedes
 human prior-apriorising/axiomatising/referencing–dialogical-
 equivalence-<as-superseded-logical-basis>⁸³ (as to its naïve pretence of
 mere logical convincing rather than prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~–de-mentativity implications) as the
 prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-
 superseded-logical-basis>⁸³ is more of prior reasoning-from-
 results/afterthought secondnatured institutionalisation derived from
 ‘prior reasoning-through/messianic-reasoning induced transcendence-
 and-sublimity/sublimation/~~supererogatory~~–de-mentativity out of prior
 human ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing–
 as-so-being-as-of-existential-reality’;[¶] thus dialogical-equivalence as of
 prior reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation (especially as prospectively susceptible
 at the uninstitutionalised-threshold¹⁰³ to human temporality⁹⁹/shortness
 <~~amplituding~~/formative>⁸wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- ‘nondescript/ignorable–void⁵⁰’ -
 with-regards-to-prospective-apriorising-implications>) induced
 <~~amplituding~~/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag⁴³
 <~~amplituding~~/formative>⁸wooden-language- (imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-

*drag/denatured/preconverging-or-dementing*¹⁹—*narratives—of-the-*
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
*teleology*¹⁰⁰)) cannot substitute for prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity as of prospective
originariness-parrhesia,—as—spontaneity-of-aestheticisation as to
prospective-apriorising/axiomatising/referencing—dialogical-
*equivalence-<as-superseding-logical-basis>*⁸² as rather tied/constrained
to *existence-potency*³⁸~*sublimating—nascence,—disclosed-from-*
prospective-epistemic-digression, explaining why all prospective
transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity
are rather about breaking from prior reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation;¶ and in this regards, the ontological-commitment
significance of *prospective-apriorising/axiomatising/referencing—*
*dialogical-equivalence-<as-superseding-logical-basis>*⁸² rather arises as
‘a prospectively conflated possibility/invention’ as from prospective
human *ontological-faith-notion-or-ontological-fideism—imbued-*
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality wherein the disseminative—
*sublimating-selectivity-of-ontological-good-faith/authenticity*⁶⁹—over—
*desublimating-deselectivity-of-ontological-bad-faith/inauthenticity*⁵⁴ as of
*dimensionality-of-sublimating*²⁴—
<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-
*growth-or-conflatedness*¹²/transvaluative-

*rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation> for human ⁸⁴reference-of-thought—and—⁸⁴reference-of-
 thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ generation of
 ‘prospective base-institutionalisation
 apriorising/axiomatising/referencing’ out of recurrentutter-
 uninstitutionalisation, ‘prospective ¹⁰⁴universalisation
 apriorising/axiomatising/referencing’ out of base-institutionalisation—
 ununiversalisation, ‘prospective positivism/rational-empiricism
 apriorising/axiomatising/referencing’ out of ¹⁰⁴universalisation—non-
 positivism/medievalism, and ‘prospective notional~deprocrypticism
 apriorising/axiomatising/referencing’ out of positivism~procrypticism,
 and in all the above instances of ‘prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity percolation-
 channelling-<in-deferential-formalisation-transference> as-to-
 social/institutional/conceptual-constructs
 formation/establishment/superseding~metaphoricity⁵⁷’ actually rendered
 possible as of the successive prospective-
 apriorising/axiomatising/referencing~dialogical-equivalence-<as-
 superseding-logical-basis>⁸² (and not the successive prior-
 apriorising/axiomatising/referencing~dialogical-equivalence-<as-
 superseded-logical-basis>⁸³ respectively on the basis of ‘prior
 recurrentutter-uninstitutionalisation
 apriorising/axiomatising/referencing’, ‘prior base-institutionalisation—
 ununiversalisation apriorising/axiomatising/referencing’, ‘prior*

¹⁰⁴universalisation–non-positivism/medievalism

apriorising/axiomatising/referencing’ or ‘prior positivism–procrypticism
apriorising/axiomatising/referencing’);¶ and likewise the dispensing-
with-immediacy-for-relative-ontological-completeness⁸⁸-by-
reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—
existentialism-form-factor,-in-overcoming- ‘notionally–collateralising-
beholdening-protohumanity’-to- ‘attain-sublimating-humanity’-as-to-
existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression to supersede human temporality⁹⁹/shortness
<amplifying/formative>⁸wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- ‘nondescript/ignorable–void’⁵⁰’-
with-regards-to-prospective-apriorising-implications>)) choices (as to
ontological-faithnotion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–
as-so-being-as-of-existential-reality) of the Socrates, Galileos, Descartes,
Newtons, Darwins, Einsteins, etc. and as associated with corresponding
human knowledge and scientific breakthroughs did not have any valid
prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-
superseded-logical-basis>⁸³ but for the disseminative—sublimating-
selectivity-of-ontological-good-faith/authenticity⁶⁹—over–desublimating-
deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴ that could
invent/made-possible the prospective-
apriorising/axiomatising/referencing–dialogical-equivalence-<as-

*superseding-logical-basis*⁸² and so as of their 'prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity
percolation-channelling-<in-deferential-formalisation-transference> as-
to-social/institutional/conceptual-constructs
*formation/establishment/superseding-metaphoricity*⁵⁷;¶ human
ontological-commitment as such implies that the doctor, researcher,
technologist, etc. initiative is not critically about logically engaging the
social framework in its ⁸⁰*presencing—absolutising-identitive-*
*constitutedness*¹³ *prior-apriorising/axiomatising/referencing-dialogical-*
*equivalence-<as-superseded-logical-basis>*⁸³ but rather eliciting
'prospective *transcendence-and-*
sublimity/sublimation/supererogatory-de-mentativity *percolation-*
channelling-<in-deferential-formalisation-transference> as-to-
social/institutional/conceptual-constructs
*formation/establishment/superseding-metaphoricity*⁵⁷ as to
⁴⁶*historiality/ontological-eventfulness*³⁷/*ontological-aesthetic-tracing-*
<perspective-ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism'> and critically as of *prospective-*
apriorising/axiomatising/referencing-dialogical-equivalence-<as-
*superseding-logical-basis>*⁸² in reflecting the underlying supposedly
coherent ontological-commitment of the social as to 'fulfilling the
prospective *transcendence-and-*
sublimity/sublimation/supererogatory-de-mentativity *function/posture'*
like prospective cure from the doctor, *prospective technical*

transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist, etc. (but only as so-validated by the ontological-veracity of the manifest prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications de-mentatively/structurally/paradigmatically as upholding their deferential-formalisation-transference statuses or institutionally-and-socially surpassing-and-substituting-for prior deficient deferential-formalisation-transference statuses as to quackery, scamming, sophistry, etc.);¶
interestingly it is only as of the inventing/making-possible of the apriorising/axiomatising/referencing conception of genes-and-genetics, quantum mechanics, prospective greek-philosophy-out-of-sophistry, etc. that the prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>⁸² of the respective notions arose in the first place as before then such notions did not notionally/epistemically entailed any prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>⁸³ and likewise it is herein contended that prospective notional~deprocrypticism rather notionally/epistemically entails its prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>⁸² beyond-and-superseding any pretence of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>⁸³ as to our ⁸⁰presencing—absolutising-identitive-constitutedness¹³ manifestation of positivism/rational-empiricism manifestation of ⁸¹procrypticism—or—

*disjointedness-as-of-⁸⁴reference-of-thought and so as of human
⁸⁴reference-of-thought prospective relative-ontological-completeness⁸⁸
 implied existence-potency³⁸~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression*

ontological-
 contiguity⁶⁷

*ontological-contiguity-(as-of-the-effectively-operant-implications-of-
 prospective-relative-ontological-completeness⁸⁸-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment,-for-aposteriorising/logicising/deriving/intelligising/measuring);¶
 as-of-affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-
 measuring/postconverging-or-dialectical-thinking²⁰-of-prospective-
 relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, while
 implying as of the same unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing¹⁹-apriorising-psychologism>-of-prior-relative-ontological-
 incompleteness⁸⁹-of-⁸⁴reference-of-thought;¶ and ontological-contiguity
 speaks-of-and-inherently-implies notional-contiguity/epistemic-
 contiguity⁶²-<profound-supererogation³⁷-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as
 from the perspective of relative-ontological-completeness⁸⁸ in
 ontological-contiguity, for instance as of 'the very same physics
 <amplituding/formative-epistemicity>totalising~devolved—
 purview/domain-of-construal-as-intrinsic-reality/ontological-*

veridicality/existential-reality', the state of relative-ontological-completeness⁶⁸ of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with respect to the state of relative-ontological-incompleteness⁸⁹ of classical-mechanics—axiomatic-constructs implies that the former perspective is of notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> since its perspective provides knowledge about itself and enlightens the interpretation of the latter as to its correctness-and-flaws, while the latter perspective is rather of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> since it cannot grasp the overall picture of its own correctness-and-flaws and furthermore it is inherently in no position to analyse and account for the picture of the correctness-and-flaws of the former, and insightfully this equally explains why prospective notional~deprocrypticism perspective implying existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is the notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> for articulating and explaining the ontological-contiguity—of-the-human-institutionalisation-process⁶⁸ since it is the most profound human state of relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-

*thought affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-
 measuring/postconverging-or-dialectical-thinking²⁰-of-prospective-
 relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought;¶ it should
 be noted here that there is no such thing as ‘ontological-discontiguity’ by
 the mere fact that ontology/intrinsic-reality/existence/existential-reality is
 the superseding-oneness-of-ontology and any ‘supposedly implied
 ontological incoherence’ (that may arise from human poor grasp of
 ontology/intrinsic-reality/existence/existential-reality) is rather as of
 human ⁸⁴reference-of-thought relatively deficient perception/construal
 that then actually speaks of notional-discontiguity/epistemic-
 discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> just as human
⁸⁴reference-of-thought relatively efficient perception/construal
 ‘supposedly attaining perspective ontological-contiguity’ speaks of
 notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-
 of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema>, likewise there is no such thing ‘ontological-decadence’ but
 rather ‘epistemic-decadence’ or teleological-decadence-<-in-
 dimensionality-of-desublimating-lack-of⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation>, and going by the very same reasoning while there is*

‘ontological-normalcy’ however there is no such thing as ‘ontological-abnormalcy’ but rather human ‘epistemic-abnormalcy/preconvergence³⁰’, and further there is no such thing as ontological-causality/metaphysical-causality as ‘existence as of its inherent immanency is tautologically all the causation that there is as to its overall ontological-contiguity’ and all the notion of causality that is relevant thereof is undissociable from human-subpotency epistemic-situation (as to human teleology¹⁰⁰ so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation-and-derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability))’, underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>) speaking of epistemic-causality as to human relative-ontological-completeness⁸⁸ conflatedness¹² implications, with the idea of ontological-causality/metaphysical-causality rather a confusion arising out of human ⁸⁰presencing—absolutising-identitive-constitutedness¹³ (and this further translates to imply that existence is what is of ‘immanent determination’ notwithstanding ‘human-subpotency

epistemic-causality imbued underdetermination’ of the ‘*immanent-ontological-contiguity determination that is existence*’ such that a notion like overdetermination is also a confusion arising out of human ⁸⁰*presencing—absolutising-identitive-constitutedness*¹³ given that there can’t be any determination superseding the ‘*immanent-ontological-contiguity determination that is existence*’ with any exaggerated-<as-supposedly-overdetermination> or understated-<as-supposedly-underdetermination> conception of determination rather speaking of ‘*human-subpotency epistemic-causality imbued underdetermination*’ in waiting for the *validative/invalidative manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁷ that as such speaks of *human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to implicated human <amplituding/formative—epistemicity>totalising~thrownness-in-existence*³⁴, -imbued-projective-arbitrariness/waywardness-(as-to-the-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative—epistemicity>totalising~conceptualisation’) reflecting the underdetermined potential for attaining ontological-normalcy/postconvergence as of the ‘*immanent-ontological-contiguity determination that is existence*’, with such underdetermined potential realisable as to existence—as-sublimating-withdrawal,-eliciting-of-

*prospective-supererogation*⁹⁷);¶ interestingly it is important to grasp that
 ‘ontology as of ontological-contiguity’ is integrative of both notional-
 contiguity/epistemic-contiguity⁵²-<profound-supererogation⁹⁷-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> and notional-discontiguity/epistemic-discontiguity⁶³-<shallow-
 supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-
 qualia-schema> in the sense that ‘existence is a full-potency that reflects
 the epistemic-conception of phenomenal/manifest~subpotencies-<in-
 transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-
 existence’s~sublimating-nascence> in both their notional-
 contiguity/epistemic-contiguity⁵²-<profound-supererogation⁹⁷-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> and notional-discontiguity/epistemic-discontiguity⁶³-<shallow-
 supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-
 qualia-schema>’ explaining why existence is rather tautologically
 construed as overall reifying-and-empowering-reflexivity-of-ecstatic-
 existence-as-panintelligibility⁷⁴-<imbued-and-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–
 human-subpotency–epistemic-perspective-of-projective/reprojective—
 aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-
 referencing~conceptualisation> (as epistemically-deficient and
 epistemically-efficient phenomenal/manifest~subpotencies-<in-transitive-
 conflatedness¹²-reflexivity,-in-the-full-potency-of-
 existence’s~sublimating-nascence> ontological-performance⁷²-

<including-virtue-as-ontology> in existence are part-and-parcel of existence 'with epistemic-deficiency rather speaking to phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> perspective of ontological-deficiency construal'), and it should be pointed out as well that 'existence's reifying-and-empowering-reflexivity-of-ecstatic-existence-as panintelligibility⁷⁴ -<imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> is conceptually/theoretically exactly what is most profoundly of epistemic-normalcy and ontological-normalcy/postconvergence about existence' as starkly manifested with such epiphenomenon like quantum entanglement (even as 'classical interpretations about reality' superficially as of' human conscious level of epistemic-sufficiency-constitutedness¹³' seem to overlook-the-reflexivity-or-wrongly-imply-the-non-reflexivity of existential sublimating manifestation reflected with the epistemic-conception of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence>, failing to grasp that the ontological-veracity is one of transitive-conflatedness¹²—reflexivity speaking of an 'imbricated/threaded/recomposuring reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and-epiphenomena-subpotencies-<wherein- 'subpotencies-as-their-

conflatedness¹²'-structuring-out-their-phenomenal-conflation-over-supervened-epiphenomena> as to overall-ecstatic-existence-supervening-conflatedness¹²') basically because there is nothing beyond existence and 'all phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> are epistemic situations that speak to the transitive-conflatedness¹²–reflexivity that is existence' as 'there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> of the said whole' but rather 'the full-potency of existence is integrative of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> in transitive-conflatedness¹²–reflexivity as the whole' such that a full human epistemic construal of existential phenomena/manifestations should necessarily involve insight (as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴ -<imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>) about 'the specific human-subpotency in transitive-conflatedness¹²–reflexivity in existence (just as of all other phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> of

sufficiently relevant epistemic-conception)’, and this is exactly what
epistemically underlies the the construal of knowledge-reification⁸⁷ as the
‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-
inherent-existencecoherence/contiguity,-and-so-construed-as-the-
enabler-of-insight-orintuition-or-foresight-as-of-embodied-
consciousness’;¶ critically, (as from its notional-contiguity/epistemic-
contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰~qualia-schema>
perspective of construal as human knowledge-reification⁸⁷ and
sublimation) ontological-contiguity implied ontological-
normalcy/postconvergence thus reflects that what is central-and-defining
is human notional-discontiguity/epistemic-discontiguity⁶³-<shallow-
supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹~
qualia-schema> as of its formativeness/formative-existential-process
(that is as of epistemic/notional lack of notional-contiguity/epistemic-
contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰~qualia-schema>), so-
construable as to the ⁴⁵<amplituding/formative~
epistemicity>causality~as-to-projective-totalitative~implications,-for-
explicating-ontological-contiguity of overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’~
human-subpotency~epistemic-perspective-of-projective/reprojective~
aestheticising-re-motif-and~re-apriorising/re-axiomatising/re-

*referencing~conceptualisation> with regards to 'varying
magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming—frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency-
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective—ontological-
normalcy/postconvergence>'—existentialism-form-factor', and this then
explains the defective ontological-performance⁷²-<including-virtue-as-
ontology> of all ⁸⁰presencing—absolutising-identitive-constitutedness⁴³
⁵⁶meaningfulness-and-teleology¹⁰⁰ as de-
mentatively/structurally/paradigmatically (as to ¹⁴de-mentation-
(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics) of mental-aestheticisation
induced level of human notional-discontiguity/epistemic-discontiguity⁶³-
<shallow-supererogation⁹⁷-of-mentally-
aestheticised~preconverging/dementing¹⁹—qualia-schema>) tied down to
underlying relative-ontological-incompleteness of a registry-
worldview's/dimension's
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ for aposteriorising/logicising/deriving/intelligising/measuring of*

⁵⁶meaningfulness-and-teleology¹⁰⁰ in existence and thereof the social dynamics of the derived temporal manifestations of postlogism⁷⁸ and ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations as to social-stake-contention-or-confliction

ontological-
contiguity⁶⁷—of-
the-human-
institutionalisation
-process⁶⁸

ontological-contiguity⁶⁷—of-the-human-institutionalisation-process (as of its
'<amplitudinal/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹
⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity⁶⁷'),—as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>'), speaks of overall philosophical depth of contemplation as to 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' as 'a deflating-andunifying conception of human ontological-performance⁷²-<including-virtue-as-ontology> across prior/present/prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' as 'true-

ontology—as-of-Being-development/ontological-framework-expansion—
 as-to-depth-of-ontologising-development-as-infrastructure-of—
⁵⁶meaningfulness-and-teleology¹⁰⁰, reflecting human underlying
 supposedly coherent ontological-commitment⁶⁶;¶ wherein such a
 conception ‘deflates-and-unifies-by-its-more-profound-explication all
 hitherto philosophical ideas and insights as well as raising up questions-
 of-coherence-beyondthe-prism-of-enframed-traditional-thinking’ as from
 ‘relative-ontological-incompleteness⁸⁹ to relative-ontological-
 completeness⁸⁸ (renewing
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³, as of apriorising-teleological-thresholding—as-
 teleologicalframework-or-narrative-framework) induced
⁴⁵<~~amplituding~~/formative~epistemicity>causality~as-to-projective-
 totalitative~implications,-for-explicating-ontological-contiguity⁶⁷ of
 knowledge-reification⁸⁷~gesturing’;¶ so-construed as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-
 veridical-epistemic-determinism²¹ or protracted-teleological-
 wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁷—
 of-the-human-institutionalisation-process,-so-construed-as-
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’,
 thus providing ‘a seeding-level of philosophical ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ that overcomes human-subpotency emotional-involvement
 and institutional existentialising—enframing/imprintedness-(as-to-

⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)', and can enable the social domain to truly attain the same ontological-depth of operant construal of existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as is sought in the natural sciences, given that the 'conflatedness¹²-construal-of-existential-contextualising-contiguity³⁹-as-of-⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ knowledge-reification⁸⁷' is herein explicitly articulated with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process just as it is rather implicitly reflected in the natural sciences and as of yet is hardly/poorly countenance in the social tradition which 'tends to be lost in a maze of constitutedness¹³ as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ ending up in its very own <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⁷³ ⁵⁶meaningfulness-and-teleology¹⁰⁰ that in many ways (as of our present positivism—procrypticism registry-worldview/dimension) increasingly amalgates in its practice knowledge-reification⁸⁷ with social/media-driven influence and is poorly discriminating with <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void'¹⁰'-with-regards-to-

*prospective-apriorising-implications> } as of a sophistic/pedantic inclination, and so beyond-the-consciousnessawareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>';¶ the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process as such is reflexive of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor as of the de-mentative/structural/paradigmatic accordioning- {as-of-varyingindividuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology> } implications of 'human dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning in eliciting the apriorising/axiomatising/referencing possibility for prospective constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> as construction-of-the-Self' and 'human*

~~<amplitudinal/formative>~~⁸wooden-language- (imbued—temporal—mere-
 form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) in eliciting the apriorising/axiomatising/referencing
 destructuring-threshold- (uninstitutionalised-threshold¹⁰³/presublimating—
 desublimating-decisionality)—of-ontological-performance⁷²-<including-
 virtue-as-ontology> as shiftiness-of-the-Self⁶², as generating, by the
 successive psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring of human ⁸⁴reference-of-thought—and—⁸⁴reference-of-
 thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ (so-construed as
¹⁴de-mentation- (~~supererogatory~~—ontological—de-mentation-or-
 dialectical—de-mentation—stranding-or-attributive-dialectics)), the
 successive registry-worldviews/dimensions as from recurrent-utter-
 uninstitutionalisation, base-institutionalisation—ununiversalisation,
¹⁰⁴universalisation—non-positivism/medievalism, our positivism/rational-
 empiricism manifestation of ⁸¹procrypticism—or—disjointedness-as-of-
⁸⁴reference-of-thought and prospectively ¹⁷deprocrypticism—or—
 preempting—disjointedness-as-of-⁸⁴reference-of-thought

ontological-good- ontological-good-faith/authenticity- (as-to-the-
 faith/authenticity⁶⁹ nondiscrete/contiguous/coherence-ontological-
 normalcy/postconvergence-epistemic-perspective-of-notional-
 contiguity/epistemic-contiguity⁶²-reflecting-ontological-contiguity⁶⁷,-in-
 nonextricatory-existential-preempting-of-existential-unthought-as-of-

³¹<~~amplituding~~/formative–epistemicity>growth-or-
 conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness}

ontological-good- ontological-good-faith/authenticity⁶⁹~de-
 faith/authenticity⁶⁹ mentating/structuring/paradigming-<seeding/incipient–profound-
 ~de- supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-
 mentating/structuri thinking⁷⁰–qualia-schema>-{as-of-formative-thrownness-projective-
 ng/paradigming- arbitrariness/waywardness- ‘imbued-psychologism’–of
 <seeding/incipient apriorising/axiomatising/referencing-(as-postconverging-or-dialectical-
 –profound⁷⁰- thinking⁷⁰’) prospectively reflecting existence—as-sublimating-
 supererogation⁹⁷,- withdrawal,-eliciting-of-prospective-supererogation⁹⁷
 as-mentally-
 aestheticised~postc
 onverging/dialectic
 al-thinking²⁰–
 qualia-schema>

ontologically- ontologically-hegemonising-
 hegemonising- narrative/narrativity/notional~deprocrypticism-narrative/totalitative-
 narrative⁷¹/narrativ aspiring-or- ‘hegemonising-intemporal-as-ontological-narrative-
 ity/notional~depro metaphoricity⁵⁷-as-of-ontological-aesthetic-tracing-<perspective–
 crypticism- ontological-normalcy/postconvergence-reflected- ‘epistemicity-
 narrative/totalitativ relativism’>-’- {ontologically-driven construal as of correspondingly
 e-aspiring-or- profound supposedly coherent ontological-commitment⁶⁶ underlying any
 ‘hegemonising-

intemporal-as- *society/social-setup conventioning as so reflected by its 'self-assuredness-*
 ontological- *of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality*
 narrative- *with respect to its social-stake-contention-or-confliction', which is then*
 metaphoricity⁵⁷-as- *enabling for critical prospective metaphoricity⁵⁷ ontological-veracity*
 of-ontological- *implications as of prospective relative-ontological-completeness⁸⁸ given*
 aesthetic-tracing- *the absolute primacy of existence-potency³⁸~sublimating~nascence,-*
 <perspective— *disclosed-from-prospective-epistemic-digression over human-subpotency*
 ontological- *as of ontological-primemovers-totalitative-framework⁷³*
 normalcy/postconv *⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-*
 ergence-reflected- *totalitative—implications,-for-explicating-ontological-contiguity⁶⁷*
 'epistemicity-
 relativism'>'

ontological- *ontological-performance-<including-virtue-as-ontology> of human*
 performance⁷²- *⁵⁶meaningfulness-and-teleology¹⁰⁰ by its epistemic-veracity of conception-*
 <including-virtue- *and articulation reflection of 'existence/intrinsic-reality/ontological-*
 as-ontology> *veridicality as the absolute a priori of conceptualisation going by its*
ecstatic singularity' and so-construed as epistemic-veracity of human
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of human supposedly coherent
ontological-commitment⁶⁶ self-assuredness-of-ontological-good-
faith/authenticity⁶⁹—as-being-as-of-existential-reality with respect to its
social-stake-contention-or-confliction;¶ with ⁵⁶meaningfulness-and-
teleology¹⁰⁰ construed epistemically in reflecting the human subject 'level
of relative-ontological-incompleteness⁸⁹/relative-ontological-
completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-

*self-becoming/self-conflatedness¹²/formative–supererogating-
 <projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence>} of ⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment’ as from the epistemic perspective of existence-
 potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-
 digression as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism, and the further operant
⁸⁴reference-of-thought-⁸⁵devolving of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 of any such given ⁸⁴reference-of-thought existential-contextualising-
 contiguity³⁹ instantiations of
 aposteriorising/logicising/deriving/intelligising/measuring temporal-to-
 intemporal ⁵⁶meaningfulness-and-teleology¹⁰⁰;¶ ontological-performance-
 <including-virtue-as-ontology> is thus about notionalisation/notional-
 conception/amplituding of knowledge as to the human
 conceptivity/epistemic-reflexivity purpose of aetiologisation/ontological-
 escalation (more like medicine is rather about notionally understanding
 the body for the de-mentative/structural/paradigmatic possibility of
 curing), as so-reflecting human ‘epistemic-projection of perspective
 ontological-normalcy/postconvergence’ and ‘epistemic-projection of
 perspective epistemic-abnormalcy/preconvergence³⁰’ of ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (with regards to
 human living-development—as-to-personality-development, institutional-*

*development-as-to-social-function-development and Being-
development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-
teleology¹⁰⁰) and so-evaluated as to 'human notional~firstnaturedness—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—
ontological-normalcy/postconvergence> of individuation' in reflection of
the de-mentative/structural/paradigmatic implications of human limited-
mentation-capacity-deepening⁵³ as so-underlied by human institutional-
cumulation/institutional-recomposure- (as-to-⁴⁶historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected- 'epistemicity-relativism'>) (as to the
succession of registry-worldviews/dimensions) as so-operatively enabled
as of human ¹⁴de-mentation- (~~supererogatory~~—ontological—de-mentation-
or-dialectical—de-mentation—stranding-or-attributive-dialectics);¶ thus
ontological-performance-<including-virtue-as-ontology> as herein
construed (as from ⁶¹nonpresencing-<perspective—ontological-
normalcy/postconvergence>) is rather all about evaluating/assessing
human ⁵⁶meaningfulness-and-teleology¹⁰⁰ while notionally accruing the
conceptivity/epistemic-reflexivity implications as to relative-ontological-
incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹²/formative—supererogating-<projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence>),*

so-reflected as of human 'referencing/registering/decisioning of shallow-supererogation⁹⁷—to—profound-supererogation⁹⁷ conception of social-stake-contention-or-confliction', and in this regards just as say medicine in the understanding of the body for re-mentating/restructuring/reparadigming the possibility of curing is way more than just curing (as to the fact that at any given moment in time just a little proportion of the human population is actually/directly in quest for medical attention) with the even grander social implications of modern medicine being the 'overall sublimation-induced human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-re-mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence> of healthy behaviour and healthy living existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>)' likewise the articulation of human ontological-performance-<including-virtue-as-ontology> (as to relative-ontological-incompleteness⁸⁵/relative-ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>)) is much more than just as of the 'direct conceptivity/epistemic-reflexivity' but speaks to the 'overall sublimation-over-desublimation induced

*human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-
 mentating/restructuring/reparadigming—psychologism-<as-from-
 perspective—ontological-normalcy/postconvergence> as of prospective
 human ontological-performance-<including-virtue-as-ontology>
 existentialising—framing/imprinting- (as-to-prospective—
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-
 ‘epistemicity-relativism’>)’ associated with ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective—ontological-normalcy/postconvergence>)’ as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 rede-mentating/restructuring/reparadigming—psychologism’⁹⁰ (as to the
 fact for instance that say the prevalence of notions-and-accusations-of-
 sorcery as inducing vices-and-impediments¹⁰⁶ in a non-positivistic social-
 setup is much more than just about doing away with the ‘direct
 conceptivity/epistemic-reflexivity’ of incidental manifestations of notions-
 and-accusations-of-sorcery in such a nonpositivistic social-setup but
 rather the ‘overall sublimation-induced human-and-social-
 expectations/anticipations—metaphoricity⁵⁷—as-rede-
 mentating/restructuring/reparadigming—psychologism-<as-from-
 perspective—ontological-normalcy/postconvergence> as to human*

*ontological-performance-<including-virtue-as-ontology> in adopting a
 positivistic existentialising—framing/imprinting- (as-to-prospective—
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-
 ‘epistemicity-relativism’>)’ are even much more momentous in myriad of
 positivistic ways and along the same lines it is herein contended that
 more than just doing away with the ‘direct conceptivity/epistemic-
 reflexivity’ of incidental manifestations of our ⁸¹procrypticism—or—
 disjointedness-as-of-⁸⁴reference-of-thought the ‘overall sublimation-
 induced human-and-social—expectations/anticipations—metaphoricity⁵⁷—
 as-rede-mentating/restructuring/reparadigming—psychologism-<as-from-
 perspective—ontological-normalcy/postconvergence> as to human
 ontological-performance-<including-virtue-as-ontology> in adopting
 prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-
⁸⁴reference-of-thought existentialising—framing/imprinting- (as-to-
 prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-
 reflected-‘epistemicity-relativism’>)’ are even much more profoundly
 significant as to potentially reflecting ‘human-decisionality-<as-to-play-
 of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-
 potential commensurability with inherent immanent-existence’s
 sublimation-structure’/omnipotentiality, and in all these instances such
 an expanded implication for prospective human ontological-performance-
 <including-virtue-as-ontology> arise as to the epistemic-projection*

perspective of relative profound-supererogation⁹⁷ is 'not of desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³-<in-perspective–epistemic-abnormalcy/preconvergence³⁰>' but rather 'of sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>' involving renewed self-awareness as to prospective construction-of-the-Self)

ontological-primemovers-totalitative-framework / totalitative-accruing-
 primemovers-*relative-cause-and-effect-predicative-effectivity–sublimation-(as-to-*
 totalitative-*underlying-ontological-commitment⁶⁶) / operatives-of-ontologically-*
 framework⁷³*hegemonising-narrative⁷⁴: implicating-‘the-specific-human-subpotency-panintelligibility⁷⁴-reflexivity-in-ecstatic-existence’-as-of-its-knowledge-reifying-and-empowering-conflatedness¹²-construal-of-existence/intrinsic-reality-and-so-reflected-as-of-existential-contextualising-contiguity³⁹-(as the-panintelligibility⁷⁴-insight-about-ecstatic-existence-epistemically-deflates-‘existence-in-existence-constitutedness¹³-construal’)-(this speaks to the fact that any implied*
⁵⁶*meaningfulness-and-teleology¹⁰⁰ (as knowledge-reification⁸⁷) ‘epistemic-veracity as well as its induced human empowerment for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/emancipation’ can only arise de-mentatively/structurally/paradigmatically as of its*

*inherent supposedly coherent ontological-commitment⁶⁶ as so-reflected in
 ontological-primemovers-totalitative-framework—so-construed-as-from-
 ontological-normalcy/postconvergence-epistemic-perspective /
 notional~projective-perspective-of-conceptualisation/totalitative-
 accruing~relative-cause-andeffect-predicative-effectivity~sublimation-
 (as-to-underlying-ontological-commitment⁶⁶) / operatives-of-
 ontologically-hegemonising-narrative⁷¹;¶ with the result that vague
 articulations of ‘supposed knowledge-reification³⁷’ 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-contiguity³⁹);¶ insightfully, the
 inherent human epistemic relation to ecstatic-existence-as-
 transcendental-signifier—becoming-spontaneity-implications reflected as
 existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression, implies that human conception of causality
 inherently ‘is-not-of/notontological’ but rather ‘is-as-of/is-epistemic’
 about ecstatic-existence-as-transcendental-signifier, and this explains the
 conception of causality herein as ontological-primemovers-totalitative-
 framework as conflating towards the inherent ontological-
 normalcy/postconvergence of ecstatic-existence-as-transcendental-
 signifier as from human-subpotency epistemic-
 abnormalcy/preconvergence³⁰ to epistemic-normalcy as human-
 subpotency strives to converge-as-construing to ecstatic-existence-as-*

of epistemic-abnormalcy/preconvergence³⁰ in relative-ontological-incompleteness⁸⁹ requiring not such a constitutedness⁴³ apriorising/axiomatising/referencing but rather a conflatedness¹²/projective-conflating apriorising/axiomatising/referencing in relative-ontological-completeness⁸⁸ in reflecting the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier (this ontological-primemovers-totalitative-implications insight about causality as reflected with the health epiphenomenon can be extended to all domains construed as for-human-studies/for-humanconstructs for the simple reason that all such domains are of 'epistemically manifest⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> in existential-contextualising-contiguity³⁹ as of human limited-mentation-capacity-deepening⁵³);¶ and this explains why a registry-worldview/dimension is a <amplitudinal/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) with the state of relative-ontological-incompleteness⁸⁹ just as well aspiring for progress just as the state of relative-ontological-completeness⁸⁸ but the former failing to grasp that progress de-mentatively/structurally/paradigmatically arises rather by a change of ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ for aposteriorising/logicising/deriving/intelligising/measuring of
⁵⁶meaningfulness-and-teleology¹⁰⁰ in existence, such that even such
budding-positivists like Newton or Descartes while making breakthroughs
as of positivism/rational-empiricism are still caught up in ‘reasoning as
of the old’ non-positivism/medievalism
apriorising/axiomatising/referencing respectively with Newton’s interests
in alchemy and in the case of Descartes lingering religious
sacrality/inviolability influence/grip on his thoughts;¶ causality as herein
construed as ontological-primemovers-totalitative-framework can thus be
understood as the ‘de-mentative/structural/paradigmatic implications of
relative-ontological-completeness⁸⁸ in
superseding/overcoming/transcending human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-
incompleteness⁸⁹’ as so constructively implied herein, as to the reality
that ‘a traditional conception of causality as if human-subpotency is
constituting the possibility for causations in existence’ is herein construed
as ontologically-flawed as it fails to reflect that existence is already a
given and the very exercise of ‘human-subpotency construal of causation
is one of conflatedness¹²/projective-conflating
apriorising/axiomatising/referencing about the already given existence’
and so as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility⁷⁴-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–

*human-subpotency–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing~conceptualisation>, speaking to the fact that existence is
rather about ecstatic reflexivity as all phenomena/manifestations in
existence (so-construed as phenomenal/manifest~subpotencies-<in-
transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence>) are as of their
specifically/notionally enabled reifying and empowering;¶ finally it is just
as important to grasp also here that the ‘articulation as human-causative-
construction’ of the notions of ‘temporal individuations or temporal-
dispositions’ and ‘intemporal individuation or intemporal disposition’
are rather conceived epistemically as of their de-
mentative/structural/paradigmatic implications from the perspective of
the ontological-normalcy/postconvergence of ecstatic-existence-as-
transcendental-signifier and thus are construed as of their ‘de-
mentative/structural/paradigmatic implications of relative-ontological-
completeness⁸⁸ in superseding/overcoming/transcending human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-
incompleteness⁸⁹, reflecting a human-causative-construction conception
in conflatedness¹²/projective-conflating
apriorising/axiomatising/referencing about existence as ontologically-
veridical (as it is the ‘totalitative epistemic/notional~projective-
perspective’ that points out the veridical conception of causation) and so
over a traditional reflex construal of human causation in*

*constitutedness*¹³ as of ⁸⁰*presencing—absolutising-identitive-constitutedness*¹³ *apriorising/axiomatising/referencing* (wherein for instance with regards to prospective human-causative-construction, as to overall *reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility*⁷⁴-<imbued-and-
'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'—*human-subpotency—epistemic-perspective-of-projective/reprojective—**aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation*>, prospective aetiologisation/ontological-escalation say with respect to a temporal-disposition for accusing others of sorcery in a social-setup *cognisant-and-integrative of notions-and-accusations-of-sorcery in conjugation and protraction of other temporal dispositions, speaks to the de-mentative/structural/paradigmatic implications* of *'non-positivism notional~procrypticism/notional~disjointedness-as-of*⁸⁴*reference-of-thought'* induced *vices-and-impediments*¹⁰⁶ as *destructuring-threshold-(uninstitutionalised-threshold*¹⁰³*/presublimating—desublimating-decisionality)-of-ontological-performance*⁷²-<including-virtue-as-ontology> requiring prospective intemporal-disposition projection as of the *'specific notional~deprocrypticism or <amplifying/formative>notional~preempting—disjointedness-as-of*⁸⁴*reference-of-thought of positivism/rational-empiricism'* ontological-performance⁷²-<including-virtue-as-ontology> as prospective *constructiveness-of-ontological-performance*⁷²-<including-virtue-as-

ontology>, and this fundamental conception of aetiologisation/ontological-escalation applies in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ with respect to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, including prospectively say as of our present positivism—procrypticism requiring the de-mentative/structural/paradigmatic implications of prospective¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought aetiologisation/ontological-escalation)

panintelligibility⁷⁴ panintelligibility (and specifically with regards to human-subpotency panintelligibility—effusing/ecstatic—inlining construed as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>) underscores ‘the more fundamental <~~amplituding~~/formative—epistemicity>totalising theoretical—conceptual—operant difference—scientific-construal of underlying existence phenomenality/manifestation as of conceptivity/epistemic-reflexivity involving phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating—nascence> as to their perspective epistemic-

totalising³²~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> so-underlying their dynamic-intelligibilities/teleologies in existence reflected as to re-motif-and-re-apriorising/re-axiomatising/re-referencing automatism’ (and specifically with regards to human-subpotency panintelligibility—effusing/ecstatic—inlining reflects ‘the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in rede-mentating/restructuring/reparadigming intelligibility-(as-to-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplifying/formative-epistemicity>totalising~conceptualisation)’ as so-underscored by ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—⁹⁸surrealising/supererogating—drive for existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ and so as to the inherent absolutising referencing/registering/decisioning

*ontological-deficiency necessarily arising from human limited-mentation-capacity' requiring 'projective-insights'/'epistemic-projection-in-conflatedness¹²' as to human limited-mentation-capacity-deepening⁵³) that underlies the notion of human ¹⁴de-mentation-
~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ as factoring in the implications of human limited-mentation-capacity as to epistemic-abnormalcy/preconvergence³⁰ and ontological-normalcy/postconvergence epistemic-projection perspectives reflected respectively as of preconverging-or-dementing¹⁹—apriorising-psychologism and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism);¶
 panintelligibility is so-underlied as to teleology¹⁰⁰ implied 'phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological', and with overall panintelligibility—effusing/ecstatic—inlining reflected as of 'the full-potency of existence as epistemically integrative of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as the whole in ontological-contiguity⁶⁷ or integrality', and with panintelligibility conception as herein articulated speaking to the more profound-and-dynamic existential construal of difference hermeneutically/reprojectively/supererogatingly/zeroingly-educing sublimation-over-desublimation so-construed beyond the successive Heideggerian ontological-difference conception knowledge-reification⁹⁷—*

*gesturing (of shallow epistemicity insight) and the Derridean différence
conception knowledge-reification⁸⁷—gesturing (of more profound
epistemicity insight as to its quasi-transcendental epistemicity) towards
‘an integral-difference of epistemic-as-ontological–reflexivity integrality
of sublimation-over-desublimation’ knowledge-reification⁸⁷—gesturing
(panintelligibility as articulated herein rather projects of scientific
exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-
conceptual-and-operant-implications>, as so-underlied by ‘existential
phenomenalities/manifestations projected perspective
<amplituding/formative>disposedness-(as-to-orientation/value-
construct/valuation–and–derived-parameterising) and
<amplituding/formative>entailment-(as-to-totalising-
contiguous/coherent–factuality-of-variability)’);¶ and with this overall
scientific conception of panintelligibility ‘differing from a metaphysical
projection of a mere pan-conceptualisation of undefined theoretical–
conceptual–operant aestheticisation–and–aestheticisation-towards-
ontology as may be so-implied with panpsychism conception’ and so as
panintelligibility is not about ‘any metaphysical/ideological advocacy’
but is rather asserted as of ontologically-veracity in the reflection of
existential-reality in the sense that the conception of say an atom or a cell
or the social inherently speak to their ‘phenomenal/manifest perspective
conceptivity/epistemic-reflexivity in existence as ontological’ (and so-
reflected by their projected perspective
<amplituding/formative>disposedness-(as-to-orientation/value-*

construct/valuation-and-derived-parameterising) and
 <amplifying/formative>entailment-(as-to-totalising-
 contiguous/coherent-factuality-of-variability) as to the overall
 coherence/ontological-contiguity⁶⁷/integrality of their variously implied
 intelligibilities/teleologies construed as from 'existence projected
 perspective singularisation⁹³/epistemic-immanence/veridical-epistemic-
 determinism backdrop' rather so-reflected by 'superseding
 nonreductionist ontologically-contiguous-epistemicity of the underlying
 overall panintelligibility—effusing/ecstatic-inlining of existence',
 implying that the atom is not construable-as-existentially-incongruous
 with the cell which is not construable-as-existentially-incongruous with
 the social or for that matter all phenomenal/manifest~subpotencies-<in-
 transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-
 existence's~sublimating-nascence> are necessarily construable-as-
 existentially-congruous as so-reflected by 'superseding nonreductionist
 ontologically-contiguous-epistemicity of the underlying overall
 panintelligibility—effusing/ecstatic-inlining of existence'), such that
 actually 'all phenomenal/manifest~subpotencies-<in-transitive-
 conflatedness¹²-reflexivity,-in-the-full-potency-of-
 existence's~sublimating-nascence> are rather of reductionist
 <amplifying/formative-epistemicity>totalising~thrownness-in-
 existence³⁴ conception' (with the underlying nonreduction being of
 overall panintelligibility—effusing/ecstatic-inlining of existence) and thus
 are supersedingly underlied by 'superseding nonreductionist

ontologically-contiguous—epistemicity of the underlying overall panintelligibility—effusing/ecstatic—inlining of existence’ (as the ‘veridical perspective singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism backdrop for sublimation-over-desublimation’ to which ‘<amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴ conceptivity/epistemic-reflexivity adopts a projective-insights as of difference—conflatedness¹² for sublimation-over-desublimation’), such that panintelligibility also ‘doesn’t actually speak of any constitutive-emergence conceptualisation (though entertains an overall-ecstatic-existence-supervening—conflatedness¹² conceptualisation) as such a constitutive-emergence conceptualisation will rather imply the idea of any such ‘<amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴ conceptivity/epistemic-reflexivity’ of say the conceptualisation of atomicity, cellularity or social-aggregation as constitutively superseding the ‘superseding nonreductionist ontologically-contiguous—epistemicity of the underlying overall panintelligibility—effusing/ecstatic—inlining of existence’ thus wrongly inducing ‘a <amplituding/formative—epistemicity>totalising⁸⁰ presencing—absolutising-identitive-constitutedness¹³ epistemicity reductionism as so-construing the full-potency of existence’ (and further failing to epistemically account for relative-ontological-incompleteness⁸⁹ of reductionist ‘<amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴ conceptivity/epistemic-reflexivity’ as to prospective supererogation⁹⁷ for relative-ontological-

*completeness⁸⁸ inherent conceptivity/epistemic-reflexivity imbue-ment of
 existence) rather than ‘<amplituding/formative-epistemicity>totalising
 projective-insights as of difference-conflatedness¹² epistemicity
 nonreductionism of phenomenal/manifest-subpotencies-<in-transitive-
 conflatedness¹²-reflexivity,-in-the-full-potency-of-
 existence’s~sublimating-nascence>’ as to ‘superseding nonreductionist
 ontologically-contiguous-epistemicity of the underlying overall
 panintelligibility—effusing/ecstatic-inlining of existence’ (in other words
 phenomenal/manifest epistemicity reductionist human conceptions are of
 ‘<amplituding/formative-epistemicity>totalising~thrownness-in-
 existence³⁴ conceptivity/epistemic-reflexivity’ and cannot constitutively
 explain existence even as various phenomenal/manifest reductionist
 human elucidations can provide in conflatedness¹² of the various
 phenomenal/manifest-subpotencies-<in-transitive-conflatedness¹²-
 reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> so-
 contrued as from human ‘relative-ontological-incompleteness⁸⁹/relative-
 ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence> } as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 rede-mentating/restructuring/reparadigming-psychologism⁹⁰ the
 projective-insights about ‘superseding nonreductionist ontologically-*

*contiguous–epistemicity of the underlying overall panintelligibility—
 effusing/ecstatic–inlining of existence’, and in fact existential
 supererogation⁹⁷ as to ‘<amplituding/formative–
 epistemicity>totalising~thrownness-in-existence³⁴ conceptivity/epistemic-
 reflexivity’ is always about driving towards ‘nonreductionist epistemic-
 reflexive conflating-construal of existential phenomenality/manifestation
 as to ontological-normalcy/postconvergence perspective’ reflecting
 existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-
 normalcy/postconvergence-implied- ‘prospective-aporeticism-
 overcoming/unovercoming’> and so over-and-beyond grotesquely
 punctual confusion/misconstrual as of ‘reductionist
 conceptivity/epistemic-reflexivity constituting-construal of existential
 phenomenality/manifestation as to human epistemic-
 abnormalcy/preconvergence³⁰ perspective’ as manifested for instance
 with naïve science-ideology interpretations of the social in the sense that
 in many ways such science-ideology interpretations tend to ‘confusingly
 in shallow-supererogation⁹⁷’ implicit the reality of the
 ‘<amplituding/formative–
 epistemicity>totalising/circumscribing/delineating necessitation frame–
 of–ontological-contiguity⁶⁷ of the social and socio-psychological
 epistemic-conception phenomenal/manifest~subpotencies-<in-transitive-
 conflatedness¹²–reflexivity,-in-the-full-potency-of-*

*existence's~sublimating~nascence> (as to their implied sublimating
existence's necessitating implications and consequences)', and then
surreptitiously project/select/pop-up (in totalisingly-disentailing—
discretion/whim-of-thought) opportune/ad-hoc biological/neurological
and evolutionary substitutive/reductionist interpretations of the social
and socio-psychological frame-of-ontological-contiguity⁶⁷, and so as of
vague disparateness-of-conceptualisation-<unforegrounding-
disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁷'>);¶
the ontological-normalcy/postconvergence epistemicity perspective
reflected by the 'superseding nonreductionist ontologically-contiguous—
epistemicity of the underlying overall panintelligibility—
effusing/ecstatic~inlining of existence' contrasting with
phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence>
'<~~amplituding~~/formative~epistemicity>totalising~thrownness-in-
existence³⁴ conceptivity/epistemic-reflexivity' as to epistemic-
abnormalcy/preconvergence³⁰ epistemicity perspective is what underlies
'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence>
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~diff
erential as of relative-ontological-incompleteness⁸⁹/relative-ontological-
completeness⁸⁸-(sublimating~referencing/registering/decisioning,-as-
self-becoming/self-conflatedness¹²/formative~supererogating-
<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-*

axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence> } epistemicity underlying ontological-
 performance⁷²-<including-virtue-as-ontology>’ speaking to the inherent
 imbuelement of existence as of its ‘transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity and immanence
 differential conceptivity/epistemic-reflexivity integral-difference’ (so-
 construed as the ever requisite need for any ‘<~~amplituding~~/formative-
 epistemicity>totalising~thrownness-in-existence³⁴ conceptivity/epistemic-
 reflexivity’ epistemic-conflatedness¹² implied projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing induced ‘projective-insights for predicativeinsight’ so-
 reflecting dimensionality-of-sublimating²⁴—
 <~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation>) so-underlying transversality~of-affirmative-and-
 unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² (specifically as to human living-
 development-as-to-personality-development, institutional-development—
 as-to-social-function-development and Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ with the latter
 reflected in the succession of registry-worldviews/dimensions
 transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-

*and-apriorising/axiomatising/referencing'*¹⁰² *relative-ontological-*
*incompleteness*⁸⁹/*relative-ontological-completeness*⁸⁸-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence>)
 epistemicity as to ontological-performance⁷²-<including-virtue-as-
 ontology>)

perversion-and- *perversion-and-derived-perversion-of-*⁸⁴*reference-of-thought-<as-*
 derived- *effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-*
⁷⁵*perversion-of-* *shallow-supererogation*⁹⁷>- (construed-as-of-human-limited-mentation-
⁸⁴*reference-of-* *capacity-induced- 'temporal-to-intemporal-notional-binarity'-of-*
 thought-<as- *categorical-imperatives/axioms/registry-teleology*¹⁰⁰, -reconceptualised-
 effectively- *rather-as-of-prior-relative-ontological-incompleteness*⁸⁹-of-⁸⁴*reference-*
 apriorising-in- *of-thought in preconverging/dementing*¹⁹-apriorising-psychologism)
 nonconviction/mad
 eupness/bottomlini
 ng-as-to-shallow-
 supererogation⁹⁷>

positive- *positive-opportunism speaks to the fact that unlike is the case with*
 opportunism⁷⁶ *intemporal/firstnatureness solipsistic constructs, 'underpinning—*
suprasocial-construct and as reflected as to human
notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-

construed-as-from-perspective-ontological-normalcy/postconvergence>
underlying <amplituding/formative>⁸wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- ‘nondescript/ignorable-void⁵⁰’ -
with-regards-to-prospective-apriorising-implications>) as deterministic
validation of ontological-veracity is never a critically relevant element
for prospective intemporal/firstnatureness knowledge-reification⁶⁷
generation as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁷’ given that the underpinning—suprasocial-
construct of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as reflected in any social-
setup institutionally is rather ‘a secondnatured/habituated
institutionalisation construct as from deferential-formalisation-
transference as to ⁸⁰presencing—absolutising-identitive-constitutedness¹³
social-vestedness/normativity-<discretely-implied-functionalism>’ rather
arising from the ‘untenable existentially constraining knowledge-reifying-
and-empowering conceptivity/epistemic-reflexivity imbued
theoretical/conceptual/operant implications sublimating-over-
desublimating implications of existence-potency³⁸~sublimating—
nascence,-disclosed-from-prospective-epistemic-digression induced
metaphoricity⁵⁷ as of dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation> ontological-faith-notion-or-ontological-fideism—imbued-

*underdetermination-of-motif-and-apriorising/axiomatising/referencing–
as-so-being-as-of-existential-reality reasoning-through/messianic-
reasoning in solipsistic transversality’, and thus reflecting the
ontological-veracity that any such underpinning–suprasocial-construct is
not the inherently relevant basis for prospective knowledge-reification³⁷
as of ‘a convincing of human-subpotency exercise’ but rather what is
relevant is ‘the pertinence of its underlying deferential-formalisation-
transference-as-non-sophistic in-integrating/as-to-susceptibility-to
prospective existence-potency³⁸~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression’ so-induced metaphoricity⁵⁷ as of
supposedly coherent human ontological-commitment⁵⁶ and so validated
as of ontological-primemovers-totalitative-framework⁷³ with respect to
‘adhering to existence-potency³⁸~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression implications’ in order for prospective
deferential-formalisation-transference suprasocial ⁵⁶meaningfulness-and-
teleology¹⁰⁰ to arise;¶ as the fact is underpinning–suprasocial-constructs
are rather afterthought/reasoning-from-results as for instance it is not the
inherent budding-positivists ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of mere
abstraction that induced a social transformation into positivist thinking
but rather the ‘accruing constraining effect on existence’ of such
budding-positivism instigated positivist and liberal ⁵⁶meaningfulness-and-
teleology¹⁰⁰ that then induced its social adoption later on as of social-
stake-contention-or-confliction-with-regards-to-rationalising-the-
benefits-of-the-world-as-of-technical,-well-being,-health-and-social-*

development-implications, as 'underpinning-suprasocial-constructs remain beholden to their prior relative-ontological-incompleteness'⁸⁹ framework of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness' in <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-implications>} with poor nonextricatory-existential-preempting-of-existential-unthought without such manifest positive-opportunism and the possibility for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity can only arise as of untenable prospective existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression constraining relative-ontological-completeness⁸⁸ framework ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as opened-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ in its crossgenerational transformative effect even as its initial instigation doesn't elicit immediate positive-opportunism as of its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—

*existentialism-form-factor,-in-overcoming- 'notionally-collateralising-
 beholdening-protohumanity'-to- 'attain-sublimating-humanity'-as-to-
 existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression to supersede human temporality⁹⁹/shortness
 <amplituding/formative>⁸wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- 'nondescript/ignorable-void'⁵⁰ '-
 with-regards-to-prospective-apriorising-implications>)) explaining the
 inevitable/inherent conflictedness to such budding transformative stances
 as articulated by the Socrates, Copernicuses, Galileos, Descartes,
 Diderots, and relevant 'prophesiers of antiquity as philosophers', with
 the ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ that any
 given suprasocial framework is inherently of 'epistemically
 underdeterminative contemplation for ontologically and intellectually
 assessing its prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity' as the suprasocial
 mathetic/motiffed/thrownd state of recurrent-utter-uninstitutionalisation
 is of epistemically underdeterminative contemplation as of its
 <amplituding/formative>⁸wooden-language- (imbued—temporal-mere-
 form/virtualities/dereification³⁷/akrasiaticdrag/denatured/preconverging-
 or-dementing¹⁹-narratives—of-the-⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰) for intellectually gauging about
 prospective base-institutionalisation, and likewise base-*

institutionalisation–ununiversalisation with regards to prospective
¹⁰⁴universalisation, ¹⁰⁴universalisation–non-positivism/medievalism with
 regards to prospective rational-empiricism/positivism, and prospectively
 our positivism–procrypticism with regards to notional–deprocrypticism
 as in all such cases the suprasocial and
 <~~amplituding~~/formative>⁸wooden-language-(imbued—temporal–mere-
 form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁸–narratives—of-the-
⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) inclination is in an <~~amplituding~~/formative–
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ as of its ‘shiftiness-
 of-the-Self²’ whether as of trepidatious/warped/preclusive/occlusive
 identitive-constitutedness¹³-as- ‘epistemic-totality³⁶’-dereification⁸⁷-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹, and this is exactly
 what renders all such transcendence-and-
 sublimity/sublimation/~~supererogatory~~–de-mentativity rather as of
 ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing–
 as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for
 originary/as of-event³⁷ reasoning-through/messianic-reasoning’ involving
 the ‘displacement/decentering-of-the-human-subject induced as of ¹⁴de-
 mentation-(~~supererogatory~~–ontological–de-mentation-or-dialectical–de-
 mentation—stranding-or-attributive-dialectics)’ as to the fact that it is

more critically 'a matter of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' by 'projecting of the transcending of the prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of ⁸⁴reference-of-thought as of 'the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹' explaining why all prior registry-worldviews/dimensions sense-of-progress is foiled since such sense-of-progress is wrongly ever along the same line of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation so-construed as pseudo-edginess/pseudo-incisiveness whereas in effect progress rather occurs by the 'unshackling of any such reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation towards better-and-better existential reflection of the underlying parrhesiastic seeding-promise-of-human-subpotency-ontological-performance⁷²-<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence's~sublimating—nascence-as-of-its-coherence/contiguity' speaking rather to their relative-ontological-incompleteness⁸⁹ of

⁸⁴reference-of-thought/psyche that has to be ‘addressed psychoanalytically before engaging in prospective knowledge-reification⁸⁷’

postlogic- *postlogic-backtracking-<iterative-looping- ‘set-of-dereifying-hollow-*
backtracking- *narratives-and-acts’>-with- ‘successive-shifting-of-the-narratives-and-*
<iterative-looping- *acts-foci’-construed-as- ‘deception-of-successively-shifting-or-*
‘set-of-dereifying- *noncohering-narratives-and-acts’- {construed-as-of-slanted-*
hollow-narratives- *‘unsoundness-or-ontological-bad-faith/inauthenticity⁵⁴-of-⁸⁴reference-of-*
and-acts’>⁷⁷ *thought’-for-the-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-*
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁷>;¶ and-so-to-avoid-wrongly-validating-the-⁸⁴reference-
of-thought/registry-elements-(implied—logical-dueness-or-scape, profile-
or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology¹⁰⁰)-as-veridical-and-then-wrongly-implying-
engaging-within-logical-processing-or-logical-implication—
supposedly-apriorising-inconviction-as-to-profound-supererogation⁹⁷ }

postlogism⁷⁸/psych *postlogism/psychopathy-as-of-preconverging-or-dementing¹⁹—*
opathy-as-of- *apriorising-psychologism- {as-of-lower-threshold-in-failing-dispensing-*
preconverging-or- *with-immediacy-for-relative-ontological-completeness⁸⁸-by-*
dementing¹⁹— *reification⁸⁷/contemplative-distension²⁶,-with- ‘slanting-qualia-schema’-*
apriorising- *manifested-overtly-at-childhood-psychopathy-destructuring-threshold-*
psychologism *but-susceptible-to-be-wrongly-construed-as- ‘postconverging/dialectical-*
thinking²⁰-qualia-schema’-at-covert-adulthood-psychopathy-

destructuring-threshold-and-as-the-latter-induces-conjugated-postlogism-destructuring-threshold), *so-specifically undergirded as to postlogism-as-of*¹⁰ *compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation*⁹⁷ - *(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness)*

prelogism⁷⁹-as-of- *prelogism-as-of-conviction,-as-to-profound-supererogation*⁹⁷-
conviction,-as-to- *(existentially-veridical-logical-dueness-(so-implied-as-to-existentially-*
profound- *veridical-apriorising/axiomatising/referencing-implied-logical-dueness-*
supererogation⁹⁷ *as-of-postconverging-or-dialectical-thinking–apriorising-psychologism)-*
precedes-logical-outcome-arrived-at-(as-to-existentially-nonveridical-
apriorising/axiomatising/referencing-implied-logical-dueness-as-of-
*preconverging-or-dementing*¹⁹ *–apriorising-psychologism))*

presencing or *presencing* / *metaphysics-of-presence-(implicated-*
⁸⁰*presencing—* *‘nondescript/ignorable–void*⁵⁰ *’-as-to-presencing—absolutising-identitive-*
absolutising- *constitutedness*¹³ *)* / *ordinary-nontranscendental-reasoning* /
identitive- ⁸⁰*presencing—absolutising-identitive-constitutedness*¹³ / *presencing-*
*constitutedness*¹³ *epistemically-enframed-encumbering-of-ontology-elucidation* /
pseudoconflation *perspective/framing/reference/horizon* of
⁵⁶*meaningfulness-and-teleology*¹⁰⁰ *as to identitive-constitutedness*¹³ *-as-*
*‘epistemic-totality*³⁶ *’-dereification*⁸⁷ *-in-dissingularisation*²⁸ *-as-flawed-*
*epistemic-determinism*⁴⁹;¶ with ⁸⁰*presencing—absolutising-identitive-*
*constitutedness*¹³ *fundamentally arising as to the inadequacy of human-*
subpotency to fully grasp existence/ontological-veracity in reflection of

human ~~<amplituding/formative–epistemicity>~~totalising~thrownness-in-
 existence³⁴ as to the implications of human limited-mentation-capacity
 (inducing ⁸⁰presencing—absolutising-identitive-constitutedness¹³
~~<amplituding/formative–epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ so-reflecting
 specifically in the successive registry-worldviews/dimensions relative-
 ontological-incompleteness⁸⁹—apriorising/axiomatising/referencing—
 psychologisms) such that without this issue of human limited-mentation-
 capacity then the human epistemic-projection of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ will fully grasp existence/ontological-veracity as so implied
 as from the prospective ¹⁷deprocrypticism—or—preempting—
 disjointedness-as-of-⁸⁴reference-of-thought perspective of ontological-
 normalcy/postconvergence (metaphoricitically reflected by the
 prospective deprocrypticism—apriorising/axiomatising/referencing—
 psychologism enculturated/constructed social-pragmatics-framing-of—
 predicative-effectivity—sublimation-(as-to-underlying-ontological-
 commitment⁵⁶)), and effective human ontological-performance⁷²-
 <including-virtue-as-ontology> as to human limited-mentation-capacity
 can thus be construed-and-assessed as from the so-defining
 notional~deprocrypticism perspective in reflecting the successive defining
 aporeticisms of the varying apriorising/axiomatising/referencing—
 ontologically-deficient human epistemic-projection of ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ (underlined by the successive registry-
 worldviews/dimensions given ⁸⁰presencing—absolutising-identitive-

*constitutedness*¹³ in want of dimensionality-of-sublimating²⁴—
~~<amplitudinal/formative>supererogatory~~—de-mentativeness/epistemic-
*growth-or-conflatedness*¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation>) as of the overall ontological-contiguity⁶⁷—of-the-human-
*institutionalisation-process*⁶⁸;¶ with ⁸⁰presencing—absolutising-
*identitive-constitutedness*¹³ social-vestedness/normativity-<discretely-
implied-functionalism> of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ of
the successive registry-worldviews/dimensions as poorly amenable to
*existence-potency*³⁸~sublimating—nascence,-disclosed-from-prospective-
epistemic-digression (so-arising as to ‘human-subpotency non-
scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-thepossibility-for-the-later-
ontologisation> of ontological-performance⁷²-<including-virtue-as-
ontology> as undermining prospective ontological-veracity’ so-reflected
with regards to human-subpotency prospectively implied epistemic-
*abnormalcy/preconvergence*³⁰ construed as of ⁵¹incrementalism-in-
*relative-ontological-incompleteness*⁸⁹—enframed-conceptualisation
epistemic projection, in contrast to the scalarity/immanency of existence’s
ontological-normalcy/postconvergence as ‘bechancing-backdrop of
⁶¹nonpresencing-<perspective—ontological-
normalcy/postconvergence>’);¶ with the implication that more than just
a question of dominance/vested-interest—drivenness-<as-to-its-eliciting-
by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-

inducing-prospective-threshold-of-institutional-and-social-
desublimation>, 'presencing—absolutising-identitive-constitutedness¹³ as
of social-vestedness/normativity-<discretely-implied-functionalism>'
(taking account of the <amplituding/formative–
epistemicity>totalising/circumscribing/delineating nature of human
⁵⁶meaningfulness-and-teleology¹⁰⁰) refers to the overall construct of
human ⁵⁶meaningfulness-and-teleology¹⁰⁰ (as manifested variously by all
individuals within any given registry-worldview/dimension) assuming a
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ with respect to
prospective ontological-veracity sublimation possibilities, as to the fact
that the priorly induced 'human living-development–as-to-personality-
development, institutional-development–as-to-social-function-
development and Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–
⁵⁶meaningfulness-and-teleology¹⁰⁰, de-
mentatively/structurally/paradigmatically defines (given the already
inculcated 'presencing—absolutising-identitive-constitutedness¹³ as of
social-vestedness/normativity-<discretely-implied-functionalism>') the
possibility for re-engaging with ontological-veracity for prospective
sublimation of human ⁵⁶meaningfulness-and-teleology¹⁰⁰, and so-reflected
by the fact that any given registry-worldview/dimension operates on the
basis of a ⁸⁰presencing—absolutising-identitive-constitutedness¹³
'supposed human-subpotency abstract self-determinative ontological-

*performance*⁷²-<including-virtue-as-ontology> capacity as to the full-
 potency of existence' whereas in reality 'human instigated
⁵⁶*meaningfulness-and-teleology*¹⁰⁰ *ontological-performance*⁷²-<including-
 virtue-as-ontology> capacity' (so-construed as from the ontological-
 normalcy/postconvergence epistemic projective-perspective) is rather
 practically 'a <~~amplituding~~/formative-
 epistemicity>totalising/circumscribing/delineating signposting exercise'
 operating on the overall basis of the given registry-
 worldview's/dimension's 'social-construct <~~amplituding~~/formative-
 epistemicity>totalising/circumscribing/delineating given
 institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰³ imbued
 secondnaturing' when it comes to social-stake-contention-or-
 confliction;¶ and as from the overall human aestheticisation-and-
 aestheticisation-towards-ontology existentialising-frame of ontological-
 performance⁷²-<including-virtue-as-ontology>, 'presencing—
 absolutising-identitive-constitutedness¹³ as of
 socialvestedness/normativity-<discretely-implied-functionalism>' thus
 speaks of human-subpotency beholdening-becoming—
 distortiveoriginariness/distortive-origination-as-to-⁴⁷historicity-
 tracing~inhibitedmental-aestheticising (as manifested with the
⁸⁰presencing—absolutising-identitive-constitutedness¹³ of any given
 defined registry-worldview's/dimension's as to its given
 apriorising/axiomatising/referencing) and so undermining the
 bechancing-becoming—originariness/origination-as-to-

⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective–ontological-normalcy/postconvergence-reflected-
 ‘epistemicity-relativism’>~disinhibited-mental-aestheticising as of the
 scalarity/immanency of existence’s ontological-
 normalcy/postconvergence as ‘bechancing-backdrop of ⁶¹nonpresencing-
 <perspective–ontological-normalcy/postconvergence>’, and in this
 respect the peculiarity of many of the terms/terminologies and overall
 conceptualisation articulated herein has to do with this critical
 recognition of ‘prospectively distortive de-
 mentative/structural/paradigmatic ⁸⁶presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition) conceptualisation implications’ (as to ‘presencing—
 absolutising-identitive-constitutedness¹³ preconverging/dementing¹⁹—
 apriorising-psychologism epistemic-projection perspective’ which fails to
 factor in that human limited-mentation-capacity implies that the
 <~~amplifying~~/formative–epistemicity>totalising construal is relatively
 deficient as of its epistemic contitutedness
 apriorising/axiomatising/referencing) with respect the
 terms/terminologies and overall conceptualisation veridical
⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence>
 sublimating ⁵⁶meaningfulness-and-teleology¹⁰⁰ (herein rather construed
 as of appropriate ⁶¹nonpresencing-<perspective–ontological-
 normalcy/postconvergence> epistemic-conflatedness¹² as of

projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing in relative-ontological-completeness⁸⁸ (as to
‘⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>
postconverging/dialectical-thinking⁹⁰—apriorising-psychologism
epistemic-projection perspective’ which compensates for human limited-
mentation-capacity ontologically deficient/disjointed
<~~amplituding~~/formative-epistemicity>totalising construal by epistemic-
conflatedness¹² as of projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing), and so for instance
with the notion of say teleology¹⁰⁰ (construed herein as from
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)
as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as
ontological’ (so-reflecting <~~amplituding~~/formative>disposedness-(as-to-
orientation/value-construct/valuation-and-derived-parameterising) and
<~~amplituding~~/formative>entailment-(as-to-totalising-
contiguous/coherent-factuality-of-variability))’ and ‘is not beholdening
to any ⁸⁰presencing—absolutising-identitive-constitutedness¹³
<~~amplituding~~/formative-epistemicity>totalising construal given
epistemic-abnormalcy/preconvergence³⁰ implied epistemic-projection
perspective’ with the ontological-veracity of teleology¹⁰⁰ projectively
arising as herein construed as of ontological-normalcy/postconvergence
implications of <~~amplituding~~/formative-epistemicity>totalising
construal, and this underlying projective ontological-
normalcy/postconvergence epistemic-conception is reflected with all the

terms/terminologies articulated herein like solipsism, organicalism, akrasiatic-drag, temporality⁹⁹, intemporality⁵², etc., as so-construed <amplitudinal/formative-epistemicity>totalisingly (as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ underlied totalisingly-entailing by the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ and thereof corresponding protracted living-development-as-to-personality-development and institutional-development-as-to-social-function-development implications), with this projective ontological-normalcy/postconvergence epistemic-conception conceptual approach herein including the very notion of ‘presencing—absolutising-identitive-constitutedness¹³ rather construed herein as from ⁶¹nonpresencing- <perspective-ontological-normalcy/postconvergence>’ to imply the ontological-veracity of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ ‘is not present to itself’ but rather to its prospective relative-ontological-completeness⁸⁸ perspective and so in ‘contrast to the epistemic-conception of such a notion like presentism’ (lacking such <amplitudinal/formative-epistemicity>totalising conception backdrop as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ underlied totalisingly-entailing by the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ implied epistemic-conflatedness¹² as of projective/reprojective—aestheticising-re-

motif-and-re-apriorising/re-axiomatising/re-referencing) and thus ends up 'wrongly construing of the present circularly as of the epistemic-projection perspective of the very same present as its epistemic-conception is then wrongly constitutively absolutised in its present epistemic-abnormalcy/preconvergence³⁰' thus failing to reflect the overall existential becoming/conflatedness¹²/formative-supererogating (and so 'epistemic-reflexively as of human limited-mentation-capacity-deepening⁵³ - (<amplitudinal/formative-epistemicity>totalisingly-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷') that de-mentatively/structurally/paradigmatically veridically reflects the successive registry-worldviews/dimensions given ⁸⁰presencing—absolutising-identitive-constitutedness¹³ (with this 'overall existential becoming/conflatedness¹²/formative-supererogating backdrop for conceptualising ⁸⁰presencing—absolutising-identitive-constitutedness¹³' rather construed as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ underlied totalisingly-entailing by the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ implied epistemic-conflatedness¹² as of projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing and 'so-undergirded by human dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-

*rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation> as of the operative human mental-devising-representation
¹⁴de-mentation- (~~supererogatory~~-ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics)
 postconverging/dialectical-thinking³⁰-apriorising-psychologism—by—
 preconverging/dementing¹⁹-apriorising-psychologism as to human
⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-
 virtue-as-ontology> deepening’)*

⁸¹procrypticism— *procrypticism—or-disjointedness-as-of-³⁴reference-of-thought is rather as
 or-disjointedness- of the specific positivism/rational-empiricism prospective
 as-of-⁸⁴reference- uninstitutionalised-threshold¹⁰³ failing of ¹⁷deprocrypticism—or-
 of-thought preempting—disjointedness-as-of-³⁴reference-of-thought, and across the
 successive registry-worldviews/dimensions in reflection of all the
 uninstitutionalised-threshold¹⁰³ (as successive ‘failing of
 notional~deprocrypticism—or-notional~preempting—disjointedness-as-
 of-⁸⁴reference-of-thought’) so-construed as notional~procrypticism—or-
 notional~disjointedness-as-of-³⁴reference-of-thought- (speaks to
 ‘disjointedness-as-of-⁸⁴reference-of-thought’-as-misappropriated—
⁵⁶meaningfulness-and-teleology¹⁰⁰-in-arrogation,-out-of-existential-
 contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-
 relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-
 as-of-instantiative-context,-so-construed-as-of- ‘threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-*

psychologism', so-reflected by its ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing¹⁹-reflexive/entailing-teleology¹⁰⁰-differentiation-as-of-subtransversality~of-motif-and-apriorising/axiomatising/referencing')

prospective- *prospective-apriorising/axiomatising/referencing—dialogical-*
 apriorising/axioma *equivalence-<as-superseding-logical-basis>-<as-from-prospectively-*
 tising/referencing— *construedre-originariness/reorigination>;¶ as-dialogical-equivalence-*
 dialogical- *arising-only-after-secondnaturing/education-to-prospective-*
 equivalence-<as- *transcendence-and-sublimity/sublimation/supererogatory—de-mentativity*
 superseding-
 logical-basis>⁸²

prior- *prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-*
 apriorising/axioma *superseded-logical-basis>-<as-from-prospective-ontological-*
 tising/referencing— *normalcy/postconvergence-epistemic-construal-of-distorted-*
 dialogical- *originariness/distorted-origination>*
 equivalence-<as-
 superseded-
 logical-basis>⁸³

⁸⁴reference-of- *reference-of-thought- (registry/anchoring-of-meaning/meaningful-*
 thought *reference/ontological-reference/contending-reference/registry-worldview*
reflected-as-of-soundness-or-ontological-good-faith/authenticity⁶⁹-of-
reference-of-thought') *construed as projected-or-anticipated-grandest-*
existential-axiomatic-construct 'as underlying psychologically the very

instigation of human apriorising/axiomatising/referencing for the
 production of ⁵⁶meaningfulness-and-teleology¹⁰⁰;¶ the reference-of-
 thought speaks to ‘referencing of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ and
 reference herein is underlined by both reference-of-thought (so-construed
 as human <amplitudinal/formative–
 epistemicity>totalising/circumscribing/delineating backdrop for
 constructively setting-up the prospect of human ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as to the projected apriorising/axiomatising/referencing–
 psychologism) and reference-of-thought-⁸⁵devolving (so-construed as to
 human becoming existential-instantiations effective delineating of human
⁵⁶meaningfulness-and-teleology¹⁰⁰ anchored upon the reference-of-
 thought backdrop of overall conceptualisation as to overall reference of
⁵⁶meaningfulness-and-teleology¹⁰⁰ and so for articulating devolving-
 conceptualisations as devolving axiomatic-constructs of
⁵⁶meaningfulness-and-teleology¹⁰⁰), with reference herein thus implying
 ‘relative-ontological-incompleteness⁸⁹/relative-ontological-
 completeness⁸⁸-(sublimating~referencing/registering/decisioning,–as-
 self-becoming/self-conflatedness¹²/formative–supererogating-
 <projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-
 axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence> } as to human-and-social–
 expectations/anticipations—metaphoricity⁵⁷–as-rede-
 mentating/restructuring/reparadigming–psychologism’⁹⁰ as to human
 limited-mentation-capacity-deepening⁵³ (and this conception of reference

differs from a ⁸⁰presencing—absolutising-identitive-constitutedness¹³ perspective ‘of referencing existence in absolute identitive terms’ which fail to project the requisite epistemic insight as to the sublimating implications of human limited-mentation-capacity-deepening⁵³ underlined by its dimensionality-of-sublimating²⁴—~~<amplitudinal/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> associated with the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as to its difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ and so with regards to ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ so-reflected as from originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>)

⁸⁴reference-of-

thought-

⁸⁵devolving

registry-

worldview’s/dime

nion’s-

⁸⁴reference-of-thought-devolving-teleological-de-

mentating/structuring/paradigming-of-⁵⁶meaningfulness-and-teleology¹⁰⁰

registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-

<as-Being-or-ontological-or-existential-defect>-<with-regards-to-

registry-worldview’s/dimension’s-given-de-

uninstitutionalised- *mentative/structural/paradigmatic-denaturing*¹⁵-of-ontologically-
threshold¹⁰³— *veridical—*⁵⁶*meaningfulness-and-teleology*¹⁰⁰-as-to-its-given-⁸⁴*reference-*
defect-<as-Being- *of-thought-for-social-functioning-and-accordance—defect,-as-defined-*
or-ontological-or- *placeholder-setup/mental-devising-*
existential—defect> *representation/mentation/consciousness-awareness-teleology*¹⁰⁰)

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reification⁸⁷ *reification is teleologically reflected as of singularisation*⁹³/*epistemic-*
immanence/veridical-epistemic-determinism in construing ontologically-
veridical ⁵⁶*meaningfulness-and-teleology*¹⁰⁰, as reification arises as of the
de-mentative/structural/paradigmatic ⁴⁵<~~*amplituding*~~/*formative—*
epistemicity>causality~as-to-projective-totalitative—implications,-for-
*explicating-ontological-contiguity*⁶⁷ as to ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
potentative-aspiration for prospective relative-ontological-
*completeness*⁸⁸ as from prior relative-ontological-incompleteness³⁹ and so
with regards to the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to- 'human<~~*amplituding*~~/*formative—*
epistemicity>totalising~purview-of-construal', and implies the de-
mentative/structural/paradigmatic ⁴⁵<~~*amplituding*~~/*formative—*
epistemicity>causality~as-to-projective-totalitative—implications,-for-
*explicating-ontological-contiguity*⁶⁷ of ⁵⁶*meaningfulness-and-teleology*¹⁰⁰
as of prospective relative-ontological-completeness⁸⁸ construed as
⁵⁵*maximalising-recomposuring-for-relative-ontological-completeness*⁸⁸—

unenframed-conceptualisation over prior relative-ontological-incompleteness⁸⁹ construed as ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation, wherein prospective relative-ontological-completeness⁸⁸ is a reified/elucidated-as-of-more-profound construal overlooking/superseding the prior relative-ontological-incompleteness⁸⁹ as a dereified/poorly-elucidated-as-of-more-shallow construal;¶ in other words, reification is about ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ resetting of the <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ purview to the prospective relative-ontological-completeness⁸⁸ as of human limited-mentation-capacity-deepening⁵³

relative- prospective antiakrasiatic~relative-ontological-completeness as to
 ontological- prospective ⁶¹nonpresencing-<perspective-ontological-
 completeness⁸⁸ normalcy/postconvergence>

relative- prior akrasiatic~relative-ontological-incompleteness as to prior
 ontological- ⁸⁰presencing—absolutising-identitive-constitutedness¹³
 incompleteness⁸⁹ <~~amplituding~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag⁷³

‘relative- ‘relative-ontological-incompleteness⁸⁹/relative-ontological-
 ontological- completeness⁸⁸-{sublimating~referencing/registering/decisioning,—as-
 incompleteness⁸⁹/r self-becoming/self-conflatedness¹²/formative~supererogating-

elative- <projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 ontological- axiomatising/re-referencing, -in-perspective—ontological-
 completeness⁸⁸- normalcy/postconvergence> } as to human-and-social—
 <sublimating~refer expectations/anticipations—metaphoricity⁵⁷—as-rede-
 encing/registering/ mentating/restructuring/reparadigming—psychologism’ reflect
 decisioning,—as- ⁸⁴reference-of-thought-construed-ontological-veridicality-as-so-
 self-becoming/self- determined-by-existential-contextualising-contiguity³⁹’s-
 conflatedness¹²/for reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-
 mative— of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context and
 supererogating- speaks to the fundamental
 <projective/reproje ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 ctive— apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
 aestheticising-re- ment³ ⁵⁶meaningfulness-and-teleology¹⁰⁰ implications as to human limited-
 motif—and-re- mentation-capacity-deepening⁵³ (so poorly recognised as from
 apriorising/re- ⁸⁰presencing—absolutising-identitive-constitutedness¹³ perspective that by
 axiomatising/re- ‘elaboration-as-mere-
 referencing,—in- extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 perspective— outside-existential-contextualising-contiguity³⁹ develop an ontologically-
 ontological- flawed overall absolutising epistemic-abnormalcy/preconvergence³⁰
 normalcy/postconv perspective of construal of existence’ by so-projecting of ‘an underlying
 ergence>} as to absolute intelligibility framework’ that supposedly supersedes existence—
 human-and-social— as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
 expectations/antici sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁷—<as-
 pations— to-perspective-ontological-normalcy/postconvergence-implied-
 metaphoricity⁵⁷—

as-rede-mentating/restructuring/reparadigmising-psychologism'⁹⁰ *'prospective-aporeticism-overcoming/unovercoming'>, with the consequence that such an ontologically-deficient knowledge-reification⁸⁷ framework gesturing goes on to analyse sophisticated thought not making the same mistake as supposedly ontologically-flawed as of its ⁸⁰presencing—absolutising-identitive-constitutedness¹³ instigated paradoxical criticism of relativity), factoring in that 'existence is not beholdening to human-subpotency' as to when the human projects any ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ which needs to be validated as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷, and thus the conception of relative-ontological-completeness⁸⁸ speaking rather of the validative pertinence imparted by existence and so relatively (with regards to registry-worldviews/dimensions ⁸⁴reference-of-thought as to implied living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) as from recurrent-utter-uninstitutionalisation to prospective notional~deprocrypticism ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (whereas the ⁸⁰presencing—absolutising-*

identitive-constitutedness¹³ perspective by equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms—conceptualisations as to wrongly imply everything is of the same ontological-contiguity⁶⁷ in absolute terms as to its epistemic lack of projective-insights as to contrasting relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness⁸⁸ apriorising/axiomatising/referencing—psychologisms, ‘will naively equate in absolutism as to a relativity-accusation such relative-ontological-completeness⁸⁸ projective-insights about the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ as to imply by the relativity-accusation it is along the same lines with Ancient sophists non-universalising⁵⁶meaningfulness-and-teleology¹⁰⁰ or it is basically unintelligible’, and so since it wrongly operates on the basis that its⁸⁰presencing—absolutising-identitive-constitutedness¹³ perspective is supposedly of absolutely profound knowledge-reification⁸⁷—gesturing without factoring the implications of human limited-mentation-capacity and human limited-mentation-capacity-deepening⁵⁹);¶ and operantly ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸- (sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective— aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> } as

to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-psychologism’ refers to epistemic-veracity for knowledge-reification⁸⁷/ontological-veracity rather construed as of human limited-mentation-capacity-deepening⁵³ induced ‘given axiomatic-constructs/⁸⁴reference-of-thought existential-contextualising-contiguity³⁹ conflatedness^{12 45}<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁷ of ‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of prospective relative-ontological-completeness⁶⁸’—by—‘unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> of prior relative-ontological-incompleteness⁶⁹’ ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’, and so over the epistemic-impertinence and flawed approach of ‘atomising/taking-to-pieces constitutedness¹³ conception as knowledge-reification⁸⁷/ontological-veracity’

re-originary-as- re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-
unenframed/unbeh imbued-postconverging/dialectical-thinking²⁰-‘projective-
oldening/outlier- insights’/‘epistemic-projection-in-conflatedness¹²’-of-

conceptualisation- *notional~deprocrypticism-prospective-sublimation* } *(so-reflected as of*
(imbued- *the ontological-normalcy/postconvergence epistemic projective-*
*postconverging/dia perspective as to dimensionality-of-sublimating*²⁴—
 lectical-thinking²⁰- *<amplituding/formative>supererogatory~de-mentativeness/epistemic-*
 ‘projective- *growth-or-conflatedness*¹²/transvaluative-
 insights’/‘epistemi *rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—*
 c-projection-in- *equalisation> }~underlying-the-imbued-human-subpotency- ‘fatedness-of-*
 conflatedness¹²’- *sublimation-over-desublimation’-as-of- ‘notional~deprocrypticism-as-*
 of- *from-recurrent-utter-uninstitutionalisation,-base-institutionalisation,-*
 notional~deprocry *universalisation,-positivism/rational-empiricism-and-prospectively-*
 pticism- *deprocrypticism’-(with regards to living-development-as-to-personality-*
 prospective- *development, institutional-development-as-to-social-function-*
 sublimation)⁹¹ *development and Being-development/ontological-framework-expansion—*
as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰)

 shiftiness-of-the- *shiftiness-of-the-Self as of mere reproducibility—*
 Self⁹² *mathesis/motif/throwness-disposition,—as-reproducibility-of-*
aestheticisation existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition} dereifying-gesturing-(as of the defined registry-
worldview’s/dimension’s ⁵⁴reference-of-thought existential-
contextualising-contiguity³⁹ ⁸⁰presencing—absolutising-identitive-
constitutedness¹³ at its uninstitutionalised-threshold¹⁰³,-as-of-its-specific-
immediacy-existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-

tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ as
 trepidating/warping/precluding/occluding-as-to-notional~procrypticism
 imbued teleological-inflections- {of-more-profound-nondisjointing—
 <amplituding/formative—
 epistemicity>totalising/circumscribing/delineating} ‘respectively as its
 so-shifty-defined apriorising-teleological-thresholding—as-teleological-
 framework/narrative-framework of contextualising/instantiative-
 devolving-meaningfulness’ reflected as of its mere reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-
 aestheticisation poorly contemplative of existence—as-sublimating-
 withdrawal,—eliciting-of-prospective-supererogation⁹⁷ requisite
 prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation)

singularisation⁹³ ‘epistemically-immanent’-as-of-internal-necessity-and-
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment⁹⁴;¶ as-of-apriorising-teleological-wholeness/nested-congruence
 singularisation- {operantly-construed-as-of-maximalising-
 recomposuringfor-relative-ontological-completeness⁹⁸/preempting—
 disjointedness/as-internal-coherencing};¶ and thus singularisation is
 construed ‘as from ⁴⁵<amplituding/formative—epistemicity>causality~as-
 to-projective-totalitative—implications,—for-explicating-ontological-
 contiguity⁶⁷ of relative-ontological-incompleteness⁸⁹/relative-ontological-
 completeness⁸⁸- {sublimating~referencing/registering/decisioning,—as-
 self-becoming/self-conflatedness¹²/formative—supererogating-

<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence> }’ rather as ‘postconverging-or-dialectical-
 thinking²⁰—apriorising-psychologism representation’, with singularisation
 so-induced by ‘prospective parrhesiastic-aestheticisation
 reproducibility—mathesis/motif/thrownness-disposition,—as—
 reproducibility-of-aestheticisation as postconverging/dialectical-
 thinking²⁰—qualia-schema’, reflecting the contrastive apriorising-
 teleological-thresholding—as-teleological-framework/narrative-
 framework of ‘prospective postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism intemporal parrhesiastic-aestheticisation
 induced reasoning-through/messianic-reasoning reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-
 aestheticisation’ and ‘prior preconverging-or-dementing¹⁹—apriorising-
 psychologism temporal underpinning—suprasocial-construct as to its
 <amplituding/formative>⁸wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) and sophistry reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation as reasoning-from-
 results/afterthought’ (with the implication that such ‘prospectively
 induced singularisation is not really meaning but rather
 metaphoricity⁵⁷—as-event³⁷-of-prospective-intemporalparrhesiastic-

aestheticisation with regards to the prior preconverging-or-dementing¹⁹—
apriorising-psychologism temporal underpinning—suprasocial-construct
as to <amplituding/formative>⁸wooden-language-(imbued—temporal—
mere-
form/virtualities/dereification³⁷/akrasiaticdrag/denatured/preconverging-
or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology¹⁰⁰) and sophistry reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’, say for instance
with regards to the de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment implications of a God-of-plane type of assertion by a non-positivism
social-setup speaking of its deficient prior-temporal-parrhesiastic-
aestheticisation so-reflected-in-its-non-
positivismmathesis/motif/thrownness-disposition-that-is-not-
positivistic/rational-empiricistic, as meaning rather requires that such a
non-positivism socialsetup operates a positivism/rational-empiricism
social-setup specific
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment³ and thus it is metaphoricity⁵⁷—as-event³⁷-of-prospective-
intemporalparrhesiastic-aestheticisation because the non-positivism
social-setup rather enters into ‘a crossgenerational non-positivism
pseudo-edginess/pseudo-incisiveness <amplituding/formative—

epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag⁴³ as of its
apriorising-teleological-thresholding—as-teleological-
framework/narrativeframework’ with the ‘prospective metaphoricity⁵⁷ as
positivism/rational-empiricism ⁵⁶meaningfulness-and-teleology¹⁰⁰’, over
which its pseudo-edginess/pseudo-incisiveness is crossgenerationally
involved-as-of-afooling-about-exercise in ‘an internal parrhesiastic-
aestheticisation transitioning accommodation towards
positivism/rational-empiricism so-induced by the positive-opportunism⁷⁶
constraint of prospective positivism/rational-empiricism
⁵⁶meaningfulness-and-teleology¹⁰⁰’ as so empirically verifiable
historically with regards to metaphoricity⁵⁷—as-event³⁷-of-prospective-
intemporal-parrhesiastic-aestheticisation induced transitioning as from
relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought towards
relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and this
reality should equally prospectively be reflected with regards to our
⁸⁰presencing—absolutising-identitive-constitutedness¹³ positivism—
procrypticism prospective integration of notional~deprocrypticism
⁵⁶meaningfulness-and-teleology¹⁰⁰ effectively rather implies
metaphoricity⁵⁷—as-event³⁷-of-prospective-intemporal-parrhesiastic-
aestheticisation and not meaning to our ⁸⁰presencing—absolutising-
identitive-constitutedness¹³ positivism—procrypticism as we rather enter
into a pseudo-edginess/pseudo-incisiveness <amplitudinal/formative—
epistemicity>totalising~self-referencing-

*syncretising/circularity/interiorising/akrasiatic-drag³³ as of our
apriorising-teleological-thresholding-as-teleological-
framework/narrativeframework’ with the prospective metaphoricity⁵⁷—
as-event³⁷-of-prospective-intemporal-parrhesiastic-aestheticisation as
notional~deprocrypticism⁵⁶meaningfulness-and-teleology¹⁰⁰)*

*socially-
functional-and-
accordant⁹⁴ socially-functional-and-accordant- (construed-in-terms-of- ‘least-and-
derived-temporal-operating-modalities-of-the-⁸⁴reference-of-thought-as-
of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-
conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰³’-and-not-
‘maximal-as-intemporal-operating-modality-of-⁸⁴reference-of-thought-as-
of-⁵⁵maximalising-recomposuring-for-relative-ontological-
completeness⁸⁸—unenframed-conceptualisation-as-inducing-the-
prospective-institutionalisation’;¶ as-the-
transdimensional/transcendental-dichotomy-of-ontologically-unsound-
and-sound-shades-of-apparently-the-same-⁸⁴reference-of-thought-(so-
disambiguated-as-of-existential-contextualising-contiguity³⁹’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-
of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-existential-instantiative-
context))*

*storied-
construct/ontologic hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-
ally-valid-narration as-ontology>’)*

subknowledging⁹⁵ subknowledging-(preconverging-or-dementing¹⁹-as-if-of-ontologically-

veridical-sound-thought)

sublimation-inducing—*sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence-<so-construed-as-textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence*⁹⁶
the-preformulating/preframing/premeaningfulness-underlying-conceptivity/epistemic-reflexivity-of-⁶⁴nonpresencing-<perspective-ontological-normalcy/postconvergence>-that-enables-relative-ontological-completeness⁶⁸-‘⁴⁴foregrounding—entailment-as-reflecting-ontological-contiguity⁵⁷-and-thus-as-of-ontology/science’-as-from-human-‘<amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴’-imbuing-‘existential-contextualising-contiguity³⁹-for-dialectical-thinking/postconverging-epistemic-projection-and-reprojection’,-and-so-over-‘merely-analogised-or-dialecticised-or-any-elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹’-as-to-its-given-‘presencing-perspective-epistemic-abnormalcy/preconvergence³⁰-as-preconverging/dementing¹⁹’-induced-disparateness-of-conceptualisation-implied-unforegrounding-disentailment-failing-to-reflect-ontological-contiguity⁶⁷, -and-thus-not-as-of-ontology/science>

supererogation⁹⁷ *supererogation speaks to the fact that the very possibility for all human⁵⁶meaningfulness-and-teleology¹⁰⁰ arises by way of individuals solipsistic self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-*

axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> detour to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression as to ‘underlying individuals ontological-commitment⁵⁶ so-reflected as from the contiguous/coherent superseding—oneness-of-ontology that is existence in inducing sublimation-over-desublimation’ with ‘existence itself inherently intercessory to the formative possibility for all human ⁵⁶meaningfulness-and-teleology¹⁰⁰’ (and thus with ‘human ⁵⁶meaningfulness-and-teleology¹⁰⁰ more precisely construed as intersolipsistic-intercessory-notions as to human individuals and collective-individuals phenomenal/manifest conceptivity/epistemic-reflexivity in existence’ with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>), such that the ‘supposed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ underlied by language, culture, social institutions, technical knowhow, etc. of any ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ is not the inherently given possibility for its very manifestation to inceptively arise

in individuals but rather 'individuals are involved in self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> solipsistic-and-intersolipsistic conceptivity/epistemic-reflexivity as to their self-eliciting/stimulating epistemic-conflatedness¹² as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing in existence' for the possibility for any such 'supposed reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ underlied by language, culture, social institutions, technical knowhow, etc. of any ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)' (as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) to arise/result as individuals and collective-individuals achieved human sublimation-over-desublimation in existence as of their self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> involving renewed self-awareness as to

*prospective construction-of-the-Self;¶ supererogation thus speaks of the
 very 'human epistemic-conflatedness'¹² in projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing breath-of-life/making-alive' that as to 'effectively underlying
 human beholdening—inching,-apprehending,-and-taming—drive or
 aestheticising—⁹⁸surrealising/supererogating—drive for existentialising—
 framing/imprinting-(as-to-prospective—⁴⁶historicity/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism'>)' goes
 into grasping, mastering, developing, construing-of and contemplating-of
⁵⁶meaningfulness-and-teleology¹⁰⁰ on the basis of the inherent
 implications of human <amplitudinal/formative—
 epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-
 arbitrariness/waywardness-(as-to-the-human—projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing-process-of-'<amplitudinal/formative—
 epistemicity>totalising~conceptualisation'), with the attendant fact that
 the human is thus a subpotency in existence with possibilities of
 individuals and collective-individuals self-recreation/self-regeneration as
 to human developing-and-redeveloping intelligibility (so-implied as of
 'the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-
 <imbued-projective-arbitrariness/waywardness> to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation in rede-
 mentating/restructuring/reparadigming intelligibility-(as-to-human-*

*projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting-process,-in-<amplituding/formative—
 epistemicity>totalising~conceptualisation>'), with the veridical
 implication here that there is truly no 'supposed reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-
 aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ underlied by
 language, culture, social institutions, technical knowhow, etc.' but ever
 always rather individuals and collective-individuals 'self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective—ontological-normalcy/postconvergence>
 ontological-performance⁷²-<including-virtue-as-ontology> in
 existentially-instantiating such supposed reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-
 aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ underlied by
 language, culture, social institutions, technical knowhow, etc.' and so
 reflected as of human supererogatory originariness-parrhesia,—as—
 spontaneity-of-aestheticisation (in holding-forth as of rede-
 mentating/restructuring/reparadigming intelligibility-(as-to-human-
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting-process,-in-<amplituding/formative—
 epistemicity>totalising~conceptualisation> for human existential-*

instantiations *aposteriorising/logicising/deriving/intelligising/measuring*
of ⁵⁶*meaningfulness-and-teleology*¹⁰⁰), and with this *self-becoming/self-*
*conflatedness*¹²/*formative–supererogating-<projective/reprojective—*
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> *so-*
construed *as* *‘human* *epistemic-conflatedness*¹² *in*
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing *breath-of-life/making-alive’* rather *so-*
signified/connoted/indicated/suggested *as* *of* *such* *‘supposed*
reproducibility *mathesis/motif/throwness-disposition,-as–*
reproducibility-of-aestheticisation *of* ⁵⁶*meaningfulness-and-teleology*¹⁰⁰
underlied by language, culture, social institutions, technical knowhow,
etc.’, and thus *human supererogation* *explains why the social as an*
overall sublimation-over-desublimation construct is rather a ‘substantive
*existential-contextualising-contiguity*³⁹
hermeneutically/reprojectively/supererogatingly/zeroingly
cumulated/recomposed *abstract-tissue-of–social-emanance’* arising *as*
of *human-subpotency* *‘fatedness-of-sublimation-over-desublimation, to*
*existence-potency*³⁸*~sublimating–nascence,-disclosed-from-prospective-*
epistemic-digression *(in reflecting holographically-<conjugatively-and-*
transfusively> *the* *ontological-contiguity*⁶⁷*—of-the-human-*
*institutionalisation-process*⁶⁸), *of* *human-subpotency* *ontological-faith-*
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–asso-being-as-of-existential-reality

as to the disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity⁶⁹—over—desublimating-deselectivity-of-ontological-bad-
faith/inauthenticity⁶⁴’;¶ critically supererogation thus implies that human
‘self-becoming/self-conflatedness¹²/formative—supererogating-
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence> ontological-performance⁷²-<including-
virtue-as-ontology>’ in existential-instantiations
signifying/connoting/indicating/suggesting any ‘supposed
reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰
underlied by language, culture, social institutions, technical knowhow,
etc.’ (reflecting human limited-mentation-capacity as to human
<~~amplituding~~/formative—epistemicity>totalising~throwness-in-
existence³⁴) ever always comes out short with respect to the full-potential
for ‘inherent immanent-existence overall withdrawn effectively-
manifestsublimation/sublime or withdrawn sublimation-structure’ of
⁵⁶meaningfulness-and-teleology¹⁰⁰, and that conversely the possibility for
human limited-mentation-capacity-deepening⁵³ imparts the ability for
human self-becoming/self-conflatedness¹²/formative—supererogating-
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence> reappraisal of the
appropriateness/completeness/superseding of any such

*signified/connoted/indicated/suggested 'supposed reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ underlied by
 language, culture, social institutions, technical knowhow, etc.'* (and so as
 to human living-development—as-to-personality-development,
 institutional-development—as-to-social-function-development and Being-
 development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰) so-construed as human 'aporeticism—
 overcoming/unovercoming supererogating ontological-performance⁷²-
 <including-virtue-as-ontology>' as to projective-insights/epistemic-
 projection-in-conflatedness¹² of apriorising/axiomatising/referencing (but
 that while such human 'aporeticism—overcoming/unovercoming
 supererogating ontological-performance⁷²-<including-virtue-as-
 ontology>' is relatively highly inducible with living-development—as-to-
 personality-development and institutional-development—as-to-social-
 function-development within any given registry-worldview/dimension, the
⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) appraisal tends to fail to adopt
 the requisite and more profound 'aporeticism—overcoming/unovercoming
 supererogating ontological-performance⁷²-<including-virtue-as-
 ontology>' with regards to its Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-

*infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ reflecting prospective
destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-
desublimating-decisionality)-of-ontological-performance⁷²-<including-
virtue-as-ontology> as to taxingness-of-originariness), as so-reflected by
the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
with all the successive ⁸⁶presencing—absolutising-identitive-
constitutedness¹³ existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition) underpinning-suprasocial-construct rather incapable of
explaining the possibility for the succession of registry-
worldviews/dimensions with such an explanation arising only as of
‘human dimensionality-of-sublimating²⁴—
<amplitudinal/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation>’ (as reflected by the ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance⁷²-
<including-virtue-as-ontology>’ respectively of base-institutionalisation,
¹⁰⁴universalisation, positivism/rational-empiricism and prospective
notional~deprocrypticism in relative-ontological-completeness⁸⁸ out of
respectively recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism and prospective procrypticism in relative-
ontological-incompleteness⁸⁹ as to the fact that ‘human
<amplitudinal/formative—epistemicity>totalising~thrownness-in-*

existence³⁴ under the logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²> of the prior relative-ontological-incompleteness⁸⁹ implied reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ underlied by language, culture, social institutions, technical knowhow, etc.’ don’t override existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> enabling human reappraisal as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in sublimatingly pointing to the ‘more profound relative-ontological-completeness⁸⁸ apriorising/axiomatising/referencing logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²>’ which the human can as of prospective ‘aporeticism—overcoming/unovercoming supererogating ontological-performance⁷²-<including-virtue-as-ontology>’ consciously choose to pursue (or opt not to pursue as to its ⁸⁰presencing—absolutising-identitive-constitutedness¹³ <~~amplifying~~/formative>⁸ wooden-language- (imbued—temporal—mere-form/virtualities/dereification³⁷/akrasiaticdrag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-

*imperatives/axioms/registry-teleology¹⁰⁰) turning a blind eye to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation) and so as of re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking³⁰-‘projective-insights’/‘epistemic-
projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-
sublimation)³¹ profound-supererogation;¶ with the broader implications
that all supererogating sublimating-over-desublimating human
possibilities (and as these become prospective secondnature
institutionalisation ‘reproducibility—mathesis/motif/throwness-
disposition,—as—reproducibility-of-aestheticisation of ⁵⁶meaningfulness-
and-teleology¹⁰⁰ underlied by language, culture, social institutions,
technical knowhow, etc.’ and so even as to their mere existential
instantiations) are rather as of shallow (human living-development—as-to-
personality-development and institutional-development—as-to-social-
function-development within any given registry-worldview/dimension) to
profound (Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰) human ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance⁷²-
<including-virtue-as-ontology>’, such that human ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance⁷²-
<including-virtue-as-ontology>’ thus notionally speaks to the ‘absolute-
giftingness-backdrop that is existence—as-sublimating-withdrawal,-*

*eliciting-of-prospective-supererogation for human dimensionality-of-sublimating*³⁴—~~<amplituding/formative>supererogatory-de-~~
*mentativeness/epistemic-growth-or-conflatedness*¹²/*transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>* *bestowed/bequeathed/gifted deflating—ontological-escalation/aetiologisation*’ reflected as to human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—asso-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’, with all the possibility for the merest human sublimating/desublimating ⁵⁶*meaningfulness-and-teleology*¹⁰⁰ to arise necessarily bound to individuals self-becoming/self-conflatedness¹²/*formative—supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>* as to ‘human epistemic-conflatedness¹² in projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ for that ⁵⁶*meaningfulness-and-teleology*¹⁰⁰ however shallow or profound the

‘aporeticism—overcoming/unovercoming supererogating ontological-performance⁷²-<including-virtue-as-ontology>’ in the sense that not even a Camusian suicide as to its projection of self-dissolution can arise without individual self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif-and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> (with human supererogation as such critically defining-and-distinguishing the human from any humanoid/robot of mere mechanical-potentiality);¶ supererogation is so-reflected in human learning-and-enculturation process underlined on the one hand by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’ and on the other the ‘supererogating precocious-disposition enabling the learning of the learner as to their self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif-and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’ and so as specifically associated with childhood personality-development (beyond just the availing opportunity for its learning made possible by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’) and this reflects the fact that the learner or child is inherently supererogating by its individual solipsistic self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif-and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> as

to its relational construal-and-absorption of the given social-construct culture/practices so-defining consequentially its very personhood (as to 'human epistemic-conflatedness'¹² in projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive' beyond 'robotic reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation') in concurrent cumulating/recomposuring as the learner/child matures-in-readiness for succeeding/successively profound social-stake-contention-or-confliction supererogating capacities, and likewise in the bigger picture institutional constructs are underlied by originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory instigations of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ (as to 'human epistemic-conflatedness'¹² in projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive' beyond just already secondnature institutionalisation reflected reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation) 'so-undergirded by human dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>~~ as of the operative human mental-devising-representation

¹⁴~~de-mentation- (supererogatory-ontological-de-mentation-or-~~
~~dialectical-de-mentation—stranding-or-attributive-dialectics)~~
~~postconverging/dialectical-thinking~~³⁰~~-apriorising-psychologism—by—~~
~~preconverging/dementing~~¹⁹~~-apriorising-psychologism as to human~~
⁵⁶~~meaningfulness-and-teleology~~¹⁰⁰ ~~ontological-performance~~⁷²~~-<including-~~
~~virtue-as-ontology> deepening’ and as so-manifested historically with~~
~~‘nonimmediacy prospective sublimating value and ontological-veracity~~
~~disposition’ enabling human institutional reconstrual-and-reconstruction~~
~~in projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-~~
~~axiomatising/re-referencing for ‘perspective ontological-~~
~~normalcy/postconvergence’ and so-reflected as to human-subpotency~~
~~‘fatedness-of-sublimation-over-desublimation, to existence-~~
~~potency~~³⁸~~~sublimating-nascence,-disclosed-from-prospective-epistemic-~~
~~digression (in reflecting holographically-<conjugatively-and-~~
~~transfusively> the ontological-contiguity~~⁶⁷~~—of-the-human-~~
~~institutionalisation-process~~⁶⁸~~)’ and so as to the ‘non-immediacy~~
~~prospective sublimating value and ontological-veracity disposition’~~
~~supererogating instigations of the Socrates, Descartes, Kants, Newtons,~~
~~Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. (upon~~
~~whose~~ ⁵⁶~~meaningfulness-and-teleology~~¹⁰⁰ ~~infrastructure building~~
~~‘immediacy supposed absolute sublimating value and ontological-~~
~~veracity disposition’ arise and outlandishly skew human~~
⁵⁶~~meaningfulness-and-teleology~~¹⁰⁰ ~~in~~ ⁸⁰~~presencing—absolutising-~~
~~identitive-constitutedness~~¹³ ~~<amplituding/formative—~~

epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag⁴³ when wrongly
 implying no 'relative-ontological-incompleteness⁸⁹ to relative-
 ontological-completeness⁸⁸' implications of human meaningfulness and
 inducing ⁵⁴incrementalism-in-relative-ontological-incompleteness⁸⁹—
 enframed-conceptualisation as to social-stake-contention-or-confliction
 immediacy purposes at destructuring-threshold-(uninstitutionalised-
 threshold¹⁰³/presublimating-desublimating-decisionality)-of-ontological-
 performance⁷²-<including-virtue-as-ontology> as de-
 mentative/structural/paradigmatic impediment to 'non-immediacy
 prospective sublimating value and ontological-veracity disposition'
 supererogating instigations)

⁹⁸surrealising-<as- surrealising-<as-to-supererogation⁹⁷> refers to 'human
 to- notionalisation/notional-conception/amplituding of the real' so-construed
 supererogation⁹⁷> as human <amplituding/formative-epistemicity>totalising
 notionalisation/notional-conception/amplituding reflection of the real in
 'perspective ontological-normalcy/postconvergence' (as so reflecting
 human limited-mentation-capacity ontological-performance⁷²-
 <including-virtue-as-ontology> 'perspective epistemic-
 abnormalcy/preconvergence³⁰' scalarising-and-rescalarising epistemic-
 conflatedness¹² as of projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing for 'perspective
 ontological-normalcy/postconvergence' and 'so-undergirded by human
 dimensionality-of-sublimating²⁴—

~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation> as of the operative human mental-devising-representation
¹⁴de-mentation- (~~supererogatory~~-ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics)
 postconverging/dialectical-thinking⁷⁰-apriorising-psychologism—by—
 preconverging/dementing¹⁹-apriorising-psychologism as to human
⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-
 virtue-as-ontology> deepening'), so-reflected as to 'germinative
 intensification—amplituding of aestheticisation—beholdening-out-of-
 bechancing' / 'taxingness-of-originariness,-imbued—sublimating-by-
 desublimating—amplituding as to the backdrop-of-inherent-immanent-
 existence's—sublimation-structure-<of- 'unsurrealistic-as-real'—
 ontological-normalcy/postconvergence>';¶ critically herein thus
 surrealisising-<as-to-supererogation⁷⁷> speaks notionally and denotatively
 to human supererogating epistemic-projection perspective openness/re-
 ontologisation/rescalarisation (as of ⁶¹nonpresencing-<perspective—
 ontological-normalcy/postconvergence>) for prospective relative-
 ontological-completeness⁶⁸ 'reference-of-thought-and—⁸⁴reference-of-
 thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰
 comprehensiveness of prospective sublimating-nascence' and this
 contrasts with hyperrealisation which speaks notionally and denotatively
 to human shallow-supererogating epistemic-projection perspective

*closure/subontologisation/descalarisation (as of any punctual
⁸⁰presencing—absolutising-identitive-constitutedness¹³) in relative-
 ontological-incompleteness⁸⁹ as to its given relative-ontological-
 incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰*

temporality⁹⁹ *temporality / shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ /
 ontologically-perverting-immediacy-behaviour,-as-of-uninstitutionalised-
 threshold¹⁰³,-as-to-inherently-determinable-apriorising-teleological-
 thresholding—as-teleological-framework-or-narrative-framework /
 perversion-of-categorical-imperatives-or-axioms-or-registry-teleology¹⁰⁰*

teleology¹⁰⁰ *teleology speaks to 'phenomenal/manifest conceptivity/epistemic-
 reflexivity in existence as ontological (so-reflecting
 <~~amplituding~~/formative>disposedness-(as-to-orientation/value-
 construct/valuation—and-derived-parameterising) and
 <~~amplituding~~/formative>entailment-(as-to-totalising-
 contiguous/coherent-factuality-of-variability))', and so as to any given
 phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²—
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as
 to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷⁴-<imbued-and-
 'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'—
 human-subpotency—epistemic-perspective-of-projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-*

referencing~conceptualisation>;¶ and teleology is thus the cognate to coherent intelligibility articulation of phenomena as to existential-reality, given that 'all phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> are epistemic situations that speak to the transitive-conflatedness¹²–reflexivity that is existence' as 'there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> of the said whole' but rather 'the full-potency of existence is epistemically integrative of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> as the whole';¶ the ontological-normalcy/postconvergence epistemic projective-perspective of ontological-contiguity⁶⁷ (as the implied 'full epistemic coherence of existence' as to overall-ecstatic-existence-supervening-conflatedness¹²) inherently explains 'the specific decoherencing-effect of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> ', wherein 'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> in relatively shallow <amplituding/formative–epistemicity>totalising/circumscribing/delineating

mathesis/motif/thrownness-disposition in existence' and
'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> in
relatively deeper <amplituding/formative-
epistemicity>totalising/circumscribing/delineating
mathesis/motif/thrownness-disposition in existence' are of a
correspondingly shallow teleological-depth and deeper teleological-depth
in the full-potency of existence, thusly reflecting the conflatedness¹²
epistemic-conception of existence as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'-
human-subpotency-epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing~conceptualisation>;¶ teleology as implied with the
ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸ 'as
the cognate to coherent intelligibility articulation of human registry-
worldviews/dimensions induced ⁵⁶meaningfulness-and-teleology so-
construed as teleological-inflections-(as-to-more-profound-
nondisjointing-<amplituding/formative-
epistemicity>totalising/circumscribing/delineating) of meaningfulness'
rather speaks to 'scalarity/immanency of existence's ontological-
normalcy/postconvergence' perspective as reflecting prospective
notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-
of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-

*schema> and 'human-subpotency non-scalarity/beholdening-<as-to-
 what-has-gone-before-aesthetically-de-mentates/structures/paradigms-
 distortedly-the-possibility-forthe-later-ontologisation>' perspective as
 reflecting notional-discontiguity/epistemic-discontiguity⁶³-<shallow-
 supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–
 qualia-schema> (that is, as of notional~symmetrisation-<as-to-
 symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-
 dialectical-thinking²⁰–by–preconverging-or-dementing¹⁹-perspectives-of-
 human–⁵⁶meaningfulness-and-teleology>);¶ with the implication that
 from an originariness/origination-<so-construed-as-to-ontological-
 normalcy/postconvergence-perspective-scalarising-construal-of-
 existence> epistemic-conception human meaningfulness has a latent de-
 mentative/structural/paradigmatic inherent teleology as to
 postconverging-or-dialectical-thinking²⁰–apriorising-psychologism
 perspective (projecting a deeper teleological-depth) or preconverging-or-
 dementing¹⁹–apriorising-psychologism perspective (projecting a
 shallower teleological-depth), as without such an
 originariness/origination-<so-construed-as-to-ontological-
 normalcy/postconvergence-perspective-scalarising-construal-of-
 existence> epistemic-conception disambiguation of human
 meaningfulness as to postconverging-or-dialectical-thinking²⁰–
 apriorising-psychologism perspective deeper teleological-depth or
 preconverging-or-dementing¹⁹–apriorising-psychologism perspective
 shallower teleological-depth, then human meaningfulness will*

wrongly/uninsightfully be construed as to the inherent ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ <amplituding/formative—
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ when wrongly
 implying no ‘relative-ontological-incompleteness⁸⁹ to relative-
 ontological-completeness⁸⁸’ implications of human meaningfulness;¶ thus
 the implied teleology of any given registry-worldview/dimension as to its
⁸⁴reference-of-thought-and—⁸⁴reference-of-thought-⁸⁵devolving—
⁵⁶meaningfulness-and-teleology (as reflecting the registry-
 worldview/dimension human limited-mentation-capacity-deepening⁵³
 level) speaks to the ⁴⁵<amplituding/formative—epistemicity>causality~as-
 to-projective-totalitative—implications,-for-explicating-ontological-
 contiguity⁶⁷ as to the registry-worldview’s/dimension’s institutionalised-
 and-uninstitutionalised-threshold¹⁰³ de-
 mentatively/structurally/paradigmatically imbued ontological-
 performance⁷²-<including-virtue-as-ontology> and vices-and-
 impediments, and in this regards the ‘inordinary contemplation about any
 given registry-worldview/dimension preconverging-or-dementing¹⁹—
 apriorising-psychologism perspective shallower teleological-depth’ (as to
 its uninstitutionalised-threshold¹⁰³ implied notional-
 discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-
 mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>) can
 be so-conceptualised as from the originariness/origination-<so-
 construed-as-to-ontological-normalcy/postconvergence-perspective-

scalarising-construal-of-existence> perspective 'reflecting the
⁵⁶meaningfulness-and-teleology contiguity of iterative-looping-narrations
at any given registry-worldview's/dimension's uninstitutionalised-
threshold⁰³ so-construed as uttered as of its specific
notional~procrypticism/notional~disjointedness-as-of⁸⁴reference-of-
thought ontological-performance⁷²-<including-virtue-as-ontology>' (as
to the fact that with regards to human living-development-as-to-
personality-development, institutional-development-as-to-social-
function-development and Being-development/ontological-framework-
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology, the successive registry-
worldviews/dimensions institutionalisation-and-uninstitutionalised-
threshold⁰³ are 'successive teleological-inflections-(as-to-more-
profound-nondisjointing-<amplituding/formative-
epistemicity>totalising/circumscribing/delineating) of meaningfulness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment-conceptualisation for their existential-instantiations
aposteriorising/logicising/deriving/intelligising/measuring' wherein the
teleological-inflection-(as-to-more-profound-nondisjointing-
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating) state of recurrent-
utter-uninstitutionalisation is 'de-
mentatively/structurally/paradigmatically cognisant-and-integrative-<as-
to-its-notional~disjointedness-imbued-preconverging-or-dementing¹⁸-

*qualia-schema> of failing non-rules—
 apriorising/axiomatising/referencing-psychologism,-as-impulsive-
 oraccidented-or-random-mental-disposition’, the teleological-inflection-
 (as-to-more-profound-nondisjointing-<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating) state of base-
 institutionalisation-ununiversalisation while ‘adhering to rulemaking-
 over-non-rules—apriorising/axiomatising/referencing-psychologism is
 de-mentatively/structurally/paradigmatically cognisant-and-integrative-
 <as-to-its-notional~disjointedness-imbued-preconverging-or-
 dementing¹⁹-qualia-schema> of failing ¹⁰⁴universalisation-directed-
 rulemaking-over-nonrules—apriorising/axiomatising/referencing-
 psychologism’, the teleological-inflection-(as-to-more-profound-
 nondisjointing-<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating) state of
¹⁰⁴universalisation-non-positivism/medievalism while ‘adhering to
¹⁰⁴universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism is de-
 mentatively/structurally/paradigmatically cognisant-and-integrative-<as-
 to-its-notional~disjointedness-imbued-preconverging-or-dementing¹⁹-
 qualia-schema> of failing positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism’, and with the
 teleological-inflection-(as-to-more-profound-nondisjointing-
 <amplituding/formative-*

epistemicity>totalising/circumscribing/delineating} state of positivism—
 procrypticism while ‘adhering to positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism is de-
 mentatively/structurally/paradigmatically cognisant-and-integrative-<as-
 to-its-notional~disjointedness-imbued-preconverging-or-dementing¹⁹-
 qualia-schema> of failing preempting—disjointedness-as-of-⁸⁴reference-
 of-thought,-as-to- ‘³¹<amplitudinal/formative–epistemicity>growth-or-
 conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism’)

transcendentally- transcendentally-enabling-level-of-ontological-good-
 enabling-level-of- faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-
 ontological-good- <as-to-ontological-faith-notion-or-ontological-fideism—imbued-
 faith/authenticity⁶⁹/ underdetermination-of-motif-and-apriorising/axiomatising/referencing–
 objectification/des as-so-being-as-of-existential-reality as antinihilism>; (construed as
 ubjectification-as- ‘relative undermining of temporal-conjugating-emotional-
 objectification- involvement/subjectification/epistemic-totalising³²~self-referencing-
 <as-to-ontological- syncretising-as-of-perceived–social-stake-contention-or-confliction for
 faith-notion-or- intemporal dispensing-with-immediacy-for-relative-ontological-
 ontological- completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶)
 fideism—imbued-

underdeterminatio
 n-of-motif-and-
 apriorising/axioma
 tising/referencing–
 as-so-being-as-of-
 existential-reality
 as antinihilism>¹⁰¹

transversality~of- *transversality~of-affirmative-and-unaffirmative–disambiguated- ‘motif-
 affirmative-and- and-apriorising/axiomatising/referencing’ –or–mutually-transverse-
 unaffirmative– unintelligibility–or–logical-incongruence-<as-to-affirmation-of-relative-
 disambiguated- ontological-completeness⁸⁸-postconverging-or-dialectical-thinking⁷⁰–
 ‘motif-and- ⁵⁶meaningfulness-and-teleology¹⁰⁰-over-unaffirmation-of-relative-
 apriorising/axioma ontological-incompleteness⁸⁹-preconverging-or-dementing¹⁹–
 tising/referencing’ ⁵⁶meaningfulness-and-teleology¹⁰⁰>: transversality~of-affirmative-and-*

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*unaffirmative–disambiguated- ‘motif-and-
 apriorising/axiomatising/referencing’ involves the epistemic construct of
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ‘existence-
 potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-
 digression
~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment’ construed as knowledge-reification⁸⁷–gesturing, and so over a
 human ordinary <amplifying/formative>⁸wooden-language-(imbued–
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-*

⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- 'nondescript/ignorable-void'⁵⁰ -
 with-regards-to-prospective-apriorising-implications>) mental-reflex to
 construe ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of 'human-subpotency
 existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—
 in-presencing—hyperrealisation/hyperreal-transposition) pseudo-
 edginess/pseudo-incisiveness of its secondnature institutionalisation
 uninstitutionalised-threshold¹⁰³' thus exposing such ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ to human <~~amplituding~~/formative—
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag⁴³ which is exactly
 what needs to be superseded as of human developing
 selfconsciousness/construction-of-the-Self for prospective transcendence-
 and-sublimity/sublimation/~~supererogatory~~~de-mentativity to arise as of
 transversality~of-affirmative-and-unaffirmative-disambiguated- 'motif-
 and-apriorising/axiomatising/referencing' induced reasoning-
 through/messianic-reasoning, such that the notion of prospective human
 value and aspiration beyond the 'given registry-worldview/dimension
⁸⁴reference-of-thought reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation that underlies its
 underpinning—suprasocial-construct and
 <~~amplituding~~/formative>⁸wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing⁴⁹—narratives—of-the-
⁸⁴reference-of-thought—'categorical-imperatives/axioms/registry-

*teleology¹⁰⁰ }' doesn't exist and as to the consequent susceptibility to
sophistic/pedantic manipulation of such ⁸⁰presencing—absolutising-
identitive-constitutedness¹³ human-subpotency
epistemic/notional~projective-perspective of social-stake-contention-or-
confliction and this further explains why prospective reasoning-
through/messianic-reasoning has ever always been as of a
⁹⁰presencing—absolutising-identitive-constitutedness¹³
consummated/forfeiting posture' in this respect in order to then outrightly
commit to prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~—de-mentativity value-aspiration
reflecting the fact that the given human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective—ontological-
normalcy/postconvergence>'—existentialism-form-factor potentiation
construed as 'human-subpotency convergence to existence' is beyond 'the
averaging of notional~firstnaturedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>' or any secondnatured institutionalisation
underpinning—suprasocial-construct but is rather as of 'human
intemporal individuation solipsistic/intersolipsistic instigation' that is not
fixated on the previous two for such requisite solipsistic/intersolipsistic
instigation; ¶ transversality~of-affirmative-and-unaffirmative—
disambiguated- 'motif-and-apriorising/axiomatising/referencing' equally*

reflects as of its implied 'existence-potency'³⁸~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment'³ a ⁴⁴foregrounding~entailment-(postconverging~narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-
 contiguity⁶⁷'),~as-operative-notional~deprocrypticism epistemic-
 disposition over a pseudo-edginess/pseudo-incisiveness disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 'immanentontological-contiguity⁶⁷'> epistemic-disposition wherein the
 appropriate perspective of subject-matters/domains-of-study
 elucidation/knowledge-reification⁸⁷ reflects their respective epistemic-
 conception phenomenal/manifest~subpotencies-<in-transitive-
 conflatedness¹²~reflexivity,-in-the-full-potency-of-
 existence's~sublimating~nascence> as to overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-
 <imbued-and-
 'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'~
 human-subpotency~epistemic-perspective-of-projective/reprojective~
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing~conceptualisation>;¶ transversality~of-affirmative-and-
 unaffirmative~disambiguated- 'motif-and-
 apriorising/axiomatising/referencing' further speaks to the fact of

existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ perspective 'affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰~apriorising-psychologism> of⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective relative-ontological-completeness⁸⁸' over the
'unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹~apriorising-psychologism> of⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prior relative-ontological-incompleteness⁸⁹', wherein for instance the underlying misinformation/misanalysis/misrepresentation about postmodern-thought as of its prospective relative-ontological-completeness⁸⁸ arises because of its assessment from the ontologically-flawed perspective of naïve identitive mere-formulaic positivism/rational-empiricism manifestation of⁸¹procrypticism~or~disjointedness-as-of-⁸⁴reference-of-thought as rather in prior relative-ontological-incompleteness⁸⁹ with further susceptibility to sophistry of intellectual falsehood and muddlement as of institutional-being-and-craft, just as assessing budding-positivism/rational-empiricism thought from medieval scholasticism perspective will induce a ridiculous and ontologically-flawed apriorising/axiomatising/referencing outcome

about budding-positivism which was further susceptible to medieval pedantic sophistry as of institutional-being-and-craft;¶ furthermore, transversality~of-affirmative-and-unaffirmative-disambiguated- 'motif-and-apriorising/axiomatising/referencing' as of its implied 'existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³' for aetiologisation/ontological-escalation entails that 'appropriateness/soundness of human ontological-performance⁷²-<including-virtue-as-ontology> and hence value-and-aspirational-construct' is 'precedingly and absolutely determined rather as of relative-ontological-completeness⁸⁸ over relative-ontological-incompleteness⁸⁹
⁴⁵<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷'

wherein for instance the positivist relative-ontological-completeness⁸⁸ value-reference as walking into the forest to retrieve a plant cure overrides as of the ⁴⁵<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of 'existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³' the animistic social-setup 'evil forest' value-reference as of its

relative-ontological-incompleteness⁸⁹ and the same applies prospectively
with notional~deprocrypticism relative-ontological-completeness⁸⁸
‘preempting—disjointedness-as-of-⁸⁴reference-of-thought’ value-
reference over our positivism~procrypticism relative-ontological-
incompleteness⁸⁹ value-reference even if such a contemplation is rather
beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-
extrication-as-of-existential-unthought>⁶ as the incoherence here will
rather be to egotistically and sophistically imply that the very same
fundamental ontological-contiguity⁶⁷—of-the-human-institutionalisation-
process⁶⁸ as of ‘true-ontology—as-of-Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’ doesn’t apply to us;¶
ultimately, transversality~of-affirmative-and-unaffirmative—
disambiguated- ‘motif-and-apriorising/axiomatising/referencing’ further
entails that the inherent incompatible and contrastive
⁴⁵<~~amplituding~~/formative—epistemicity>causality~as-to-projective-
totalitative—implications,-for-explicating-ontological-contiguity⁶⁷ of
‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ as to existence-potency³⁸~sublimating—nascence,-disclosed-from-
prospective-epistemic-digression implied prospective relative-
ontological-completeness⁸⁸ opened-construct-of—⁵⁶meaningfulness-and-
teleology¹⁰⁰ in its dispensing-with-immediacy-for-relative-ontological-
completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human

*self-surpassing—existentialism-form-factor,-in-overcoming- ‘notionally–
 collateralising-beholdening-protohumanity’-to- ‘attain-sublimating-
 humanity’-as-to-existence-potency³⁸~sublimating–nascence,-disclosed-
 from-prospective-epistemic-digression to supersede human
 temporality⁹⁹/shortness <amplituding/formative>⁸wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable–void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>)) as enabling prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~–de-mentativity’ and
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment in pseudo-edginess/pseudo-incisiveness as of human-subpotency
 implied prior relative-ontological-incompleteness⁹⁹
 <amplituding/formative>⁸wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of- ‘nondescript/ignorable–void⁵⁰’-
 with-regards-to-prospective-apriorising-implications>)} and as it is
 reinforced with sophistic/pedantic institutional-being-and-craft in
 existential-extrication-as-of-existential-unthought’, means that human
 and social transcendence-and-sublimity/sublimation/~~supererogatory~~–de-
 mentativity while critically instigated as from ‘human dimensionality-of-
 sublimating²⁴—<amplituding/formative>~~supererogatory~~–de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–*

equalisation> ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—
 as-so-being-as-of-existential-reality reasoning-through/messianic-
 reasoning epistemic-ricochettingly/transepistemically' is more effectively
 and existentially achieved rather as of 'constraining positive-
 opportunism⁷⁶' that is socially elicited as of the underlying supposedly
 coherent ontological-commitment⁵⁶ as of more profound ontological-
 primemovers-totalitative-framework⁷³ validation as to existence-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression in inducing secondnature institutionalisation and prospective
 underpinning-suprasocial-construct

uninstitutionalised- uninstitutionalised/unintemporalised/temporal-
 threshold¹⁰³ solipsistic/unrecomposuring/animality-threshold-of-intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation-
 (construed-as-of-the uninstitutionalised-threshold-of-
 apriorising/axiomatising/referencing as to reflected-temporal-
⁵⁶meaningfulness-and-teleology¹⁰⁰-in <amplituding/formative-
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag⁷³, and so as
 <amplituding/formative>⁸wooden-language- (imbued—temporal-mere-
 form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰), wherein the institutionalising-mathesis/motif/thrownness-

disposition attains its institutionalising limits as of human-subpotency relative to existence's full-potency of sublimation as so-construed from perspective ontological-normlacy/postconvergence;[¶] and-so-construed-as-from-the-instigating-intemporal-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality,-recurrent-shot-or-reprojection-for-prospective-relative-ontological-completeness⁸⁸-with-respect-to-the-‘parrhesiastic seeding-promise-of-human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> correspondence-with-the-full-potency-of-existence's~sublimating-nascence-as-of-its-coherence/contiguity’}

¹⁰⁴universal/univer when expressed specifically herein
 salised/universalisi universal/universalised/universalising-<as-to-universalisation> refers to
 ng the specific universalisation registry-worldview/dimension as to its
 ‘universalising apriorising/axiomatising/referencing-rules of
 entailing<~~amplituding~~/formative-epistemicity>totalising
⁵⁶meaningfulness-and-teleology¹⁰⁰’ while when expressed herein in a
 general sense universal/universalised/universalising actually and
 precisely refers to ‘totalising-entailing of implied knowledge-
 reification⁸⁷-gesturing’ for instance in the sense that mathematics is
 universal means mathematics is totalisingly-entailing (with this general
 sense applying with regards to any given registry-worldview/dimension
 as to its given ‘entailing-<~~amplituding~~/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸

apriorising/axiomatising/referencing-rules’ and as further reflecting the implication that registry-worldviews/dimensions of relative-ontological-completeness⁸⁸ are of more profound ontologically totalising-entailment apriorising/axiomatising/referencing-rules as so implied as from ‘non-rules totalising-entailing, rulemaking-over-non-rules totalising-entailing, universalisation-directed-rulemaking-over-non-rules totalising-entailing, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing, and preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-³¹<amplitudinal/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing’, and so-construed as of their respective⁴⁴foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),-as-operative-notional~deprocrypticism’), and in this regards we can appreciate how the very implications of say universal human rights supererogatorily becomes more and more profound as from say the Socratic philosophers (even as slavery, class-seclusion and female-seclusion was prevalent as to warped collateralisation), budding-positivists (even as in many ways the practices of serfdom/slavery, social-

class discrimination and female-discrimination were equally prevalent as to preclusive collateralisation) and today's supposedly universal conception of human rights (even as it is marked by occlusive collateralisation of other peoples, cultures and nations as well as gender and age occlusive collateralising biases);¶ actually the specific sense and general sense are thus linked on the basis that both imply totalising-entailing with the specific sense speaking of totalising-entailing as to the specific universalisation registry-worldview/dimension 'when mankind initially consciously cognised that the profoundness of ⁵⁶meaningfulness-and-teleology¹⁰⁰ should be totalising-entailing but without necessarily differentiating such a conception of totalising-entailing between mythological and positivistic/rational-empirist totalising-entailing with both construed as universal ⁵⁶meaningfulness-and-teleology¹⁰⁰', while the general sense of universal implicitly captures and exactifies/precises the conception of totalising-entailing in terms of 'entailing-~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸' as reflecting the implication of human limited-mentation-capacity-deepening⁵³ as to the 'notionalisation/notional-conception/amplituding of totalising-entailing so-reflected by the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸' (along the same lines as notional~deprocrypticism) thus amplificatorily rendering the conception of totalising-entailing (as to notionally~universal) as more 'profoundly construed as from perspective relative-ontological-completeness⁸⁸ as of the ontological-

normalcy/postconvergence of existence/intrinsic-reality' so-underlied by perspective 'nondisjointing totalising-entailing' or deprocrypticism

¹⁰⁴universal-transparency-¹⁰⁵-*universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-(transparency-of-ontological-completeness⁸⁸) or understanding-as-ontological-totalising-primemovers-totalitative-framework⁷³-of-underlying-existential-entailing,-as-to-phenomena, and so as to perspective ontological-entailing-normalcy/postconvergence veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰<amplituding/form for social-functioning-and-accordance—as-of-social-stake-contention-active—or-confliction-(for-undermining-social-incoherency-by-epistemicity>totalising~in-relative-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-ontological-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-completeness⁸⁸) underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹)'*

vices-and-impediments¹⁰⁶*vices-and-impediments—as-of-⁸⁴reference-of-thought imbued de-mentative/structural/paradigmatic-defect-of-ontological-performance⁷²-<including-virtue-as-ontology> (with regards to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and as so-ultimately de-mentated/structured/paradigmed as of underlying Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-*

*teleology*¹⁰⁰⁾

There is a common word that already exists that best describes what a psychopath is philosophically-speaking. It is a French word that doesn't exactly exist in English. The word is 'cinglé' and is better translated in English as 'slanted mind' (in contrast to the straightness/candor/organic-comprehension-thinking of a 'conviction-as-to-profound-supererogation⁹⁷ly predisposed human mind' as of prelogism⁷⁹ or prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷-(existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) so-construed as candidity/candour-capacity. It should equally be noted that sometimes the word cinglé is used intermittently with deranged (dérangé) which is a more general word that does not capture the socially-functional-and-accordant⁹⁴ phenomenal specificity that is of relevance herein. In other words, 'the cinglé' perceives meaning as 'a hollow mimicking form in-of-itself that determines others behaviour' in contrast to the normal-as-of-candidity/candour-capacity human relation to meaning as of essence or supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁹ we abide by (and so, even in the case of 'poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism' or bad prelogism⁷⁹ where the bad logic of the prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism⁷⁸ or postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷-(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) by its ⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology¹⁰⁰ construed as 'how can a perverted sought after outcome be obtained with an interlocutor or interlocutors with respect to a targeted end-goal or targeted individual by falsely projecting hollow-abstract logic notwithstanding that it is existentially unreal or it is faked or it is opportunistically raised or raised out-of-context (existential-decontextualised-transposition)',

i.e. meaning-as-form or pathologically/compulsively hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, contrasted to the normal prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ minds prelogic state ('existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at' construed as 'what does the veridical ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of a given existential situation intrinsically imply as relevant and sound outcome', i.e. meaning-as-ontologically-veridical/in-conviction-as-to-profound-supererogation⁹⁷, whether thereafter the ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ is rightly or wrongly assumed). Hence prelogism⁷⁹ or prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ is all about the appropriateness of logic without any implication/questioning about any issue with the ⁸⁴reference-of-thought on which ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ is based, and thus the idea of re-engaging is valid on the basis that the ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ can be well performed subsequently despite an initial failure or possible initial failures. Whereas with postlogism⁷⁸ or postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ this essentially has to do not with an issue of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ but rather an issue of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, as ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ is on the basis of a sound ⁸⁴reference-of-thought (non-⁷⁵perversion-of-⁸⁴reference-of-thought) such that fundamentally 'the notion of the dueness for ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-

supererogation⁹⁷ is ontologically jeopardised by the inherent ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as ‘first-order perversion, out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context’, of apriorising-⁸⁴reference-of-thought-elements/apriorising-registry-elements which are denaturing¹⁵ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰. Further to this is the derived second-order level deception as of wrongly implied ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ thereof, as of infinite deception possibilities from this faulty-mentation-procedure-deception-or-urge⁴² arising where the implied first-order ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is wrongly acquiesced to as appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹² thus wrongly implying that logical-dueness arises for logical engagement with interlocutors; and so in contrast to the infinite possibilities of sound ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ from non-⁷⁵perversion-of-⁸⁴reference-of-thought. Hence postlogism⁷⁸ is actually a usurpation/arrogation of the prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mentation reflex where social ¹⁰⁴universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of apriorising-⁸⁴reference-of-thought-elements/apriorising-registry-elements is not-available/obscured as of lack of insight on existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context; with the result that with respect to the ⁸⁴reference-of-thought, postlogism⁷⁸ ‘induces as of ontological-

normalcy/postconvergence epistemic/notional~projective-perspective, a teleologically-degraded-as-preconverging-or-dementing¹⁹—apriorising-psychologism differentiation of existential ⁵⁶meaningfulness-and-teleology¹⁰⁰’ unlike prelogism⁷⁹ which ‘induces as of ontological-normalcy/postconvergence perspective, an elevated-as-sound-thinking differentiation of existential ⁵⁶meaningfulness-and-teleology¹⁰⁰’. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge¹² with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration (due to psychopathic/postlogism⁷⁸ induced social loss-of-awareness of the social ¹⁰⁴universal-transparency¹⁰⁵—(transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸)) where it elicits temporal-dispositions of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations of social-stake-contention-or-confliction.

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance⁷²—<INCLUDING-VIRTUE-AS-ONTOLOGY>)

[Fundamentally thus the issue of postlogism⁷⁸ associated with psychopathy is de-mentatively/structurally/paradigmatically related to human prelogism⁷⁹ underlined by candidly/candour-capacity as to an ontological-contiguity⁶⁷ in notional~symmetrisation—<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking²⁰—by—preconverging-or-dementing¹⁹-perspectives-of-human—⁵⁶meaningfulness-and-teleology¹⁰⁰>; and so as the overall backdrop of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²—<including-virtue-as-ontology> appraisal which elucidation underlines the more

profound human hermeneutic/reprojective/supererogating/zeroing psychology as to the elucidation of overall human becoming in existence implications of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>. ‘Candidty/Candour-capacity’ as such involves two-levels of construal with the first-level being with regards to ‘overall ontological-contiguity⁵⁷ of variance as difference-in-kind/difference-in-aposteriorising-or-logicising²² as to the ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ in the sense that at our institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰³ of positivism–procrypticism ⁸⁴reference-of-thought–and–⁸⁴reference-of-thought-⁸⁵devolving–⁵⁶meaningfulness-and-teleology¹⁰⁰ various degrees of temporal-to-intemporal individuations ontological-performance⁷²-<including-virtue-as-ontology> varyingly-uphold-or-fail candidty/candour-capacity as of difference-in-kind/difference-in-aposteriorising-or-logicising⁷² (so-construed as within the positivism–procrypticism <amplituding/formative–epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context categorisation construal/conceptualisation). The notion of ‘candidty/candour-capacity’ is more fully/completely construed/conceptualised at the second-level as from the ontological-normalcy/postconvergence epistemic-projection perspectivation underlying notional~deprocrypticism or <amplituding/formative>notional~preempting—disjointedness-as-of-⁸⁴reference-of-thought in reflection of overall human ontological-performance⁷²-<including-virtue-as-ontology> as to the overall ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁵⁸ (so-construed as of the notional~deprocrypticism <amplituding/formative–epistemicity>totalising~ratio-

contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
 ‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-³⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context in ontological-contiguity⁶⁷); as reflecting the
 variance of the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as to
 difference-in-nature/difference-in-apriorising-or-axiomatising²³ as from the
 notional~deprocrypticism point-referencing required for a construal/conceptualisation that is
 uninhibited/decomplexified with respect to our positivism~procrypticism registry-
 worldview/dimension given <amplituding/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, and so as from the conflatedness¹²
 construal of the prospective notional~deprocrypticism registry-worldview’s/dimension’s
⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-
 teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> as so-reflecting the
 postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation’s—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ while the positivism~procrypticism
 registry-worldview/dimension is construed as of preconverging-or-dementing¹⁹-and-decentered-
 prior-institutionalisation’s ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰. ‘Candidty/Candour-capacity’ as of the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ as to difference-in-nature/difference-in-apriorising-or-
 axiomatising²³ thus refers to the comprehensiveness or <amplituding/formative~
 epistemicity>totalising~social-context-construed-conflatedness¹² of individuation and
 consequently social capacity for ontological-normalcy/postconvergence, so reflected in
 <amplituding/formative~epistemicity>totalising~social-context-construed-conflatedness¹² of

individual and social construal/conceptualisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ in upholding/failing ontological-normalcy/postconvergence as reflected by ⁸⁴reference-of-thought–closeness-of-tethering–to–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ (⁸⁴reference-of-thought–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷) or ⁸⁴reference-of-thought–looseness-of-tethering–to–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism) as explaining thus the possibility respectively of appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹² or perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, behind the grander issue of relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>> of ⁸⁴reference-of-thought. Basically, this points to ‘epistemic/notional reflexivity perspectives of construing/conceptualising’ with respect to ontology/ontological-normalcy/postconvergence so-reflected with the thresholds of ‘effecting-parsimony’ as to temporality⁹⁹/shortness and ‘effecting-wholeness’ as to intemporality⁵²; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸>, enabling intemporal/ontological skewing for institutionalisation. It is the resolving as aetiologisation/ontological-escalation of ‘candidty/candour-capacity’ as of

transcended/superseded psychoanalytic-backdrop for the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights overcoming human ⁸¹procrypticism—or–disjointedness-as-of-⁸⁴reference-of-thought that will usher in futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism institutionalisation psyche on the same token that the resolving of non-positivism including ‘superstition’ as of transcended/superseded psychoanalytic backdrop for the prospective overcoming of human ‘non-positivising/non-rational-empirical’ caricaturing-hollow-staging-and-performance that ushered in our prospective positivism institutionalisation psyche and the institutionalisation possibilities thereof. Notional candidty/candour-capacity thus allows for meaningfulness to be recasted in terms—as-of-axiomatic-construct of ‘narratives of candidty/candour-capacity in existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context’ reflecting more directly the candidty ⁴⁵<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ as of successive temporal-to-intemporal individuations specifically as a capacity variance of the same construct. Furthermore, such a candidty/candour-capacity approach as syncing with a notional~deprocrypticism ⁸⁴reference-of-thought as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ conflatedness¹² over our positivism–procrypticism ⁸⁴reference-of-thought and uninhibited/decomplexified from the latter, provides ‘direct ontological insight of notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰’ as to the nature of the positivism–procrypticism social-functioning-and-accordance—as-of–social-stake-contention-or-confliction threshold as uninstitutionalised-threshold¹⁰³ amenable to perversion-

and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> on the basis of its more simplistic and direct notion of candidty/candour-capacity variance of the same construct. Unlike the ‘<amplituding/formative-epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context categorisation scheme’ which rather construes a <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that is postconverging-or-dialectical-thinking²⁰-apriorising-psychologism and centered positivism-procrypticism registry-worldview/dimension; the ontological-contiguity⁵⁷ of a notional~deprocrypticism candidty/candour-capacity construal/conceptualisation articulated as of ‘notional~deprocrypticism narrative of candidty/candour-capacity’ is as of a uninhibited/decomplexified conflatedness¹² in futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism registry-worldview’s/dimension’s ⁸⁴reference-of-thought as postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation’s-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ and construing our positivism-procrypticism registry-worldview/dimension as preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰. Candidty/Candour-capacity as such highlights from the perspective of the postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation’s-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰

soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought as
 notional~deprocrpticism opened-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ the
 preconverging-or-dementing¹⁹-apriorising-psychologism/unsoundness-or-ontological-bad-
 faith/inauthenticity⁶⁴-of-³⁴reference-of-thought of the positivism~procrypticism
 <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>), despite
 the latter’s <amplituding/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ apparent soundness, at its
 uninstitutionalised-threshold¹⁰³ of procrypticism as <amplituding/formative>⁸ wooden-language-
 (imbued—temporal-mere-form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹-narratives—of-the-⁸⁴reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰). In this regard and dialectically,
 ‘⁵⁶meaningfulness-and-teleology¹⁰⁰ is closed and opened successively’ as of the ‘successive
 uninstitutionalised-threshold¹⁰³ and institutionalisations’ driven by the ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality for intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation; - as closed by non-rules—
 apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition in ‘recurrent-utter-uninstitutionalisation uninstitutionalisation’, - opened as
 rule-making by rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism in ‘base-institutionalisation institutionalisation’ but then closed at the
 uninstitutionalised-threshold¹⁰³ as ‘ununiversalisation uninstitutionalisation’, - opened as
¹⁰⁴universalisation by ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism in ‘¹⁰⁴universalisation institutionalisation’

but then closed at the uninstitutionalised-threshold¹⁰³ as ‘non-positivism/medievalism uninstitutionalised-threshold¹⁰³’, - opened as positivism by positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism in ‘positivism institutionalisation’ but then closed at the uninstitutionalised-threshold¹⁰³ as ‘procrypticism uninstitutionalisation’, and prospectively opened as notional~deprocrypticism by preempting-procrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism in ‘notional~deprocrypticism institutionalisation’. Candidity/Candour-capacity thus provides rather a simplistic, authentic and uninhibited/decomplexified storied construal in ontological-contiguity⁶⁷ as of the ontological-normalcy/postconvergence of notional~deprocrypticism not saddled with our ‘relatively deficient positivism-procrypticism mindset complex’ of such <amplituding/formative-epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁶⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as highlighted before, and so-related, as a storied-construct/ontologically-valid-narration candidity/candour-capacity construing ⁵⁶meaningfulness-and-teleology¹⁰⁰ contrastively as of the unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> of prior relative-

ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought and the
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-
 psychologism> of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, in
 ontological-contiguity⁶⁷ and respectively as of say positivism~procrypticism and
 notional~deprocrypticism references-of-thought-devolving-teleological-de-
 mentating/structuring/paradigming~of-meaningfulness. Interestingly pointing out effectively
 that such a candidity/candour-capacity construal of notional~deprocrypticism placeholder-
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ is what is
 normal-as-of-ontological-normalcy/postconvergence ⁵⁶meaningfulness-and-teleology¹⁰⁰ in the
 <amplituding/formative~epistemicity>totalising~ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
 operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context reflection of candidity/candour-capacity and
 that our own positivism~procrypticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology¹⁰⁰ is relatively abnormal by its
 meaningfulness <amplituding/formative~epistemicity>totalising~intervalist-as-categorising-
 phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context. In order words, just as retrospectively we can
 construe that the respective placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology¹⁰⁰ of recurrent-utter-
 uninstitutionalisation as of <amplituding/formative–epistemicity>totalising~random-as-
 impulsive-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context, base-institutionalisation–ununiversalisation as
 of <amplituding/formative–epistemicity>totalising~nominal-as-tendentious-phenomenal-
 abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context, ¹⁰⁴universalisation–non-positivism/medievalism
 as of <amplituding/formative–epistemicity>totalising~ordinal-as-qualifying-phenomenal-
 abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context; were respectively defective in their reflection
 of the fullness/completeness of existence-potency³⁸~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality, the
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology¹⁰⁰ of our positivism–procrypticism is defective as well as of <amplituding/formative–
 epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-
 in-‘occlusive-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context; and so reflected from the relative-ontological-
 completeness⁸⁸ notional~deprocrypticism <amplituding/formative-
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-
 abstractiveness-of-presencing-in-'protensive-consciousness'-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context candidty/candour-capacity
 fullness/completeness of existence-potency³⁸~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality basis
 as conflatedness¹² in construing from the notional~deprocrypticism ontological-
 normalcy/postconvergence the relative distractive-alignment-to-⁸⁴reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹ arising as of respective relative-ontological-
 incompleteness⁸⁹ registry-worldviews/dimensions <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 temporal-dispositions in failing to contrastively-construe at their respective uninstitutionalised-
 threshold¹⁰³ the unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing¹⁹-apriorising-psychologism> of their prior relative-ontological-incompleteness⁸⁹-of-
⁸⁴reference-of-thought and the affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²⁰-apriorising-psychologism> of prospective relative-ontological-

completeness⁸⁸-of-⁸⁴reference-of-thought, and thus wrongly implying issue of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ in wrong ontological-contiguity⁶⁷ equivalence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ⁵⁶meaningfulness-and-teleology¹⁰⁰. Abstractly, the ontological-contiguity⁶⁷ issue has to do with a prospective precise relative-ontological-completeness⁸⁸ in ontological-normalcy/postconvergence as of ~~<amplituding/formative–epistemicity>~~totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context precision but then rather wrongly construed in prior imprecise relative-ontological-incompleteness⁸⁹ epistemic-abnormalcy/preconvergence³⁰ as of respectively ~~<amplituding/formative–epistemicity>~~totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context or ~~<amplituding/formative–epistemicity>~~totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-

thought-⁸⁵devolving-as-of-instantiative-context or <amplituding/formative–
 epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-
 ‘warped-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context or <amplituding/formative–
 epistemicity>totalising~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-
 ‘trepidatious-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context, and all in subpar construals/conceptualisations
 to the <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
 operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context, with the successive imprecisions wholly
 operating as if utterly precise, whereas these are of distractive-alignment-to-⁸⁴reference-of-
 thought-<of-apriorising/axiomatising/referencing>²⁹ to the profound precision in
 <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
 operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context; thus equally explaining the requisite de-
 mentative/structural/paradigmatic construal/conceptualisation for prospective relative-
 ontological-completeness⁸⁸-of-⁸⁴reference-of-thought as of pure-ontology/existence-as-of-its-
 mimetic-echoness! Such a phenomenal insight as of ‘ontological-reconstituting—as-to-
 conflatedness¹²’ is instructive of how a Derridean deconstruction critique as a bottomless
 chessboard of a Heideggerian destruktio as incapable of getting at the bottom of the
 archaeological-layers/⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> 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/⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> limitation’ by rather
 construing-of-and-informing-as-to the inherent possibilities of pure-ontology insight as
 reflected by ‘inherent notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² ontological-
 normalcy/postconvergence/postdication/metaphysics-of-absence-(implicated-epistemic-
 veracity-of-⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence>)/⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> phenomenal insight about pure-ontology/existence-as-of-its-
 mimetic-echoness’ as highlighted with the ‘successive relative-ontological-completeness⁸⁸
 <amplifying/formative—epistemicity>totalising~random-as-impulsive/totalising~nominal-as-
 tendentious/totalising~ordinal-as-qualifying/totalising~intervalist-as-
 categorising/totalising~ratio-contiguity-or-ratiocination-as-referentialism,—phenomenal-
 abstractiveness-of-presencing-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context construed as notional~conflatedness¹²', and so conceptually as of an ahistorical-emancipation more like the science/laws of physics is inherently ahistorically-emancipated from exact physical phenomena occurrences/events³⁷ archaeology/⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> and is capable of construing-of-and-informing-as-to such exact physical phenomena occurrences/events³⁷ archaeology/⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, thus enabling for instance the veracity/ontological-pertinence of say astronomy as an archaeology/⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> derived-science that speaks to the how and why of exact astronomical occurrences/events³⁷. Insightfully, such a candidty/candour-capacity notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ 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-teleology¹⁰⁰ is 'by itself inherently an utterly discreet and arbitrary construct' but for the fact that every registry-worldview's/dimension's ⁸⁴reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-

completeness⁸⁸-of-⁸⁴reference-of-thought as it so defines the placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology¹⁰⁰ veracity/ontological-pertinence
 as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context, as
 implied with the notion of 'postconverging-or-dialectical-thinking³⁰-psychology or psychology-
 of-mentation-dynamics or natural~psychological-dynamics'. Thus, however weird it may seem
 to our positivism~procrypticism psychical representation, in reflecting our positivism~
 procrypticism relative epistemic-abnormalcy/preconvergence³⁰ to it a candidty/candour-
 capacity notional~deprocrypticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology¹⁰⁰ as of <amplituding/formative-
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-
 abstractiveness-of-presencing-in-'protensive-consciousness'-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context is actually more real and profound ontologically
 to ours as of our positivism~procrypticism <amplituding/formative-
 epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-
 in-'occlusive-consciousness'-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context, and so just as the latter being more profound
 ontologically with respect to the relative epistemic-abnormalcy/preconvergence³⁰ of the
¹⁰⁴universalisation~non-positivism/medievalism psychical representation will seem weird to the

latter as of its ~~<amplituding/formative-epistemicity>~~totalising~ordinal-as-qualifying-
 phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context; underlying the placeholder-setup/mental-
 devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ transformative
⁴⁵~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁶⁷ involved with ¹⁴de-mentation-
 (supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics) as it induces the relative ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 of the affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁷⁰—
 apriorising-psychologism> of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought with respect to the unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing¹⁹—apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁹-of-
⁸⁴reference-of-thought, and so beyond any registry-worldview’s/dimension’s metaphysics-of-
 presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁰presencing—absolutising-
 identitive-constitutedness¹³) mental complexes. Thus candidty/candour-capacity
 notional~deprocrypticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology¹⁰⁰ implied ⁸⁴reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-

aposteriorising/logicising/deriving/intelligising/measuring⁵⁶—meaningfulness-and-teleology¹⁰⁰ as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁷⁰—apriorising-psychologism> of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, contrary to the various ‘ascription-constructs’ of the respective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ as of positivism—procrypticism <amplituding/formative—epistemicity>totalising~intervalist-as-categorising ‘ascription-construct of kindness-humility-helpfulness-etc. transience’, ¹⁰⁴universalisation—non-positivism/medievalism <amplituding/formative—epistemicity>totalising~ordinal-as-qualifying ‘ascription-construct of good-to-bad transience’, base-institutionalisation—ununiversalisation <amplituding/formative—epistemicity>totalising~nominal-as-tendentious ‘ascription-construct of allegiance/subservience transience’, and recurrent-utter-uninstitutionalisation <amplituding/formative—epistemicity>totalising~random-as-impulsive ‘ascription-construct of impulsive-or-accidented-or-haphazard-or-random transience’, is notionally construed not on a ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ basis as of ascription but wholly as a <amplituding/formative—epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism ‘ontological-performance⁷²-<including-virtue-as-ontology>-construct of candidity/candour-capacity’ as of conflatedness¹² with respect to the upholding/failing of ontological-normalcy/postconvergence by prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought ontological-performance⁷²-<including-virtue-as-ontology>; and so beyond a vague notion of virtue but rather as an overall superseding ⁸⁴reference-of-thought/de-

mentative/structural/paradigmatic—ontological-performance⁷²-<including-virtue-as-ontology>.

In other words from an ontological-normalcy/postconvergence perspective implied with candidty/candour-capacity notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰, ascription-constructs are naïve <amplituding/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ construals of human ⁸⁴reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance⁷²-<including-virtue-as-ontology>. The ontological-normalcy/postconvergence nature of intrinsic-reality/ontological-veridicality implies human ⁸⁴reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance⁷²-<including-virtue-as-ontology> is construed as it upholds/fails ontological-normalcy/postconvergence as from prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought and is actually a wholly internal process of conflatedness¹², highlighting ‘the concatenation to intemporal-projection inextricably of derived-denaturing¹⁵-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative intemporality⁵²/longness and the latter in relative temporality³⁹/shortness as of distractiveness’; construed as temporal-concatenation-to-intemporality⁵²-or-ontological-veridicality-as-of-⁸⁴reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰³’. As a further elucidation, by ‘protensive-consciousness’ is meant the consciousness-awareness-teleology¹⁰⁰ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of conflatedness¹² as an anticipatory mental-disposition with respect to deprocrypticism’s preempting—disjointedness-as-of-⁸⁴reference-of-thought Being-development and its ⁵⁶meaningfulness-and-teleology¹⁰⁰ certitude/uninhibited ⁸⁴reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance⁷²-<including-virtue-as-ontology> wherein ‘limited-mentation-capacity is overcome by its referentialism—ontologically-uncompromised-mediating,-as-of-

conflatedness¹² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’
 as of ‘ontological-normalcy/postconvergence of the full-cohesive transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity determinativeness ingrained in social
¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-
~~<amplifying/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁸); in
 contrast to our positivism~procrypticism ‘occlusive-consciousness’ with consciousness-
 awareness-teleology¹⁰⁰ implications as of ‘human limited-mentation-capacity by its
 categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ for positivism~
 procrypticism Being and its ⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁸⁴reference-of-thought/de-
 mentative/structural/paradigmatic—ontological-performance⁷²-<including-virtue-as-ontology>,
 or respectively for ¹⁰⁴universalisation~non-positivism/medievalism ‘preclusive-consciousness’,
 base-institutionalisation~ununiversalisation ‘warped-consciousness’ and recurrent-utter-
 uninstitutionalisation ‘trepidatious-consciousness’, with consciousness-awareness-teleology¹⁰⁰
 implications as of ‘human limited-mentation-capacity by their respectively-
 qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-
 respective-specific-constitutedness¹³ mental-
 dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as
 of their corresponding registry-worldviews/dimensions Beings and associated
⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁸⁴reference-of-thought/de-
 mentative/structural/paradigmatic—ontological-performance⁷²-<including-virtue-as-ontology>.
 Underlying such graduated conceptualisation of human consciousness as of
 notional~conflatedness¹², is the fact that as of human-subpotency~
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, such human consciousness conflatedness¹² ultimately behind the successive institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ in reflecting holographically-⟨conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is grounded on its least common human temporality⁹⁹/shortness-to-intemporality⁵²/longness denominator which is the ‘constraining social ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨~~amplituding~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩; and while the ‘complementing grander social-¹⁰⁴universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ is aspirational as inducing dimensionality-of-sublimating²⁴—⟨~~amplituding~~/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> mental-disposition behind the ‘inventing’ of prospective institutionalisation, it is effectively occurs spontaneously to the intemporal disposition and cannot be the basis for collective grounding of such human consciousness conflatedness¹² as this inevitably leads to temporal concatenation to intemporality⁵², rather its import lies solely as of solipsistic intemporal projection drive given that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is beyond the possibility of its secondnatured institutionalisation just as implied with the notion of faith in creeds. Further, the dynamics of such a graduated human consciousness as of notional~conflatedness¹² of notional~deprocrypticism can be reinterpreted operantly as of

‘notional~referentialism’ as it points to the fact that categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹³ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are actually ‘various levels of failing to achieve the notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure ontological-completeness-of-³⁴reference-of-thought’, and thus are construed as of the same notion of referentialism, as of ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ given their respectively underlying limited-mentation-capacity in achieving referentialism. While in reality these are respectively of ‘categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹³ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ they still act as if of ‘notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and so ‘in their beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ preconverging-or-dementing⁴⁹—apriorising-psychologism’ thus generating as of their ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ their respective ⁵⁸neuterising construed as of ‘their prior relative-ontological-incompleteness⁸⁹-of-³⁴reference-of-thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰’. ⁵⁸neuterising thus refers to human attribution of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of human limited-

mentation-capacity misconstruing, with respect to existential social-stake-contention-or-confliction possibilities, such that its ⁸⁴reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance⁷²-<including-virtue-as-ontology> is relatively ontologically-incomplete/of-ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³, and so-construed from the conflatedness¹² of notional~deprocrypticism; thus ⁵⁸neuterising is specifically ‘a contextually developed perversion-or-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, that is secondnatured as of its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought with the consequent implications of relatively defective ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>. For instance, as of their relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-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-completeness⁸⁸-of-⁸⁴reference-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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ relative to the ‘utter and brute’ animistic interpretation as ⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁵⁸neuterising that it is an evil forest one should not trespass together with a whole cohort of ‘imaginary tales’ in shoring up that posture, speaking of its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. This is a most elaborate articulation of ⁵⁸neuterising but it equally applies where ⁵⁶meaningfulness-and-teleology¹⁰⁰ is ‘just about miscued’ say between positivism—procrypticism and notional~deprocrypticism with the latter

underlying the disjointedness-as-of-⁸⁴reference-of-thought of the former as it ⁵⁸neuterising, for instance in the case of psychopathy and corresponding conjugated-postlogism⁷⁸ 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 ⁸⁴reference-of-thought deepest-level of ⁵⁸neuterising is elicited by its 'trepidatious-consciousness impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism', failing base-institutionalisation—ununiversalisation existential ⁸⁴reference-of-thought next level of ⁵⁸neuterising is elicited by its 'warped-consciousness tendentious—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism', ¹⁰⁴universalisation—non-positivism/medievalism existential ⁸⁴reference-of-thought after-next level of ⁵⁸neuterising is elicited by its 'preclusive-consciousness qualifying—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism', positivism—procrypticism existential ⁸⁴reference-of-thought next-after-next level of ⁵⁸neuterising is elicited by its 'occlusive-consciousness categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

failing preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-
‘³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing-psychologism’, and ultimately futural Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
existential ⁸⁴reference-of-thought overcomes-⁵⁸neuterising/fully-deneuterises by its ‘protensive-
consciousness referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹²
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as de-
mentatively/structurally/paradigmatically preempting—disjointedness-as-of-⁸⁴reference-of-
thought,-as-to-‘³¹<amplituding/formative-epistemicity>growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-
psychologism’ and so by way of its more profound conflatedness¹² as of
⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁶⁷. Thus basically, ⁵⁸neuterising of the various references-
of-thought-devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness is
as of ‘categorising-occlusive-consciousness/qualifying-preclusive-consciousness/tendentious-
warped-consciousness/impulsive-trepidatious-consciousness—ontologically-compromised-
mediating,-as-of-their-respective-specific-constitutedness¹³ mental-
dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ by
their respective relative human limited-mentation-capacities as their respective beyond-the-
consciousness-awareness-teleologies preconverging-or-dementing¹⁹—apriorising-

psychologism/de-asserting construed as their respective prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought⁵⁸neuterising, and revealing as of the notional~conflatedness¹² of notional~deprocrypticism their ‘⁸⁴reference-of-thought-⁸⁵devolving—différance/internal-dialectics/difference-deferral’ with regards to their respective ⁸⁴reference-of-thought/de-mentative/structural/paradigmatic relative transcendently-unenabled-prior-institutionalisation-level-by-prospective-uninstitutionalised-threshold¹⁰³; underlining the ontological implications of understanding ⁵⁸neuterising with respect to ‘retrospective and prospective Being underdevelopment elucidations of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as of ⁵⁸neuterising induced failing of ⁸⁴reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance⁷²-<including-virtue-as-ontology>. Basically ⁵⁸neuterising as so articulated is the conception of ‘the ontological-performance⁷²-<including-virtue-as-ontology> of the various institutionalisations references-of-thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ so-conceptualised from the notional~conflatedness¹² of notional~deprocrypticism protensive-consciousness, and such an ontologically-veridical evaluation of ⁵⁸neuterising is construed as a deneuterising¹⁶—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-psychologism>’-and-ontologically-flawed-‘preconverging-or-dementing¹⁹-apriorising-psychologism/deassertion’ as of the various institutionalisations references-of-thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. The implication here being that ⁵⁸neuterising ‘can be disambiguated as of the fundamental human limited-mentation-capacity induced <amplitudinal/formative—epistemicity>totalising/circumscribing/delineating context—⁵⁶meaningfulness-and-teleology¹⁰⁰⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-ontological-performance⁷²-<including-

virtue-as-ontology> misconstrual-as-⁵⁸neuterising, and so-construed as of referentialism as of the notional~conflatedness¹² of notional~deprocrypticism protensive-consciousness; thus gaining a superseding insight of the ontologically-flawed references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness fixations/hardening-construed-as-⁵⁸neuterising of the various relative-ontologically-incomplete institutionalisations as of their existential-contextualisation; as this deneuterising¹⁶—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism>’-and-ontologically-flawed-‘preconverging-or-dementing¹⁹—apriorising-psychologism/deassertion’ as from notional~deprocrypticism, disambiguates ⁵⁸neuterising as an insight into the ontologically-veridical ‘underlying phenomenological dynamics of human limited-mentation-capacity’ that explains the how-and-why of such ontologically-flawed references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness fixations/hardening-construed-as-⁵⁸neuterising associated with the various institutionalisations in prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. Insightfully and counterintuitively for elucidative construal, ⁵⁸neuterising as of epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought is rather ‘a derived-construction as deficient of ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought’, as it is the elucidation of ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought as truly reflecting intrinsic-reality/ontological-veridicality, whether we are aware of it as of postconverging-or-dialectical-thinking²⁰—apriorising-psychologism or unaware beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ as of preconverging-or-dementing¹⁹—apriorising-psychologism/deassertion, that reveals ⁵⁸neuterising as of epistemic-abnormalcy/preconvergence³⁰/relative-ontological-

incompleteness⁸⁹-of-⁸⁴reference-of-thought as it is construed in its ontological-veridicality as ‘a deficient derived-construction of ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought’. This insight equally explains why it is ‘through the deficient derived-construction of conflatedness¹²’ that is construed the ontologically-veridical nature of distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ destructuring. Understanding and overcoming ⁵⁸neuterising as such reveals the beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ dynamism of human temporal-to-intemporal individuations mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as critical across all the registry-worldviews/dimensions construed as of ¹⁴de-mentation-⟨~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics⟩. The ontological-veridicality of a ‘postconverging-or-dialectical-thinking²⁰~psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ is one grounded as of ¹⁴de-mentation-⟨~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics⟩ on ‘decentering/pivoting around the uninstitutionalised-threshold¹⁰³ rule’ as a remaking of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument involving the resetting of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰, pointing out that the prior

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument has been superseded as of its revealed perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and so as of the uninstitutionalised-threshold¹⁰³ rule. This explains why at uninstitutionalised-threshold¹⁰³ which are subject to ‘⁵⁶meaningfulness-and-teleology¹⁰⁰⁵⁸neuterising’, prospective institutionalisation can only be achieved as of secondnatured constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) that overcomes the given uninstitutionalised-threshold¹⁰³ ‘⁵⁶meaningfulness-and-teleology¹⁰⁰⁵⁸neuterising’ thus enabling the ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought of the prospective institutionalisation. It also explains why naively implying at an uninstitutionalised-threshold¹⁰³ that ‘the social-¹⁰⁴universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ is ¹⁰⁴universally attributable as if humans had only the intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ individuation without temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ individuations will simply fail to recognise the generation-and-upholding of ⁵⁸neuterising and thus unable to reveal perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>; as it is naïve to think that while being at an uninstitutionalised-threshold¹⁰³ like ¹⁰⁴universalisation-non-positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness <amplituding/formative>° wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) in

social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰ without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁵⁸neuterising’ to be able to then reveal, construe and uphold positivistic Being and ⁵⁶meaningfulness-and-teleology¹⁰⁰, and this equally applies with regards to overcoming our ‘⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought ⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁵⁸neuterising’ to attain futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism Being and ⁵⁶meaningfulness-and-teleology¹⁰⁰. As a further elucidation, a comparison can be made between a construct of ‘notional~referentialism’ disambiguated as referentialism, categorising ⁵⁸neuterising, qualifying ⁵⁸neuterising, tendentious ⁵⁸neuterising and impulsive ⁵⁸neuterising, and in parallel a reflection of ‘data conceptualisation’ disambiguated as ratio-contiguous referencing, intervalist pseudo-referencing, ordinal pseudo-referencing, nominal pseudo-referencing and random pseudo-referencing. We can grasp that effectively data conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as of ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-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 <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism’ as of their respective epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the

‘overriding framework as of conflatedness¹²’ for making-sense-of/construing the relatively deficient referencing data conceptualisations as of their ‘defined tolerable levels’ of ⁵⁸neuterising. This elucidation is to point out that ⁸⁴reference-of-thought constructs in epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought in the very first place cannot be the basis for articulating, as of their given constitutedness¹³, by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ ‘as if in referentialism as of referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ but rather require ‘their ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ restoration’ by a conflatedness¹² as of ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought that factors in ‘their constructed-deficiency with respect to ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, so-construed as their ⁵⁸neuterising’ as of their categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹³ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments; thus enabling ontologically-veridical construal as of both ontological-completeness/incompleteness-of-⁸⁴reference-of-thought of Being and ⁵⁶meaningfulness-and-teleology¹⁰⁰ retrospectively to prospectively in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. To put it another way, as distinct articulations of the same physics intrinsic-reality, we cannot simply by constitutedness¹³ by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ of ‘traditional classical mechanics axiomatic-construct’ given its

epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought arrive-at/achieve the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of its ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought; as what is so generated is nothing as of reality but rather a virtuality-or-ontologically-flawed-construal. Instead such a construction of prospective relative intrinsic-reality/ontological-veridicality is a conflatedness¹² of ‘traditional classical mechanics axiomatic-construct’ by an epistemic-totalising¹²~renewing-realisation/re-perception/re-thought as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation; driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to reconstruct the same physics domain-of-study as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and rather reflects the ontological-veridicality that ‘traditional classical mechanics axiomatic-construct’ as of its epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought is ‘construed as a constructed-deficiency of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought perspective’, and the former can only be subsumed/implied/construed-as-non-contradictory to the latter. Such a basic conception of comparative axiomatic-constructs in their reflection of the very same <amplifying/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights that ontologically-veridical meaningfulness is a construction or derived-construction as of inherent intrinsic-reality/ontological-veridicality or the closest axiomatic-construct approximation to it; the insight here being that ‘relative completeness/profoundness of axiomatic-construct/⁸⁴reference-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 ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ which refers to the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity conceptual framework that sets up the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for a registry-worldview’s/dimension’s ⁸⁴reference-of-thought construction possibilities of derived axiomatic-constructs of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-deepening⁵³ successive more and more relatively profound/complete registry-worldviews/dimensions ⁸⁴reference-of-thought constructions of derived axiomatic-constructs of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; with the ⟨given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁶-induced⟩-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as the registry-worldview’s/dimension’s ⁸⁴reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’. For instance, all subsequent axiomatic-constructs of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁵⁸neuterising-

induced)-⁸⁴reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness which is non-rules—
 apriorising/axiomatising/referencing—psychologism, -as-impulsive-or-accident-ed-or-random-
 mental-disposition as this basically defines the possibility of institutionalisation within
 recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective
 institutionalisation of base-institutionalisation that is the (warped-consciousness ⁵⁸neuterising-
 induced)-⁸⁴reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional
 existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as knowledge-constructs/theories/intersolipsistic-intercessory-
 notions/notional~referential-notions/articulations/virtue of base-institutionalisation. This insight
 extends to all successive registry-worldviews/dimensions institutionalisations in construing
 their teleological-de-mentating/structuring/paradigming/teleological-possibilities. This equally
 explains the divergence of individuals and societies ontological-performance⁷²-<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-de-
 mentating/structuring/paradigming—of-meaningfulness' as its underlying ⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, individuals
 cannot all of a sudden start thinking in terms—as-of-axiomatic-construct enabled by a
 prospective registry-worldview's/dimension's institutionalisation 'reference-of-thought—
 devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness'; given that

there is a need for the requisite institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as of successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring underlying the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. The fact is that all ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>, whether teleologically-degraded or teleologically-elevated, implied as of within a given ⁸⁴reference-of-thought are necessarily in ontological-contiguity⁶⁷, construed as of a difference-in-kind/difference-in-aposteriorising-or-logicising²² of the same <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought-⁸⁵devolving. Such that a registry-worldview/dimension ⁸⁴reference-of-thought associated postlogism⁷⁸-slantedness manifestation, which is inevitably being instigated as postlogism⁷⁸ denaturing¹⁵ <~~amplituding~~/formative>⁹wooden-language-(imbued—temporal-mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) ⁵⁶meaningfulness-and-teleology¹⁰⁰, as well as the temporal manifestations of the registry-worldview/dimension including conjugated-postlogism⁷⁸, is inevitably in notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> with all other ⁵⁶meaningfulness-and-teleology¹⁰⁰ of that registry-worldview/dimension ⁸⁴reference-of-thought since there are all grounded either in a ‘conscious-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation⁹⁷ as flawed supposedly teleologically-elevated’ relationship with the

same/common/shared ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰. Such notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> is implied by the fact that a ⁸⁴reference-of-thought is a ‘~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ implied as of the same/common/shared ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ and with all its ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>, given its prior relative-ontological-incompleteness⁹⁹-of-⁸⁴reference-of-thought as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁹–in-reification⁸⁷/dereification⁸⁷, being mutually cognisant-and-integrative by ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation⁹⁷ as flawed supposedly teleologically-elevated’ relationship with the same/common/shared ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰. In this regard, a non-positivistic as ‘a superstitious centered-~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ implied as of the same/common/shared ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as associated with say a medieval or animistic social-setup implies that a postlogism⁷⁸-slantedness, conjugated-postlogism⁷⁸ or any other temporal mental-disposition with regards to say with notions-and-accusations-of-sorcery will meet with a mental-reflex across the registry-worldview/dimension <~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology¹⁰⁰ that is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of

existential-contextualising-contiguity³⁹ dereification⁸⁷ in notional-contiguity/epistemic-
 contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-
 thinking²⁰-qualia-schema>, as in its questioning and analysing whether the accusation of
 sorcery is true and so as an assumed/presupposed-as-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating⁵⁶ meaningfulness-
 and-teleology¹⁰⁰ implied as of the same/common/shared⁸⁴ reference-of-thought-⁸ categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ as of the overall⁸⁴ reference-of-thought underlying
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating belief in
 superstition, and so beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-
 extrication-as-of-existential-unthought>⁵. Such a construal equally applies to our positivism-
 procrypticism associated manifestation of disjointedness-as-of-⁸⁴reference-of-thought
 associated with a postlogism⁷⁸-slantedness, conjugated-postlogism⁷⁸ or any other temporal
 mental-disposition instigation wherein our underlying⁸¹procrypticism-or-disjointedness-as-of-
⁸⁴reference-of-thought mental-disposition is a notional-contiguity/epistemic-contiguity⁶²-
 <profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-
 qualia-schema> of the positivism-procrypticism <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating context—⁵⁶meaningfulness-and-teleology¹⁰⁰
⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-ontological-performance⁷²-<including-
 virtue-as-ontology> as of ‘conscious-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-
 supererogation⁹⁷ as flawed supposedly teleologically-elevated’ relationship with its centered-
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating⁵⁶ meaningfulness-
 and-teleology¹⁰⁰ implied as of the same/common/shared⁸⁴ reference-of-thought-⁸ categorical-
 imperatives/axioms/registry-teleology¹⁰⁰. This explains why it is de-

mentatively/structurally/paradigmatically impossible for either such a non-positivistic social-setup or our procrypticism social-setup to resolve the vices-and-impediments¹⁰⁶ associated with the corresponding ⁸⁴reference-of-thought centered-~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ implied as of the same/common/shared ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, as it is in circular ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument centered-epistemic-totalisation grounding; thus explaining the endemisation and enculturation of the associated vices-and-impediments¹⁰⁶. Rather than a difference-in-kind/difference-in-aposteriorising-or-logicising²² implied as of ‘notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking⁷⁰-qualia-schema>’, it is rather a difference-in-nature/difference-in-apriorising-or-axiomatising²³ as of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ as of the prospective relative-ontological-completeness⁸⁸ of the prospective ⁸⁴reference-of-thought ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ implied different and relatively-more-profound-and-complete ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ which is non-cognisant and non-integrative and ‘not in notional contiguity’ with the prior registry-worldview’s/dimension’s ⁸⁴reference-of-thought ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ implied as of the same/common/shared ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ 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-impediments¹⁰⁶ crossgenerationally. With a difference-in-nature/difference-in-apriorising-or-axiomatising²³ construal there is a double-gesture of reification⁸⁷ as of implying more critically the inappropriateness of the centered–epistemic-totalisation/⁸⁴reference-of-thought as of its underlying ⁵⁶meaningfulness-and-teleology¹⁰⁰ implied same/common/shared ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, which then inherently points to the inappropriateness of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ on the basis of the centered–epistemic-totalisation/⁸⁴reference-of-thought and hence implying that there can't be any dialogical-equivalence. Such that from a positivistic perspective, an argument in a non-positivistic social-setup of the type one may be accused of sorcery is construed as ridiculous since it is in notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>, with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁹–in-reification⁸⁷/dereification⁸⁷ cognisant-and-integrative with a non-positivistic superstitious ⁵⁶meaningfulness-and-teleology¹⁰⁰ centered–epistemic-totalisation/⁸⁴reference-of-thought, and that itself is perceived as of ‘aetiological concern’ as to the possibility of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁹–in-reification⁸⁷/dereification⁸⁷ mental-disposition that can be cognisant-and-integrative in notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> with numerous existential circumstances reflecting the endemising/enculturating of non-positivistic superstition and its vices-and-impediments¹⁰⁶. The same applies from a notional~deprocrypticism perspective with regards to a ⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-of-thought mental disposition as an argument seeming to articulate

⁵⁶meaningfulness-and-teleology¹⁰⁰ in the same disjointedness-as-of-⁸⁴reference-of-thought terms-as-axiomatic-construct by which the ⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought arises in the first place is in circular <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of the same centered-epistemic-totalisation/⁸⁴reference-of-thought defect. Thus it is ontologically impossible to address any given registry-worldview/dimension vices-and-impediments¹⁰⁶ as of that fundamental <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating thought-devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology¹⁰⁰ reference-of-centered-epistemic-totalisation, besides at best palliative constructs of a non-universal nature, as not of an aetiologisation/ontological-escalation nature. Thus further validating the idea that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in secondnaturing such a prospective institutionalisation ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ that enables such a transformation whether from a retrospective or prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity perspective. This explains ontological-normalcy/postconvergence referentialism as construing/conceptualising the most profound/complete ontologically-veridical ‘⁸⁴reference-of-thought construction of ⁵⁶meaningfulness-and-teleology¹⁰⁰’, as of the succession of registry-worldviews/dimensions from the notional~deprocrypticism perspective construal/conceptualisation, as being ‘the most profound/complete ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ grasp of intrinsic-reality/ontological-veridicality’ among all the registry-worldviews/dimensions as of its preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<~~amplituding~~/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism. Furthermore, within a registry-worldview/dimension for the disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>, its ⁸⁴reference-of-thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is its {given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁶-induced} as ⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, which by way of a différence/internal-dialectics/difference-deferral articulates the intradimensional relative ontological-veracity of all other intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Thus this is within the framework of the registry-worldview’s/dimension’s teleological-de-mentating/structuring/paradigming/teleological-possibilities; construed either in elevation-as-of-upholding-ontological-veridicality/institutionalisation as ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for- aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’ of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁷⁰—apriorising-psychologism> of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, or in degradation-as-of-failing-ontological-veridicality/uninstitutionalised-threshold¹⁰³ as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-

psychologism> of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought; noting that the dialectical nature of the elevation and degradation so implied are inherently affirmed/unaffirmed respectively as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal’, wherein prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought elevation/institutionalisation is in soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought and prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought degradation/uninstitutionalised-threshold¹⁰³ is in unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought. Furthermore, metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence>) insight as of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> reveals and attends to the notional~deprocrypticism ‘perspective issue’ involved for ‘overcoming defect of ontological analysis arising from metaphysics-of-presence-(implicated-‘nondescript/ignorable–void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) <~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’ due to a mental-reflex of representing/skewing-the-representation of presence with respect to its ⁸⁴reference-of-thought as of flawed ‘<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ at the uninstitutionalised-threshold¹⁰³, wrongly construed as rather being in elevation/institutionalisation and thus wrongly reflected as of ‘soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought’ rather than being veridically construed in

degradation/uninstitutionalised-threshold¹⁰³ and thus reflected as of ‘unsoundness-or-
 ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought’; and so, when it comes to
 construing the ontological-veridicality of both elevation/institutionalisation and
 degradation/uninstitutionalised-threshold¹⁰³ as of their respectively ‘relevant
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸⁴reference-
 of-thought—devolving-teleological-de-mentating/structuring/paradigm—of-meaningfulness’,
 and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-
 construal’ which as of underlying relative-ontological-incompleteness⁸⁹/relative-ontological-
 completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—
 and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
 normalcy/postconvergence>) is at the one hand elevated/institutionalised and on the other hand
 teleologically-degraded/uninstitutionalised, as of human deepening or shallow limited-
 mentation-capacity. Such ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of
 its notional~conflatedness¹² as it implies the conflatedness¹² of the most
 ‘sound/profound/complete anticipation/projection/throwness-disposition as rather of elevation-
 as-of-prospective-institutionalisation—and-degradation-as-of-uninstitutionalised-threshold¹⁰³—
 de-mentative/structural/paradigmatic-contrastive-devolving-analysis as of their respective
⁸⁴reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation and
⁸⁴reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰³’ brings out
 in anticipation/projection/throwness-disposition the overall fundamental elucidative contrast
 between the ‘degradation/uninstitutionalised-threshold¹⁰³ unsoundness-or-ontological-bad-
 faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought projection’ and the ‘elevation/institutionalisation

soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought projection’ at their
 respective ⁸⁴reference-of-thought-⁸⁵devolving-level of analysis; as can be elucidated
 contrastively between ‘recurrent-utter-uninstitutionalisation uninstitutionalisation and base-
 institutionalisation institutionalisation’, ‘base-institutionalisation–ununiversalisation
 uninstitutionalisation and ¹⁰⁴universalisation institutionalisation’, ‘¹⁰⁴universalisation–non-
 positivism/medievalism uninstitutionalisation and positivism institutionalisation’ and
 prospectively ‘positivism–procrypticism uninstitutionalisation and notional~deprocrypticism
 institutionalisation’. The implication here is that with say notions-and-accusations-of-sorcery in
 a ¹⁰⁴universalisation–non-positivism/medievalism uninstitutionalisation social-setup, in order to
 construe ontological-veridicality; as of conflatedness¹² we can’t simply imply the presence
¹⁰⁴universalisationnon–non-positivism/medievalism uninstitutionalisation ⁸⁴reference-of-
 thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as
 the basis of instigating logical-dueness for elucidation and thereof construing ontologically-
 veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰, as such a mental-reflex representing/skewing-the-
 representation of the presence as ¹⁰⁴universalisationnon–non-positivism/medievalism
 uninstitutionalisation will overlook the presence uninstitutionalised-threshold¹⁰³ and wrongly
 represent its ⁵⁶meaningfulness-and-teleology¹⁰⁰ at its uninstitutionalised-threshold¹⁰³ as of
 elevation/institutionalisation in soundness-or-ontological-good-faith/authenticity⁶⁹-of-
⁸⁴reference-of-thought projection’. It is rather the conflatedness¹² projective/anticipative contrast
 between the said uninstitutionalised-threshold¹⁰³ 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-threshold¹⁰³ perspective that
 enables their respective ⁸⁴reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming–of-meaningfulness contrastive fundamental elucidations in
 grasping ontological-veridicality as of their respective prior relative-ontological-

incompleteness⁸⁹-and-completeness-of-⁸⁴reference-of-thought perspective. Thus it is the ‘anticipation/projection/throwness-disposition of overall fundamental elucidative contrast’ between prior degradation/uninstitutionalised-threshold¹⁰³ and prospective elevation/institutionalisation respectively implied ⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness so-construed on the basis of ‘conflatedness¹² as of the most ‘sound/profound/complete anticipation/projection’ relative to existence’s imbricatedness/threadedness/recomposuring existential-instantiations, which is at ⁸⁴reference-of-thought-as-of-‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’—de-mentative/structural/paradigmatic-contrastive-devolving-analysis as-of-the-constrast-of-elevation-as-of-prospective-institutionalisation—and-degradation-as-of-uninstitutionalised-threshold¹⁰³ that is more profoundly elucidative of existential-instantiations issues of perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> whether with regards to notions-and-accusations-of-sorcery in non-positivism or psychopathy and social psychopathy as of our ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> speaking of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought; in other words, with respect to the elucidation of existential-instantiations issues, beyond just issues of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ as of logical coherence, we need to move at the <amplifying/formative-epistemicity>totalising/circumscribing/delineating level of analysis which is the ⁸⁴reference-of-thought and then construe ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of contrastive

elevation/institutionalisation⁸⁴reference-of-thought—elevated-devolving-as-of-prospective-
 institutionalisation’ and degradation/uninstitutionalised-threshold¹⁰³ ‘⁸⁴reference-of-thought—
 degraded-devolving-as-of-uninstitutionalised-threshold¹⁰³’. That is, ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ cannot be referenced/registered/decisioned as of the
 degradation/uninstitutionalised-threshold¹⁰³ but rather the elevation/institutionalisation as of its
 prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought with respect to the-
 very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’ with the
 implication that ⁵⁶meaningfulness-and-teleology¹⁰⁰ lies-with-and-is wholly as of
 elevation/institutionalisation⁸⁴reference-of-thought—elevated-devolving-as-of-prospective-
 institutionalisation’. Insightfully, ⁴⁸historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’> as of notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² points out that
 as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’: it is rather and
 critically more apt to ‘articulate organically as of ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-
 being-as-of-existential-reality’ the transcendental construct of prospective base-
 institutionalisation institutionalisation while in recurrent-utter-uninstitutionalisation
 uninstitutionalisation (doing so by failing the ‘<~~amplituding~~/formative>⁸wooden-language-
 <imbued—temporal-mere-form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰> of recurrent-utter-uninstitutionalisation’
 in de-emphasising the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and emphasising the

supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism of prospective relative-ontological-completeness⁸⁸
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of existential-contextualising-contiguity³⁹ knowledge-
 reification⁸⁷), and this insight extends as well with regards to ‘articulating organically as of
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ the transcendental
 construct of prospective ¹⁰⁴universalisation institutionalisation while in base-
 institutionalisation—ununiversalisation uninstitutionalisation (doing so by failing the
 ‘<amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) of base-institutionalisation—ununiversalisation’ in de-emphasising the threshold-
 of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting—
 conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-
 psychologism of prospective relative-ontological-completeness⁸⁸ ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as of existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷), ‘articulating
 organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
 of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ the
 transcendental construct of prospective positivism institutionalisation while in
¹⁰⁴universalisation—non-positivism/medievalism uninstitutionalisation (doing so by failing the
 ‘<amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) of ¹⁰⁴universalisation—non-positivism/medievalism’ in de-emphasising the

threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism of prospective relative-ontological-completeness⁸⁸ ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷), and prospectively ‘articulating organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ the transcendental construct of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism institutionalisation while in positivism—procrypticism uninstitutionalisation (doing so by failing the ~~‘amplifying/formative’~~ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰⟩ of positivism—procrypticism’ in de-emphasising the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism of prospective relative-ontological-completeness⁸⁸ ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷); such that supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism is actually as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity⁶⁹ over ontological-bad-faith/inauthenticity⁶⁴ elucidation/reification⁸⁷ of existential-contextualising-

contiguity³⁹, and so as to dimensionality-of-sublimating³⁴—
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation>. This reflects ⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’> as of its notional~conflatedness¹² nature of ontological-performance⁷²-<including-
 virtue-as-ontology> as anti-nihilistically grounded on ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
 being-as-of-existential-reality as enabled by ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁸—unenframed-conceptualisation. It points out that ontologically-
 veridical meaningfulness cannot be construed beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ as of a soulless nihilistic-
 teleology¹⁰⁰-for-the-attainment-of-temporality⁹⁹/human-mortal-whims as it simply brings an end
 to the transcendental potential for the human existential tale perpetuation; as the organic-
 knowledge behind the ‘invention’ of prospective institutionalisation necessarily has to take
 precedence in further driving the ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸ over a conceptualisation as of denaturing¹⁵ of ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰. Such an approach to transcendence-and-
 sublimity/sublimation/~~supererogatory~de-mentativity~~ is exactly what validates transcendental
 knowledge as of a psychoanalytic-unshackling commitment and not a grounded knowledge-
 construct commitment; as an approach as of grounded knowledge-construct commitment that
 merely implies transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ as
 being incremental to the prior registry-worldview's/dimension's ⁸⁴reference-of-thought doesn't
 undermine/unshackle that prior ⁸⁴reference-of-thought with respect to the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative—

epistemicity>totalising~purview-of-construal’ as of the requisite undermining/unshackling by the prospective enlightenment of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative—epistemicity>totalising~purview-of-construal’ by the prospective registry-worldview’s/dimension’s ⁸⁴reference-of-thought ontological-performance⁷²-<including-virtue-as-ontology> given its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. Rather implying a grounded knowledge-construct commitment merely ‘circularly-complexifies’ the uninstitutionalised-threshold¹⁰³ ⁸⁴reference-of-thought as it adopts by mental-reflex an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation mental-disposition rather than a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite <~~amplituding~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought referencing/registering/decisioning-of-its-⁸⁴reference-of-thought-rather-as-preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰ and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic as of ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>), which is what allows for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to the prospective ⁸⁴reference-of-thought for renewal; that is, this will rather bring about the <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the prior ⁸⁴reference-of-thought in ‘incremental circular-complexification’ and so beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ on a false notion of ‘an intemporal temporality⁹⁹’, naively passing for intemporality⁵²/longness as of intersubjective eliciting of temporality⁹⁹. Such

notional~conflatedness¹² for ontological-performance⁷²-<including-virtue-as-ontology>
 implication is easily understood as of metaphysics-of-absence-(implicated-epistemic-veracity-
 of-⁵⁴nonpresencing-<perspective-ontological-normalcy/postconvergence>) when we grasp that
 a mindset as of a non-positivistic social-setup needs to ‘wean off organically beyond mere
 mechanical adjustments’ its non-positivism before the notion of ‘a credible logical engagement
 in terms-as-of-axiomatic-construct of positivism/rational-empiricism with a mindset as of a
 positivistic social-setup’ can be genuinely entertained. In this regard, the budding-positivists
 had to implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation
 to avoid the circular problem of their positivism knowledge and science being interpreted in
 mystical and alchemic terms-as-axiomatic-construct of ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰.
 Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common
¹⁰⁴universal 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 ⁵⁵maximalising-recomposuring-
 for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought.
 This conceptualisation insight points out that prospective ⁸¹procrypticism—or-disjointedness-as-
 of-⁸⁴reference-of-thought uninstitutionalisation associated with our positivism–procrypticism
 registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence³⁰/relative-
 ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought is effectively the defective result of our
 positivism institutionalisation destructuring-threshold-(uninstitutionalised-
 threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> as of elaboration-as-mere-

extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ of its ⁸⁴reference-of-thought⁸ categorical-imperatives/axioms/registry-teleology¹⁰⁰ at the positivism–procrypticism uninstitutionalisation, wherein the prospective ‘procrypticism uninstitutionalisation’ arises as ‘<amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought⁸ categorical-imperatives/axioms/registry-teleology¹⁰⁰) of positivism registry-worldview/dimension’, which then effectively generates the virtuality-or-ontologically-flawed-construal of ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought uninstitutionalisation construed as perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of our positivism–procrypticism registry-worldview/dimension. It should be noted that, the ontologically-veridical reflection of ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought is rather construed from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism registry-worldview/dimension perspective as ‘a constructed-deficiency of the profound/complete notional~deprocrypticism perspective’, with notional~deprocrypticism in ontological-normalcy/relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ unlike procrypticism which is rather in epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’; and the

ontological-veridicality of notional~deprocrypticism itself is construed as an epistemic-
 totalising³²~renewing-realisation/re-perception/re-thought of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’ as of ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness³⁸—unenframed-conceptualisation driven by ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. This explains why
 our positivism~procrypticism so-construed from a notional~deprocrypticism perspective will be
 decentered and preconverging-or-dementing¹⁹—apriorising-psychologism, just as our positivism
 in ontological-normalcy/relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought
 perspective construal of non-positivism/medievalism ⁸⁴reference-of-thought in epistemic-
 abnormalcy/preconvergence³⁰/relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-thought
 show the latter to be decentered and preconverging-or-dementing¹⁹—apriorising-psychologism.
 As a further elaboration, the circularity and <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 mental-disposition attached to a registry-worldview’s/dimension’s ⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is fundamentally
 grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities
 established as of its ⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—
⁵⁶meaningfulness-and-teleology¹⁰⁰ as its intradimensional knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring in the medium to long-term that can transcendently
 ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-
 possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation

as of its ⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving-⁵⁶meaningfulness-and-teleology¹⁰⁰ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. This explains as of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn't mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-dementating/structuring/paradigming/teleological-possibilities as of ⟨warped-or-preclusive-consciousness ⁵⁸neuterising-induced⟩-⁸⁴reference-of-thought—devolving-teleological-dementating/structuring/paradigming-of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-threshold¹⁰³ is in a state of circular-pervasiveness-of-⁸⁴reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰³! This equally explains the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ inherent in our prospective ⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought uninstitutionalisation, together with its inherent manifestations of psychopathic postlogism⁷⁸-slantedness and social psychopathy conjugated-postlogism⁷⁸, when construed from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 as preempting—disjointedness-as-of-⁸⁴reference-of-thought institutionalisation as in our
 metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁶presencing—
 absolutising-identitive-constitutedness¹³) beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-
 existential-extrication-as-of-existential-unthought>⁶ we systematically override the ontological-
 veridicality implications of such ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought
 and proceed by mental-reflex to uphold our ⁸¹procrypticism—or-disjointedness-as-of-
⁸⁴reference-of-thought <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-
 of-‘nondescript/ignorable-void⁶⁰’-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 ⁸⁶presencing—absolutising-
 identitive-constitutedness¹³ by mental-reflex keep on representing their uninstitutionalised-
 threshold¹⁰³ as institutionalised, that is as ‘centered and postconverging-or-dialectical-
 thinking²⁰–apriorising-psychologism’, as a ‘delusion of an always institutionalised
⁸⁰presencing—absolutising-identitive-constitutedness¹³ as of its ⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰’
 rather than being veridically ‘decentered and preconverging-or-dementing¹⁹–apriorising-
 psychologism’ at the uninstitutionalised-threshold¹⁰³ as of ‘⁸⁴reference-of-thought—degraded-
 devolving-as-of-uninstitutionalised-threshold¹⁰³’, as logical-dueness doesn’t even arise in the
 very first place given perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> as of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-
 thought. We can get a projected sense of this as of metaphysics-of-absence-(implicated-

epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> in that despite the articulation of positivistic principles/interpretations in the animistic social-setup or medieval social-setup, in the short to medium run individuals will keep on overriding and ignoring such positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰ nihilistically, notwithstanding that we may recognise this as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and falling back to construe/conceptualise ⁵⁶meaningfulness-and-teleology¹⁰⁰ in non-positivistic animistic or medieval terms-as-of-axiomatic-construct, construed from the positivistic perspective as perversion-and-derived-⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought. As broadly speaking, a registry-worldview's/dimension's ⁸⁴reference-of-thought is as of 'the existential individuations possibilities as to ⁸⁴reference-of-thought-prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism' reflecting the teleological-dementating/structuring/paradigming/teleological-possibilities, established as of its ⁸⁴reference-of-thought—and-⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁸⁴reference-of-thought that points prospectively to its relative ontologising-deficiency/epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, as it is in the bigger picture de-mentatively/structurally/paradigmatically 'a lifetime mental and existential investment as of the specific prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought beyond-the-consciousness-awareness-teleology¹⁰⁰-

<in-existential-extrication-as-of-existential-unthought>⁵ ⁵⁶meaningfulness-and-teleology¹⁰⁰ that
 will not lightly give up on 'its invested specific prior relative-ontological-incompleteness⁸⁹-of-
⁸⁴reference-of-thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as a
 <~~amplifying~~/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 'nondescript/ignorable—void⁶⁰'-with-regards-to-prospective-apriorising-implications>)' despite
 the ontological-veridicality of a valid anti-nihilistic
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
 mentating/structuring/paradigming opened-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
 enabling the human existential tale as of the successive transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity behind the ontological-contiguity⁶⁷—of-
 the-human-institutionalisation-process⁶⁸ 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 intemporality⁵²/longness as denaturing¹⁵ of
 the prior institutionalisation's ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰ by their elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁹, and so as of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-
 <including-virtue-as-ontology>, due to lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-
 <transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸> at its uninstitutionalised-

threshold¹⁰³. Such a threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism being rather as of a temporal extricatory de-mentating/structuring/paradigming and that naively considers the mutual intersubjective eliciting of temporal extricatory de-mentating/structuring/paradigming to be intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming, given a failure to de-mentatively/structurally/paradigmatically grasp intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity implications, and rather confusing this with social-aggregation-enabling implications. This is clearly made obvious when ‘the very same motif of reasoning’ is construed as of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩⟩ implications (as to ontological-normalcy/postconvergence) say with respect to an animistic or medieval non-positivistic registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism <amplifying/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ rather in social-aggregation-enabling, implying no possibility for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity so-construed from a positivistic perspective of analysis in ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. This further points out that, as herein implied with futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁷meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-

thought ‘(re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)³¹) originary/event³⁷-of-
 prospective-ontology-origination transcendental knowledge conceptualisations’ as putting into
 question a prior registry-worldview’s/dimension’s ⁸⁴reference-of-thought teleological-de-
 mentating/structuring/paradigming/teleological-possibilities, reconceptualised-rather-as-of-
 prior-relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, established as of its
 (given consciousness’s ⁵⁸neuterising-induced)-⁸⁴reference-of-thought—devolving-teleological-
 de-mentating/structuring/paradigming—of-meaningfulness as intradimensional existential-
 instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as its
 intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-
 notions/notional~referential-notions/articulations/virtue, are rather as of ‘a psychoanalytic-
 unshackling commitment’ and not as of ‘a grounded knowledge construct commitment’.
 Inherently, such ‘a psychoanalytic-unshackling commitment’ inevitably and fundamentally puts
 into question the axioms and underlying supposedly transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity notion as of the (given consciousness’s
⁵⁸neuterising-induced)-⁸⁴reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness of the prior registry-
 worldview’s/dimension’s ⁸⁴reference-of-thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰ which
 establishes its ‘grounded knowledge construct’, and so because of its denaturing¹⁵ of the prior
 institutionalisation’s ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰ by way of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁹ at the registry-worldview’s/dimension’s uninstitutionalised-
 threshold¹⁰³ inducing prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought in

need for prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms—as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-de-mentating/structuring/paradigming/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought it more critically and organically points to the uninstitutionalised-threshold¹⁰³ state of the present registry-worldview’s/dimension’s ⁸⁴reference-of-thought at its uninstitutionalised-threshold¹⁰³ with respect to the prospective institutionalisation state of the prospective registry-worldview’s/dimension’s ⁸⁴reference-of-thought as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and thus rather implies an ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). It is psychoanalytic-unshackling commitment and not grounded knowledge construct commitment, because it is for instance about articulating ‘prospective positivism axiomatic-construct (occlusive-consciousness ⁵⁸neuterising-induced)-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘non-positivism axiomatic-construct (warped-or-preclusive-consciousness ⁵⁸neuterising-induced)-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’, or in the case of articulating ‘futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism axiomatic-

construct (protensive-consciousness deneuterising¹⁶-induced)-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘positivism—procrypticism axiomatic-construct (occlusive-consciousness ⁵⁸neuterising-induced)-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness. It is important to grasp in both instances that such psychoanalytic-unshackling commitment implications are not to be understood respectively as of the uninstitutionalised-threshold¹⁰³ mental-dispositions of non-positivism/medievalism or procrypticism ⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness which will just induce their <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental-dispositions for non-transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, but rather as of a habituated mental-projection perspective from the prospective institutionalisations of positivism or notional~deprocrypticism ⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness. Thus counterintuitively to metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void’⁵⁰-as-to-³⁰presencing—absolutising-identitive-constitutedness¹³⟩ conception, human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as ‘banally’ portrayed historically is not as of an expanding ‘grounded knowledge construct’ from time immemorial as of a wrong ⁵¹incrementalism-in-relative-ontological-incompleteness⁹⁹—enframed-conceptualisation mental-reflex as if humans have had only one ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸⁴reference-

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

But actually the underlying process is one of ‘a psychoanalytic-unshackling as of a succession of prospective institutionalisations ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation construed from a succession of ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ so implied by an ontology-driven ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ enabling successive prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening⁵³ underlying the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness¹⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>); such that counterintuitive to what we might be inclined to think, the development of human psychology is not as of ‘a grounded construction that simply varies incrementally across all times’, but rather ‘a construction which teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency are sharply rearticulated in succession of institutionalisations as of ontological conflatedness¹²’, and this is important ‘to avoid unduly considering our whole psychical-nature-and-potential as of our present positivistic institutionalisation mindset/consciousness as of metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³)’, but rather grasp that there are teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency of our mental-projection and mental-disposition as of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought

‘<amplitudinal/formative–epistemicity>totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸⁴reference-
 of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
 beyond just what we can imagine as of our presence as positivism–procrypticism. This analysis
 brings out what is effectively meaningfulness as it shows that meaningfulness is more
 completely about apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-
 for-operant-or-incidenting-predicative-insights thus involving the ‘<amplitudinal/formative–
 epistemicity>totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸⁴reference-
 of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
 as of the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought of the ⟨given
 consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁶-induced⟩-⁸⁴reference-of-thought—
 devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness and then
 ‘operant-or-incidenting-predicative-insights or logical-coherence’ for effectively articulating
 their meaningfulness as of instantiative-context or existential-instantiations with respect to
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>
 imbricatedness/threadedness/recomposuring; and these are the two underlying commitments
 that make-up meaningfulness. Within a registry-worldview’s/dimension’s institutionalisation
 framework the placeholder-setup/mental-devising-representation/mentation/consciousness-
 awareness-teleology¹⁰⁰ is utterly geared in an <amplitudinal/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ‘operant-or-incidenting-predicative-insights or
 logical-coherence’ and beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-

extrication-as-of-existential-unthought⁶ by mental-reflex presupposes-and-assumes the
 ontological absoluteness/indubitability of its ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸⁴reference-
 of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’,
 and wrongly so even at its uninstitutionalised-threshold¹⁰³; such that it is only
 crossgenerationally that it can attend effectively as of its transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity to the reality of temporal denaturing¹⁵ of
 the said institutionalisation’s ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰ at its uninstitutionalised-threshold¹⁰³ by elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁹, pointing to its perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷>, and thus the need for <amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought as of psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring, involving ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation, with
 respect to the implications of its ontologically deficient ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸⁴reference-
 of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’.
 Thus a transcendental engagement as articulating prospective relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought in an opened-construct-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰ strives to go beyond a prior institutionalisation <amplituding/formative>⁸wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-

⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>> at its uninstitutionalised-threshold¹⁰³, which simply
 triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on the basis of the
 priorly set/established ‘<amplituding/formative–
 epistemicity>totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸⁴reference-
 of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’
 taken for granted without questioning as of intradimensional grounded ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ at its uninstitutionalised-threshold¹⁰³. Such a transcendental engagement recurrently
 put into question in conflatedness¹² the prior institutionalisation ‘<amplituding/formative–
 epistemicity>totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸⁴reference-
 of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’
 at its uninstitutionalised-threshold¹⁰³ by substituting it with the prospective institutionalisation
 ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸⁴reference-
 of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’
 as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, before
 effecting any ‘operant-or-incidenting-predicative-insights or logical-coherence’ for prospective
 institutionalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰, and this explains its ⁸⁴reference-of-
 thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰;
 while on the other hand the grounded uninstitutionalised-threshold¹⁰³ recurrently overrides as of
 constitutedness¹³ beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-
 as-of-existential-unthought>⁶ any notion of its ontologically deficient ‘<amplituding/formative–

epistemicity>totalising/circumscribing/delineating

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm—of-meaningfulness’ at its uninstitutionalised-threshold¹⁰³ and just triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on that basis for its intradimensional grounded ⁵⁶meaningfulness-and-teleology¹⁰⁰, and this explains its ‘⁸⁴reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰³’, and explaining why transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity fully occurs as of a crossgenerational habituation process. Remarkably, such a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation behind the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ enabling the human existential tale in successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) is always rather perceived intradimensionally as an exceptional-askance and unordinary. For instance, the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation mental-disposition in their own times advocating the end of such perverse human institutions like serfdom and slavery were construed in their own times by their dominant societies as of exceptional-askance and unordinary such that in effect these actually engendered great conflict before such practices came to an end; and such metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>) analysis does apply with respect to superstitions, ¹⁰⁴universal 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-threshold¹⁰³ and as of prospective

institutionalisation with respect to ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought of same <amplitudinal/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality hitherto considered off limits to any challenging ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation at the uninstitutionalised-threshold¹⁰³ but then acknowledged thereafter after prospective institutionalisation; with the implication that the possibility for all prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of opened-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ arise only by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation but presences in their <amplitudinal/formative>*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) consider ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation as of exceptional-askance and unordinary due to their <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental-reflex avoiding being ontologically decentered and preconverging-or-dementing¹⁹—apriorising-psychologism. Insightfully, this point out the circumspective nature of any transcendental knowledge construction exercise as of ontological-tolerance to avoid on the one hand outrightly articulating construed ontological-veridicality at the expense of avoiding any Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ al engagement, as such a psychoanalytical commitment necessarily recognises human potential to transcend, and the other hand the nature

of intrinsic-reality/ontological-veridicality that ‘supersedes humankind and doesn’t factor in human moods and whims’ in its effectiveness. Caught between these two elements human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is ‘often actually imbued with active and passive mental-strategies of compromise’ but which wouldn’t cut it with the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation necessary for human development and progress. Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ and progress requires ontologically-veridical as intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming ‘responses’ as of ¹⁰⁴universal implications and not temporal extricatory de-mentating/structuring/paradigming ‘reactions’ of mere circumstantial implications. Such a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought prospective ⁸⁴reference-of-thought ‘construes as circularity and <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ pretences of knowledge and judgements which are rather in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism in ordinariness <amplituding/formative>*wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ social-aggregation-enabling’ when expounded by a prior ⁸⁴reference-of-thought going by its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, since there is no sound/authentic knowledge and judgements outside the prospective ⁸⁴reference-of-thought

relatively sound/authentic knowledge and judgements as of its ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought in an intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming; and so de-mentatively/structurally/paradigmatically as of the relationship between non-positivism and positivism as well as our ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-thought. This underlying notion of ‘notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² construal/conceptualisation’ can further be expanded upon contrastively with regards to knowledge practice in many an epistemic-totalising³²~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality not subject to immediate-constraining ontological-primemovers-totalitative-framework⁷³ thus rather eliciting atomising/taking-to-pieces constitutedness¹³ that induces relatively poor ontological-performance⁷²-<including-virtue-as-ontology>. The central element here has to do with the pervasiveness of ‘conceptual patterning’ that actually speaks of a nombrilisticas <amplifying/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ approach to conceptualising knowledge based on an intellectual exercise of producing patterns of thought with little consideration as to their underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as validated by ontological-primemovers-totalitative-framework⁷³. At its worst, such an orientation construes of categorisation/taxonomisation of knowledge as inherently representative of intrinsic-reality/ontological-veridicality by that mere exercise. Such a constitutedness¹³ ends up

misconstruing the organical depth involved and renders all knowledge constructs so categorised/taxonomised on the same vague plane of mechanical equivalence undermining their transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity, originality, organic nature and more often than not turning them into platitudes as rather concerned with perceived academic formulations and formats in of themselves rather than ontological-veracity as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. The underlying mental-reflex for this intellectual disposition associated with conceptual patterning is the assumption that by mere categorising/taxonomising ideas on the basis of their similarities and differences it should be able to attain a grander truth as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity³⁹. 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-incompleteness⁸⁹-of-⁸⁴reference-of-thought, as of the incompleteness of the de-mentating/structuring/paradigming of human ⁸⁴reference-of-thought. Such that a naïve categorisation/taxonomisation conceptual patterning perspective on that basis equally inherits that relative-ontological-incompleteness⁸⁹ of the de-mentating/structuring/paradigming of human ⁸⁴reference-of-thought; with the consequence that it is not ‘notionally de-mentated/structured/paradigmed’ to conceptually factor in human poor to perfect/near-perfect construal on the basis of conflatedness¹² but rather suffers from constitutedness¹³. This weakness is underlined and resolved by the notion of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality that enables conflatedness¹² in line with existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-

prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context. It is such a conceptual patterning mental-reflex associated with categorising/taxonomising dispositions in constitutedness¹³ that is behind the naïve but poor influence of the saying that ‘every idea has already been thought of before’ with the nefarious consequence of ‘emphasising themes and authorial differentiation within such categorised/taxonomised thematics in of themselves’ as if an epistemic-totalising³²~devolved~purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, whereas such is achieved rather by a conceptualising as implied by referentialism-as-of-ontological-normalcy/postconvergence that places existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context above intersubjective evaluation or evaluation among humans in their mortality in determining intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as of intersolipsistic insight. Consider for instance that in the run up to the development of theory-of-relativity and quantum-mechanics in the early part of last century, the scientists involved weren’t in the exercise of evaluating their respective theories in a closed framework emphasising their respective ‘ownership-of-theories’ as mortals but rather an opened framework emphasising whosever theories contribute in disclosing intrinsic-reality/ontological-veridicality as the superior third party. This can equally be compared to naively articulating categories/taxonomies of sounds on the basis that their constitutedness¹³ defines the entire existential

possibility/potency of musical compositions that can arise but then the ‘depth/axiomatic-construct of existence for musical compositions’ doesn’t submit to such a naïve categorising/taxonomising constitutedness¹³ but rather such ‘depth/axiomatic-construct of existence for musical compositions’ is as of an imbricatedness/threadedness/recomposuring of existential-instantiations that is graspable rather by a conflatedness¹² as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity, existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context is then the preceding and transformative element of ⁵⁶meaningfulness-and-teleology¹⁰⁰ conceptualisation as of our limited-mentation-capacity-deepening⁵³ enabling our prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought for grasping ontologically-veridical organic-knowledge articulated in any given <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality such that the wrong approach for prospective intellectual creation is one that simply lumps authorial articulations under given themes together in ‘mechanical association’ without factoring beforehand their respective ‘transcendental-enabling/sublimating/supererogatory~de-mentativity dynamism and implied organic-knowledge’ as of conflatedness¹². This equally underlies the pervasive disposition for misattributed and misfocused analyses as such blurry intellectual exercise become an <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ temporal-dispositions focussing less on the possibilities and insights of prospective elucidation and expansion of knowledge as of intrinsic-reality/ontological-veridicality as being the transcendental-enabling/sublimating/supererogatory~de-mentativity immortal/first-party, and turning more and more and placing the stakes rather on authorial second-parties/mortals competing analyses even

to the extent on occasion of undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity immortal/first-party. Further, such conceptual patterning will often fail to identify the appropriate point for grasping intrinsic-reality/ontological-veridicality as instead of emphasising conflatedness¹² in (~~re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-~~ postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹) originary/event³⁷-of-prospective-ontology-origination projection into existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context, it emphasises mere de-mentative/structural/paradigmatic patterns inducing constitutedness¹³, and so whether at detailing or synoptic levels of analysis. This extends to the way issues are raised, questions are posed, as well as their supposed resolutions; ultimately lacking in providing theoretical, conceptual and operant constructs of ¹⁰⁴universal applicative pertinence, and explains a certain position of closure that holds that philosophy is just a vague thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity construal highlights the ontological-contiguity⁶⁷ of all knowledge as of their ⁸⁴reference-of-thought/de-mentative/structural/paradigmatic relationship, conceptual patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling ontological-primemovers-totalitative-framework⁷³ interconnectedness as this is often not the primary driving focus, as it is naively assumed that the conceptual patterning is a correspondence of intrinsic-reality/ontological-veridicality as of the mere de-mentative/structural/paradigmatic conceptualisation in constitutedness¹³ rather than striving to expand the transcendental-

enabling/sublimating/~~supererogatory~~-de-mentativity ontological-primemovers-totalitative-
 framework⁷³ existential-reality potential, and this easily leads to virtuality or ontologically-
 flawed construal. The defect of conceptual patterning is easily overlook mainly as philosophy is
 of first order knowledge, a level at which knowledge differentiation doesn't easily manifest
 itself. Such errors of conceptual patterning will hardly arise in second-level knowledge where
 transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity implications arise in a
 specular way. For instance, while hereditary is an underlying conceptual patterning idea in
 biology, it will be unthinkable to try to lump together and undermine the originality of
 subsequent hereditary notions of genetics on the basis that these are of the same conceptual
 patterning as earlier notions like Mendelian heredity as the transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity differentiations are spectacular. Finally,
 one practical intellectual flaw arising out of such naïve categorising/taxonomising conceptual
 patterning has to do with a certain vague intellectual practice based on perceived intellectual
 pertinence in terms of the authorial 'precedence of mentioned terms' irrespective of association
 whether simple formalistic identifying of terms and notions with little consideration of the
 divergence of implied organic-knowledge as of their intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ontological-primemovers-
 totalitative-framework⁷³ nature and differences as well as their divergence in ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ 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 ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁸—unenframed-conceptualisation driven by ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality, becomes seriously

undermined; as it refers to a transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ontological-primemovers-totalitative-framework⁷³ renewal of a same <~~amplituding~~/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but with such effort for renewal often laden with a tradition that is naively of constitutedness¹³ undermining requisite creativity as of conflatedness¹², as it ‘critically presupposes beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ that prospective meaningfulness is deterministically tied down to a certain categorising/taxonomising relationship with the prior conceptualisations’ in the given <~~amplituding~~/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. Ultimately, the idea here is that approaching intrinsic-reality/ontological-veridicality with our given limited-mentation-capacity in order to achieve ontological-veracity requires a rather counterintuitive mental-reflex as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context that ‘originally reconstructs the ontological-pertinence of axiomatic-constructs and their derived-conceptualisations’. Such an analytic insight as of a notional~deprocrysticism (protensive-consciousness deneuterising⁴⁶-induced)-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming~of-meaningfulness analysis as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought/ontological-normalcy, points out that actually, and according to this author’s view, such a currently discussed philosophical issue as the hard problem of consciousness arises as a result of a fragmented thematic construal as of constitutedness¹³ wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ontological-primemovers-totalitative-framework⁷³ here hasn’t been entertained sufficiently to point out that effectively it is a problem

that actually ‘devolves out’ of the more fundamental issue of Being as of its but is rather being posed as of a ‘disjointed/fragmented analysis’ as a consciousness grounded problem. This equally explains this author’s construal of human consciousness development as rather of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰; consciousness defined as of ‘notional <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency³⁸~sublimating—nascence,—disclosed-from-prospective-epistemic-digression. The fundamental fact is that existence as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-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-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context is the foundational absolute a priori any ⟨given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁶-induced⟩-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness constructs, by which our limited-mentation-capacity can most pertinently accede to by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of ontological-normalcy/postconvergence insight. Thus existence—as-the-absolute-a-priori-of-

conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷ -<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> implies it is as of the entire
‘conflatedness¹² for human construction of ontologically veridical ⁵⁶meaningfulness-and-
teleology¹⁰⁰’ implied as of notional~deprocrypticism; this is notionally known as
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>. The implication here is that
conceptualisations/construals not only of consciousness but virtue, aesthetics, episteme and
nature together with their derived human notional <amplifying/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
notions like psychologisms, ethics and moralities, arts, epistemologies and methodologies, and
natural sciences are but as of the {given consciousness’s ⁵⁸neuterising-induced-or-
deneuterising¹⁶-induced}-⁸⁴reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue as derived conceptualisations/construals of the very conflatedness¹²
that is as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ or existence-as-existence-
potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to
existential-possibilities. The underlying insight explaining human limited-mentation-capacity
flawed mental-disposition for constitutedness¹³ lies with human misconstruing from
‘existential-instantiations’ the ontological-veridicality of axiomatic-constructs as derived from
the ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-
meaningfulness’. The ‘iterating nature of existential-instantiations in
imbricatedness/threadedness/recomposuring’ as of existence’s is what provides humankind-as-

of-it-subpotency with direct mental access to existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality, as humans don't have direct mental access to conceptualised/construed existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality-as-of-its-full-potency, but rather projectively-or-anticipatorily construe of axiomatic-constructs about intrinsic-reality/ontological-veridicality as derivable as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>

imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of (given consciousness's ⁵⁸neuterising-induced-or-deneuterising¹⁶-induced)-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, and so as of the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation behind the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. Otherwise with a naïve mental-reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ 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 ⁵⁸neuterising-induced-or-deneuterising¹⁶-induced)-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>

imbricatedness/threadedness/recomposuring’, thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold¹⁰³. Thus, the ontological-veracity as prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought of ‘the axiomatic-

constructs of a {given consciousness's ⁵⁸neuterising-induced-or-deneuterising¹⁶-induced)-
⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness as from existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>
imbricatedness/threadedness/recomposuring’ generating knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue implied as ⁵⁶meaningfulness-and-teleology¹⁰⁰, is rather ensured by
the construal of existential-instantiations as of ⁵⁵maximalising-recomposuring-for-relative-
ontological-completeness⁸⁸—unenframed-conceptualisation which is as of conflatedness¹², thus
enabling the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. It is
interesting to grasp here that we cannot from our ‘sense of conceptual patterning’ claim to put
into question the inherent nature of existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> and as of its implied superseding-
oneness-of-ontology, since existence is de-mentatively/structurally/paradigmatically precedent
and our conceptual patterning is arising secondarily as of our shoddy-and-incomplete construal
of the ‘iterating nature of existential-instantiations’ as of existence’s
imbricatedness/threadedness/recomposuring; and any such pretence of conceptual patterning is
nothing but a virtuality or ontologically-flawed construal as of naïve constitutedness¹³. Of
course, it is rather prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought
that will imply deeper ontological-veracity of the same underlying purview for the construal of
⁵⁶meaningfulness-and-teleology¹⁰⁰ mental-disposition grounded on existence—as-the-absolute-

a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁷~<as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’>. Insightfully and making the
case against conceptual patterning as of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity³⁹ of existential-instantiations, this points out that existence inherent
superseding~oneness-of-ontology necessarily implies ontologically-veridical ⁵⁶meaningfulness-
and-teleology¹⁰⁰ is effectively as of a natural transcendental-
enabling/sublimating/~~supererogatory~~~de-mentativity existential-contextualising-contiguity³⁹-of-
all-ontologically-veridical-meaningfulness ‘in wait’ to be elucidated however
imbricated/threaded/recompusured such an exercise, explaining why our knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue of a given <~~amplituding~~/formative~
epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality in conflatedness¹² need to be as of a ⁸⁴reference-of-thought~
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
aposteriorising/logicising/deriving/intelligising/measuring~⁵⁶meaningfulness-and-teleology¹⁰⁰,
and more than just conceptual patterning that doesn’t or poorly attends to a natural
transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity contextualising-contiguity-
of-all-ontologically-veridical-meaningfulness. existential-For all the above elucidations
highlighting the ontological-veracity implications of constitutedness¹³ and conflatedness¹², it
should be noted that emphasis is rather on the deficiency of limited-mentation-capacity in
construing intrinsic-reality/ontological-veridicality such that the more profound/complete
recomposuring of the very same <~~amplituding~~/formative~epistemicity>totalising~devolved~
purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights/reflects

in its subsuming interpretation the true deficiency of the shoddy/incomplete. This can be expanded upon as follows, the reason why relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought/epistemic-abnormalcy/preconvergence³⁰/destructuring can only be construed with certainty-as-to-their-real-ontological-deficiency ‘rather as a constructed-deficiency of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought/ontological-normalcy/conflatedness¹²’ lies in the fact that the construal/conceptualisation of an epistemic-totalising¹²~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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ and the inherent ontological-veracity/intrinsicness of the <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ of human construal/conceptualisation of it’.

The only human construal/conceptualisation that can guarantee or relatively guarantee such a perfect or near-perfect or relatively-perfect ontological correspondence is as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought/ontological-normalcy/conflatedness¹². Since there is no direct correspondence between relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought/epistemic-abnormalcy/preconvergence³⁰/destructuring with the inherent intrinsicness of the <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ of human construal/conceptualisation of it, it is thus only from a constructed-deficiency of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought/ontological-normalcy/conflatedness¹² which has such a direct correspondence that the certainty-as-to-their-real-ontological-deficiency of relative-ontological-

incompleteness⁸⁹-of-⁸⁴reference-of-thought/epistemic-abnormalcy/preconvergence³⁰/destructuring can be established. A direct approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought/epistemic-abnormalcy/preconvergence³⁰/destructuring will simply lead to a virtuality-or-ontologically-flawed-construal, as failing to elucidate the correspondence of ontological-deficiency to the inherent intrinsicness of the <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, with such a virtuality-or-ontologically-flawed-construal often wrongly involving ‘⁸⁴reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’-as-of-upholding-ontological-veridicality rather than ‘⁸⁴reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰³’ 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 postlogism⁷⁸ and conjugated-postlogism⁷⁸. By and large, this overall conceptualisation explains the nature of ‘notional constructs’ as implying a variance of poor-to-perfect ontological-performance⁷²-<including-virtue-as-ontology> of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance⁷²-<including-virtue-as-ontology> as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ of human construal/conceptualisation of it. This fully articulates the dynamic relationship of human limited-mentation-capacity as of its poor to perfect relationship-with/conceptualising-of existence-or-intrinsic-reality-or-ontological-veridicality; respectively as poor as of constitutedness¹³ and as relatively-perfect/near-perfect/perfect conflatedness¹², construed as notional~conflatedness¹² as of constitutedness¹³-to-conflatedness¹² of human limited-mentation-capacity. Insightfully, it highlights that constitutedness¹³ arises as of human limited-mentation-

capacity ‘poor/unsound/shoddy/incomplete unanticipated/unprojected’

construal/conceptualisation-of-axiomatic-constructs-as-knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue from ‘the imbricatedness/threadedness/recomposuring iterating of
existential-instantiations’ as of ‘existence-or-intrinsic-reality-or-ontological-veridicality’, while
conflatedness¹² arises as of human limited-mentation-capacity ‘good/sound/profound/complete
anticipated/projected’ construal/conceptualisation-of-axiomatic-constructs-as-knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue from ‘the imbricatedness/threadedness/recomposuring iterating of
existential-instantiations’ as of ‘existence-or-intrinsic-reality-or-ontological-veridicality’.

Notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² as such highlights an underlying
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> of the constitutedness¹³-to-
conflatedness¹² dynamism of human limited-mentation-capacity with respect to human
ontological-performance⁷²-<including-virtue-as-ontology>-as-of-its-broadest-implications
amenable to human-subpotency/‘subpotent-mimetic-echoness-derivation-within-the-full-
potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-
reverberation or existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-
epistemic-digression, and so whether as of natural ontology/natural sciences, social
ontology/social sciences, aesthetics-as-ontology, virtue-as-ontology, etc. of critical relevance is
the notion of existence as of human-subpotency or human subpotent-mimetic-echoness-
derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-
echoness or existence-in-reverberation or existence-potency³⁸~sublimating-nascence,-
disclosed-from-prospective-epistemic-digression, implying the <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³

as of pivoting nature of human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue wherein it is about existence-as-enabling-of-humankind-potential/possibilities or existence-as-emancipatory-of-humankind-in-the-broadest-sense-of-its-thought-and-projective-potential-but-beyond-just-the-engrossed-contemplation-of-only-humankind. All knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue are thus for-human-studies/for-human-constructs in the sense that these do not add anything to the given abstract/imaginary existence but are simply enabling to human curiosity and emancipation; that is, whether humans in 2000 BC or 2000 AD are knowledgeable about notions as genetics, theory-of-relativity, ¹⁰⁴universal human rights, etc. doesn't add anything to 'abstract/imaginary existence as a pre-given' pointing to the fact that human existence is about human-subpotency construed as of successive defining transcendently-enabled-institutionalisation-levels-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality/antinihilism as levels of human dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally—collateralising-beholdening-prot Humanity'-to-'attain-sublimating-humanity'-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void'⁶⁰-with-regards-to-prospective-apriorising-implications>)).

Thus in effect the natural sciences are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about 'human consciousness as for material and

physical effecting devolving teleologies as meaningfulness’ while the social domains of study are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness inherent effecting devolving teleologies as meaningfulness’. This validates the idea of dualism as ultimately <supererogatory~human-subpotency>-effecting can only arise from the conflatedness¹² of human consciousness in-its-embodiment as the potent ‘phenomenological transcendental-point-of-departure handle’ for human self-conscious existence and ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, whereas the human body as matter though physically existent cannot as of such its constitutedness¹³ conception be construed/conceptualised as of such a ‘phenomenological transcendental-point-of-departure handle’. In the bigger framework, human <amplifying/formative~epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) as of collective human shallow-to-deepening~limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵³ implies that human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue inherently suffer in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) from ‘an extended metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) deficiency’ on human ontological-performance⁷²-

<including-virtue-as-ontology> that can be traceable as of a notional~deprocrypticism
 ‘extended metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-
 <perspective-ontological-normalcy/postconvergence>) insight’ construed as
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>; and we can always grasp
 insightfully of human existential hyperbole-of-temporal-to-intemporal-ontological-
 performance⁷²-<including-virtue-as-ontology> from the prospective relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought/relative-ontological-normalcy/postconvergence as of
 base-institutionalisation realisation of the hyperbole of recurrent-utter-uninstitutionalisation,
¹⁰⁴universalisation realisation of the hyperbole of base-institutionalisation-ununiversalisation,
 positivism realisation of the hyperbole of ¹⁰⁴universalisation-non-positivism/medievalism, and
 prospectively notional~deprocrypticism realisation of the hyperbole of
 positivism/procrypticism. ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of
 notional~deprocrypticism perspective refers to the underlying idiosyncratic, intricate,
 compounded and pervasive succession of preformulating/preframing/premeaningfulness-
 <metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake> as of
 notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² from human shallow-to-
 deepening-limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵³ as of the-
 very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ as it reflects
 relative ontological-performance⁷²-<including-virtue-as-ontology>-as-of-its-broadest-
 implications of any (given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁶-induced)-
⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing-of-
 meaningfulness as its intradimensional existential-instantiations derived/devolved axiomatic-

constructs of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue and as the registry-worldview's/dimension's ⁸⁴reference-of-thought
'abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities'; and it
reflects any given registry-worldview's/dimension's specific institutionalisation-by-
uninstitutionalisation-or-uninstitutionalised-threshold¹⁰³ postconverging-or-dialectical-
thinking²⁰—apriorising-psychologism/preconverging-or-dementing¹⁹—apriorising-psychologism
construct as a specific aesthetic trace of 'ontologically elevated-by-degraded-devolving-as-of-
uninstitutionalised-threshold¹⁰³. ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-
tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-
relativism'> as of the notional~conflatedness¹² of notional~deprocrypticism equally
supersedingly enlightens the idea of totalising-entailing which is often somewhat articulated as
in the statement 'the whole is greater than the sum of its parts' but failing to specifically clarify
that 'limited-mentation-capacity constitutedness¹³ conceptualisation construes of an
'ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³ that is relatively
shoddy and incomplete' and generates virtuality-or-ontologically-flawed-construal when it
construes of parts and whole in a given <amplituding/formative-
epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality and so as a derived/unoriginary mental-reflex as of elaboration-
as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-
existential-contextualising-contiguity³⁹, whereas limited-mentation-capacity conflatedness¹²
conceptualisation as of notional~deprocrypticism-as-preempting—disjointedness-as-of-
⁸⁴reference-of-thought construes of a 'non-mediating incisive as referentialism—ontologically-
uncompromised-mediating,-as-of-conflatedness¹² profoundness/completeness' by an incisive
<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought

that further expands human grasp of the given <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as a non-derived/original mental-reflex of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. The latter is effectively what relays the ontological-veracity of the <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality implied axiomatic-construct as of completeness/profoundness subsuming the reality of the perceived whole and parts within the incisive conflatedness¹²; pointing out that the fundamental issue is how human limited-mentation-capacity effectively construes intrinsic-reality/ontological-veridicality as of its profoundness/completeness. Consider in this particular regards the intrinsic-reality/ontological-veridicality reflected as akin to an engineering product like a jet engine wherein the conceptualisation is an incisive conflatedness¹² that goes beyond the whole and parts of the jet engine to grasp a conceptualisation profoundness/completeness of required critical performances like fuel burn, maintenance cycles, robustness, etc. construed as of the articulated depth of the ⁸⁴reference-of-thought of aircraft engine engineering science. This overall notional conception extends as well to the various ways by which human limited-mentation-capacity ‘accosts’ intrinsic-reality/ontological-veridicality, bringing about the various registry-worldviews/dimensions categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-specific-constitutedness¹³ induced ⁵⁸neuterising or prospectively notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² ⁵⁶meaningfulness-and-teleology¹⁰⁰. That is, the notional~deprocrypticism protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in

its referencing of conflatedness¹², with no intermediating construct as of constitutedness¹³, thus achieves ontologically-uncompromised-mediating,-as-of-conflatedness¹² ⁵⁶meaningfulness-and-teleology¹⁰⁰. While the occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments by their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of constitutedness¹³ on conflatedness¹² induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹³ ⁵⁶meaningfulness-and-teleology¹⁰⁰. This ultimately points to the centrality of the implications of the 'notion of limited-mentation-capacity' as of its notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² as a notional conception in construing ⁵⁶meaningfulness-and-teleology¹⁰⁰, while avoiding its ontologically-flawed constitutedness¹³ construals in terms—as-of-axiomatic-construct of the various ⁵⁸neuterising. Hence the 'notion of limited-mentation-capacity' as it overcomes ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³ towards ontologically-uncompromised-mediating,-as-of-conflatedness¹² is what is effectively and ontologically defining of issues of ⁸⁴reference-of-thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰ given that as of its ontologically veridical conflatedness¹² it is the cumulative recomposuring of human limited-mentation-capacity as limited-mentation-capacity-deepening⁵³ that is behind the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-and-longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought perspective of notional~deprocrypticism 'referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² protensive-consciousness sound conceptualisation perspective'. This equally

underlies and is in sync with the notion of candidity/candour-capacity as a variance of the same as of notional~deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² protensive-consciousness sound conceptualisation perspective’. It is the ‘notion of limited-mentation-capacity’ that as of its deficiency is falsely-composited by ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness¹³ consciousnesses flawed conceptualisation perspectives’ into ontologically-flawed constructs of ⁵⁸neuterising. ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the notional~conflatedness¹² of notional~deprocrypticism highlights that humankind in its projected-or-anticipated relationship with ‘existence as-the-absolute-a-priori’ is rather in existential-extrication-as-of-existential-unthought, and not the full potency of existence; existential-extrication-as-of-existential-unthought construed rather as ‘shoddy-and-incomplete actualising in ⁸⁰presencing—absolutising-identitive-constitutedness¹³’ of the full potency of existence. Existential-extrication-as-of-existential-unthought refers to a registry-worldview’s/dimension’s overall ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the notional~conflatedness¹² of notional~deprocrypticism construct, wherein its ~~<amplituding/~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ construes beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ of its ‘projected-or-anticipated-grandest-existential-axiomatic-construct’ as the absolute framework of ontological-performance⁷²-<including-virtue-as-ontology>-as-of-its-broadest-implications and thus failing to factor in the implications on its ontological-performance⁷²-<including-virtue-as-ontology> of its prior relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-thought as this induces ~~<amplituding/~~formative>⁸wooden-language-(imbued—temporal—mere-

form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology¹⁰⁰) at its uninstitutionalised-threshold¹⁰³. Existential-extrication-as-of-existential-
unthought thus highlights the overall constitutedness¹³ of humankind's access to existence
given the 'imbricatedness/threadedness/recomposuring as of iterating-of-existential-
instantiations', such that humankind's axiomatic-construct/theory of existence/existential-
reality/intrinsic-reality/ontological-veridicality as of its 'projected-or-anticipated-grandest-
existential-axiomatic-construct as ⁸⁴reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming-of-meaningfulness' is rather as of various successive
relative constitutedness¹³ implied with the successive institutionalisations, and explains a
natural human mental-disposition to nihilism as of each of such institutionalisation's
<amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
'non-descript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) at its
uninstitutionalised-threshold¹⁰³ in a mental-reflex aversion of an opened-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ behind the overall ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸. Existential-extrication-as-of-existential-unthought as of the
notional~conflatedness¹² of notional~deprocrypticism equally implies a humankind (re-
originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹) originary/event⁹⁷-of-
prospective-ontology-origination and effective ⁵⁵maximalising-recomposuring-for-relative-
ontological-completeness³⁸—unenframed-conceptualisation capacity for inducing the requisite
psychoanalytic-unshackling referencing/registering/decisioning—of-its-prior-relative-
ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought-rather-as-preconverging-or-

dementing¹⁹-and-decentered-to-the-prior-institutionalisation's-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic while construing prospective opened-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as postconverging-or-dialectical-thinking²⁰-and-centered-to-the-prospective-institutionalisation's-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-in-ontological-good-faith/authenticity⁶⁹, thus literally expanding human access to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression as to the existential possibilities that arise with successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) associated with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. This thus divulges the essence of existence as ‘the full-potency of existence-as-of-its-mimetic-echoiness/existence-in-reverberation/existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression. In other words existence is already given rather as of its potency, and the real problem of existence is humankind’s access to existential possibilities as of humankind’s limited-mentation-capacity. That is, human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is what achieves existence as a ‘potent construct’, as the notion of existence-as-a-grounded-construct doesn’t-make-sense/is-unavailable for any specific human registry-worldview’s/dimension’s ⁸⁴reference-of-thought as an <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ construct, including our positivism—procrypticism registry-worldview/dimension, as this will falsely imply that our ⁸⁴reference-of-thought <amplifying/formative—epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ is ‘developed enough’ as of Being-and-contemplation to have achieved the full potency of existence to then know what’s existence whereas in reality such <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ highlights human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence. Thus our construal of existence can only be an ‘as of existence’ exercise that rather highlights human potential to transcend towards grasping existence/existential-possibilities; with that potency only instigated as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Basically, existence as of prospective base-institutionalisation ⁸⁴reference-of-thought is circularly-unintelligible-but-for-a-<amplituding/formative–epistemicity>totalising~self-referencing-syncretising-meniality-or-hyperbole-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ to recurrent-utter-uninstitutionalisation ⁸⁴reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, existence as of prospective ¹⁰⁴universalisation ⁸⁴reference-of-thought is circularly-unintelligible-but-for-a-<amplituding/formative–epistemicity>totalising~self-referencing-syncretising-meniality-or-hyperbole-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ to base-institutionalisation–ununiversalisation ⁸⁴reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, existence as of prospective positivism ⁸⁴reference-of-thought is circularly-unintelligible-but-for-a-<amplituding/formative–epistemicity>totalising~self-referencing-syncretising-meniality-or-hyperbole-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ to ¹⁰⁴universalisation–non-

positivism/medievalism⁸⁴reference-of-thought but for the former transcendental instigation as
 of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, and prospectively
 human-subpotency futural Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of
 prospective notional~deprocrypticism⁸⁴reference-of-thought is circularly-unintelligible-but-for-
 a-<amplifying/formative-epistemicity>totalising~self-referencing-syncretising-meniality-or-
 hyperbole-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ to positivism~procrypticism⁸⁴reference-of-
 thought but for the former transcendental instigation as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; such that all that is
 left of permanence determination about existence is its transcendental construct as of human
 limited-mentation-capacity-deepening⁵³. Interestingly, from our vantage positivism/rational-
 empiricism perspective, we'll certainly construe the supposed intradimensional resolution of
 existential issues of prior relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-thought as of
 ontological-performance⁷²-<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 ¹⁰⁴universalisation superseding projection/anticipation, and same with
¹⁰⁴universalisation—non-positivism/medievalism as intradimensional meniality-or-hyperbole and
 rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but
 we won't or hardly construe of the same as of our <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 about our positivism~procrypticism as it being of intradimensional meniality-or-hyperbole and

rather resolvable as of notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of that epoch’s metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void’⁵⁰–as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩’ what is existence/existential-possibilities not factoring Being conflatedness¹² <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as rather driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, and further in contradiction to the notion of human <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>). Existence is rather a ‘potency construct of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of human existential potential’ and not ‘a grounded construct for construing existence’ as wrongly implied/attempted with the Heideggerian Dasein notion, as all what ‘grounding’ does is to wrongly elevate the registry-worldview’s/dimension’s ⁸⁴reference-of-thought in which such a construct is articulatedly grounded thus contradictorily undermining the possibility for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity by wrongly implying that the said registry-worldview’s/dimension’s ⁸⁴reference-of-thought is of absolute ontological-performance⁷²-<including-virtue-as-ontology>, whereas it is deepening of human limited-mentation-capacity as of ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality in inducing prospective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments that allows for
 prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought thus expanding
 human notion of existence/existential-possibilities. Anecdotally, the prophesying social
 scientists of their times who insist on the recurrence of the practices of the creed are ‘not stupid’
 as they know very well that ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰ for ⁵⁶meaningfulness-and-teleology¹⁰⁰ are just that with respect to an animal of
 limited-mentation-capacity beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-
 extrication-as-of-existential-unthought>⁸ who is bound to circularly elicit shortness-of-register-
 of—⁵⁶meaningfulness-and-teleology¹⁰⁰ on such renewed ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ for ⁵⁶meaningfulness-and-teleology¹⁰⁰ and further
 denaturing¹⁵ them as of the prospective institutionalisation uninstitutionalised-threshold¹⁰³! In
 other words and as relevant with all other registry-worldviews/dimensions transcendental
 implications, base-institutionalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ cannot truly be-
 grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the
 latter’s ⁸⁴reference-of-thought as of its ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ is a sound basis for construing the ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ of base-institutionalisation inducing rather a circular-complexification of
 recurrent-utter-uninstitutionalisation ⁸⁴reference-of-thought as it adopts by mental-reflex an
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation
 mental-disposition rather than a ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁸—unenframed-conceptualisation mental-disposition and thus fails to fulfil the
 requisite referencing/registering/decisioning—of-its-⁸⁴reference-of-thought-rather-as-
 preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s—⁸categorical-

imperatives/axioms/registry-teleology¹⁰⁰ and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic as of ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics), which is what allows for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity to prospective base-institutionalisation ⁸⁴reference-of-thought for crossgenerational renewal as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative—epistemicity>totalising~purview-of-construal’; but rather such unground articulation is one rather eliciting prospective metaphoricity⁵⁷ as of its implied prospective existential reference. transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity implies that as of human <~~amplituding~~/formative—epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>), humankind has no ‘absolute past-or-present ontological-completeness-of-⁸⁴reference-of-thought’ for grounding the construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative—epistemicity>totalising~purview-of-construal’, as such pretence circularly turns into constitutedness¹³ at the given ⁸⁴reference-of-thought uninstitutionalised-threshold¹⁰³; highlighting the fact that human potential attainment of the notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-thought is actually a ‘perpetual transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity’ as of notional~deprocrypticism as <~~amplituding~~/formative>notional~preempting—disjointedness-as-of-⁸⁴reference-of-thought which points out that the various uninstitutionalised-threshold¹⁰³ from recurrent-utter-uninstitutionalisation to procrypticism are

actually levels of disjointedness-as-of-⁸⁴reference-of-thought and that the various institutionalisations from base-institutionalisation to notional~deprocrypticism are actually levels of preempting—disjointedness-as-of-⁸⁴reference-of-thought all reflected as of notional~deprocrypticism. The validity of the construal of existence as-of-existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression rather as transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is that in the state of human <~~amplituding~~/formative~epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) humankind can only credibly adopt a ‘conflatedness¹² exercise’ rather as of effecting-wholeness-as-of-profoundness-and-completeness-to-⁵⁶meaningfulness-and-teleology¹⁰⁰ in re-projection-or-re-anticipation to match existence as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression given existential ‘imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations’ to further elevate its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative~epistemicity>totalising~purview-of-construal’. This thus validates the notion that existence can only be construed as a transcendental conflatedness¹² as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality and not as a grounded constitutedness¹³ as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ wrongly inducing <~~amplituding~~/formative~

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³.
transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity emphasises organic-
knowledge as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
underlying conflatedness¹² pointing to the ‘false certainty and denaturing¹⁵ implications’
involved with knowledge construed mechanically as of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity³⁹ in a constitutedness¹³ and extricatory relationship with human
<~~amplifying~~/formative~epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore
existence is of transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity to my
human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-
<including-virtue-as-ontology>), failing to factor in ⁵⁵maximalising-recomposuring-for-relative-
ontological-completeness³⁸—unenframed-conceptualisation driven by ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Existence as of its
potency implies that what underlies ⁴⁶historiality/ontological-eventfulness³⁷/ontological-
aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’> as of the notional~conflatedness¹² of notional~deprocrypticism is always the issue
of ‘divulging prospective relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought’ as of
conflatedness¹², and so as the very essence of human limited-mentation-capacity relating to
existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>.
Hence the very essence of a notional~deprocrypticism institutionalisation is one that comes into
terms—as-of-axiomatic-construct with existence-potency³⁸~sublimating~nascence,-disclosed-

from-prospective-epistemic-digression and as reflected in transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity as of conflatedness¹² in avoiding
⁵⁶meaningfulness-and-teleology¹⁰⁰ denaturing¹⁵ involved with grounded constitutedness¹³
 posturing. Operantly, the phenomenological quest for an underlying and superseding
 knowledge construct, construed here as an enabling construct of <~~amplituding~~/formative-
 epistemicity>totalising~conflated-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’> ontological-performance⁷²-<including-virtue-as-ontology> determination as of
 human <~~amplituding~~/formative-epistemicity>totalising~thrownness-in-existence³⁴ (I exist
 therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to
 my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-
 <including-virtue-as-ontology>), is fulfilled by the notion of existential-extrication-as-of-
 existential-unthought/nonextricatory-existential-preempting-of-existential-unthought as the
 construct that reflects any registry-worldview’s/dimension’s ⁸⁴reference-of-thought
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the
 notional~conflatedness¹² of notional~deprocrypticism highlighting the
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-
 psychologism> of its prospective relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought
 as of the implications of its conflatedness¹² as its given ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰
 and its constitutedness¹³ as of the unaffirmation/deprojection/de-assertion/undueness-

invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
 preconverging-or-dementing⁴⁹-apriorising-psychologism> of its given prior relative-
 ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-
 epistemicity>totalising~purview-of-construal’. This author’s notion of centered-
 <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ as ‘<~~amplituding~~/formative-epistemicity>totalising~conflated-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-notional~deprocrypticism-reflected-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ fundamentally grasps that the
 Derridean critique of centered-epistemic-totalisation as impossible to achieve and postulation
 instead of decentered-infinite-freeplay is actually a critique arising on the implied assumption
 of finite human limited-mentation-capacity as of its impossibility as finitely limited to come
 into the full terms of grasping the full potency of existence/existential-possibilities; but then this
 author construes that human limited-mentation-capacity is not finite as it deepens as of the
 possibility of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity enabled
 as of ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—
 stranding-or-attributive-dialectics) thus involving de-mentative/structural/paradigmatic
 transformations/shifts of human limited-mentation-capacity ⁸⁴reference-of-thought-as-of-
 ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-
 meaningfulness’ to grasp existence/existential-possibilities, such that as of
 notional~deprocrypticism or <~~amplituding~~/formative>notional~preempting—disjointedness-as-
 of-⁸⁴reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ retrospectively to
 prospectively, centered-<~~amplituding~~/formative-

epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its attaining of ontological-completeness-of-⁸⁴reference-of-thought is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought as the institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-freeplay in its critique of ‘centered–epistemic-totalisation as of circularity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ in relative deficient/flawed ontological-performance⁷²-<including-virtue-as-ontology>’ since such a criticism is based on assuming only a same registry-worldview’s/dimension’s ⁸⁴reference-of-thought, and so-construed mainly because such a Derridean conception construes of centered–epistemic-totalisation as only within one registry-worldview’s/dimension’s ⁸⁴reference-of-thought-as-of-‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, failing to reflect the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁸⁸ as of notional~deprocrypticism implied de-mentative/structural/paradigmatic shifts of ⁸⁴reference-of-thought-as-of-‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ overcome the limitation of ‘centered–epistemic-totalisation circularity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ in relative deficient/flawed ontological-performance⁷²-<including-virtue-as-ontology>’ within a same ⁸⁴reference-of-thought-as-of-‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ by way of the successive prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought as enabling successive prospective ⁸⁴reference-of-thought-as-of-‘⁸⁴reference-of-thought—devolving-teleological-de-

mentating/structuring/paradigming–of–meaningfulness’ marked by the shift of ‘centered–epistemic-totalisation circularity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ inducing relatively less and less deficient/flawed ontological-performance⁷²-<including-virtue-as-ontology>’ right up to the attainment of notional~deprocrpticism ‘centered–epistemic-totalisation circularity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ of theoretically perfect/sound ontological-performance⁷²-<including-virtue-as-ontology>’; given that the ‘succession of institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules of the successive ⁸⁴reference-of-thought-as-of-‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of–meaningfulness’s’ overcome retrospectively to prospectively the problem of human limited-mentation-capacity by its deepening thus inducing successive human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity of human finitudes as destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>.

Here as well the Derridean postulation of decentered-infinite-freeplay in lieu of such a conceptualisation of a ‘projected ultimate centered–epistemic-totalisation circularity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ of theoretically perfect/sound ontological-performance⁷²-<including-virtue-as-ontology>’, as implied by this author’s notion of ontological-normalcy/postconvergence, operantly displays the philosophical tradition problem of constitutedness¹³ as failing to project of the transformational implications of human limited-mentation-capacity-deepening⁵³ for successive prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought in bringing about successive registry-worldviews/dimensions as of conflatedness¹² that prospectively ultimately grasps the centered-<~~amplifying~~/formative–epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-

institutionalisation-process⁶⁸ or notional~deprocrypticism. Despite such a Derridean decentered-infinite-freeplay conception being the most radical attempt hitherto to overcome the philosophical tradition constitutedness¹³, it perfectly grasps the implications to ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> of ‘centered–epistemic-totalisation as of circularity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ in relative deficient/flawed ontological-performance⁷²-<including-virtue-as-ontology>’ but rather as within a same horizon of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>. However, it fails to grasp that such a centered–epistemic-totalisation itself arises because an axiomatic-construct is a circularity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> of the very same <amplituding/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality it refers to, and so-implied by extension with respect to a given ⁸⁴reference-of-thought-as-of-‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ a centered–epistemic-totalisation is rather the circular ⁵⁶meaningfulness-and-teleology¹⁰⁰ representation of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, as the said ⁸⁴reference-of-thought-as-of-‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ is ‘supposedly always the systemic and indefinite resolution’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. Now, the issue of a centered–epistemic-totalisation defect arises where the given ⁸⁴reference-of-thought-as-of-‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ is ontologically-flawed/deficient as it will systematically induce a ‘centered–epistemic-totalisation circularity of ⁵⁶meaningfulness-

and-teleology¹⁰⁰ in relative deficient/flawed ontological-performance⁷²-<including-virtue-as-ontology>’ construed as of the uninstitutionalised-threshold¹⁰³ of a registry-worldview’s/dimension’s ⁸⁴reference-of-thought-as-of-‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. But then human limited-mentation-capacity-deepening⁵³ achieving prospectively of an ultimately theoretically perfect/sound ⁸⁴reference-of-thought-as-of-‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the full ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as notional~deprocrypticism implies the circular ontologically-flawed/deficient implications of centered—epistemic-totalisation are done away with as of ontological-completeness with the <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought of the ⁸⁴reference-of-thought-as-of-‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’, with such a conceptualisation of centered—epistemic-totalisation also construed as transcendental centered—epistemic-totalisation or extrapolated-centered—epistemic-totalisation or extrapolatory—epistemic-totalisation or transcendental—epistemic-totalisation and reflects the reality that a Derridean decentered-infinite-freeplay can also be construed as an interpolatory—epistemic-totalisation or interpolated-decentered—epistemic-totalisation. For instance, we can grasp that ‘traditional classical mechanics axiomatic-construct’ is a given ‘centered—epistemic-totalisation circularity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ of ‘the very same physics <amplituding/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of a prior relative-ontological-incompleteness⁸⁹ of less ontological-performance⁷²-<including-virtue-as-ontology> of ‘the very

same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, while with human limited-mentation-capacity-deepening⁵³ the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs brings about a new ‘centered–epistemic-totalisation/circularity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ of ‘the very same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-completeness⁸⁸-of-axiomatic-construct-or-⁸⁴reference-of-thought as we can do more things with the latter axiomatic-construct more-profound/grander ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>; and interestingly, physicists will surely fancy that they could do better in ultimately grasping theoretically the full-potency of existence divulgeable as of ‘the very same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with an ambition for a theory of everything. However, a Derridean decentered-infinite-freeplay is nevertheless critical as a first step for breaking away from a prior centered–epistemic-totalisation of a very same <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in relative deficient/flawed ontological-performance⁷²-<including-virtue-as-ontology>, and thus by extension with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ which is a given ⁸⁴reference-of-thought, construed as ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’; and for all practical matters this has been the way Derridean deconstruction has been commonly applied as in effect all our ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>

has been as of our positivism–procrysticism registry-worldview’s/dimension’s ⁸⁴reference-of-thought-as-of-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ horizon and such a Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered–epistemic-totalisation exercise for the insight of a futural *différance* as of the latter’s transcendental–epistemic-totalisation that underlies conflatedness¹² in breaking with the philosophical tradition or human knowledge conceptualisation tradition or towards fulfilling the understanding of Being. In this regard talking about the physics example again, such a Derridean freeplay *différance* is akin to the ‘putting in question exercise’ that surrounds the cooperation/mutual-complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which then establish such physics centered–epistemic-totalisation schemes as Newtonian physics and later on Theory-of-relativity and Quantum-mechanics, and today with respect to various theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to futural *différance* is the notion of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶, construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold¹⁰³ temporal individuations circular undermining of the prospective institutionalisation ⁸⁴reference-of-thought/de-mentative/structural/paradigmatic implied transformation/shift as transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold¹⁰³ ⁸⁴reference-of-thought which is in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ with its ultimate crossgenerational

collapsing for the prospective institutionalisation's ⁸⁴reference-of-thought; and so as of prospective social-stake-contention-or-conflict dynamism with increasing social ¹⁰⁴universal-transparency¹⁰⁵-(<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸>) as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought of the prospective institutionalisation's ⁸⁴reference-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-incompleteness⁸⁹ as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in constitutedness¹³, and thus a need for a more ontologically-complete mathematical model/axiomatic-construct that as of human limited-mentation-capacity-deepening⁵³ then resolves/overcomes the circularity/circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness⁸⁹ 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-contiguity⁶⁷ as of conflatedness¹², and so as of the very same <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; and so because human limited-mentation-capacity-deepening⁵³ induces de-mentatively/structurally/paradigmatically grander human ⁵⁶meaningfulness-and-

teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> of human implicit-or-explicit constructed axiomatic-constructs of purviews/domains of construal-as-intrinsic-reality/ontological-veridicality, and this equally applies by extension to ⁸⁴reference-of-thought-as-of-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’. It should be noted thus that an axiomatic-construct is as of an implied correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ or <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as reflected with any given explicated axiomatic-construct in the same way that insight/intuition is reflected rather with regards to any given implicated axiomatic-constructs; with an axiomatic-construct such as an idea or a concept or a notion or a theory being any conception as of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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/⁸⁴reference-of-thought’, as the axiomatic-construct/⁸⁴reference-of-thought is the effective human limited-mentation-capacity supposed correspondence relation with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> for human-subpotency possibilities for devolving ⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-

notions/articulations/virtue, with increasing ontological-performance⁷²-<including-virtue-as-ontology> as of human transcendence; even though such a conception as ‘axioms of logic’ could be perceived rather as a meta-conception or more like a technical practicality akin to say the scaffolding of a building! In other words as the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, logic and by extension mathematics imply elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹, whereas axiomatic-constructs as reflecting ecstatic-existence/the-nature-of-the-world/conditions are construed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁷⁰—apriorising-psychologism> as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation. But then as of ‘ontology of logic’ and ‘ontology of mathematics’ as their very own respective conceptualised meta-axiomatic-constructs as ontologies in terms of reflecting their philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, both logic and mathematics are construed practically as formalisations which are mainly as such constructs of faithful/reproducible syntaxisation on the supposed basis of ‘smarter and simpler articulations’ for the sake of succinctness, clarity and fungibility; however, without the implication of any other inherent transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of such formalisations besides their succinctness, clarity and fungibility usefulness ‘thus-limitedly construed as their inherent meta-conceptualised ontological-veracity/axiomatic-construct of logic and mathematics transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’. But then it is naïve to construe of mathematics, as logicians have tended to do, as essentially an

exercise of mathematical formalisation. The fact is that mathematics have always been developed implicitly or explicitly in association with or inspired from the context/existential-contextualising-contiguity³⁹ of other applied and transcendental-enabling/sublimating/supererogatory~de-mentativity activities as of their axiomatic-constructs development and mathematics very own existential-reality of developed axiomatic-constructs applicative orientation, including developing together with heavily dependent mathematics domains like physics, engineering, other applied sciences and statistical studies. This latter situation which is more real than generally said and makes of mathematics ‘a <amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs’ and more so than the ‘abstract romantic image portrayed as of the mere manipulation of numbers and forms’ as if not inspired as of existential-reality contextuality itself. Thus naively taking cue from the formalisation of mathematics as if it will enable the inherent transcendental-enabling/sublimating/supererogatory~de-mentativity of any discipline is bound to lead to disappointment, as the inherent axiomatic-constructs as theories, concepts, notions and ideas of the existential domain in question have to be critically developed as of existential-contextualising-contiguity³⁹ knowledge-reification³⁷ for logic and mathematics to then be relevant as of a secondary tool or at best a concomitant tool. In this regards, the ‘truly mathematical proof’ (over and above any formal mathematical proof) is rather about sublimating-validation/desublimating-invalidity of any such mathematics as it can be so-demonstrable in the occurrence of existential phenomena/manifestations; even as such a mathematical demonstration is rather so ‘existentially nominal’ that such phenomenal/manifest veracity of mathematics is often for all practical purposes mostly overlooked by mathematicians when involved in their formalisation exercise including ‘formal proofs’ as to the fact that the existential sublimating-validation/desublimating-invalidity of mathematics is

so nominally obvious that hardly any experimenting is warranted for confirmation and this existential nominalism can easily lead to a reductionist confusion that mathematics (as to its epistemic-conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> with regards to the ontological-contiguity⁶⁷ of existence’) is not priorly subject to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ (and this very insight about the ‘existentially nominal’ sublimating-validation/desublimating-invalidating of mathematics as of a very existentially nominal supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation as to the mere adequacy of formalised mathematics’ explains on the other hand why the mere introduction of mathematics, statistics and data in domains requiring ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation’ is not construed as sublimating-validation in such domains where such mathematics, statistics and data are rather ‘distracting-from and not-contributing-to’ the inherent domain’s epistemic-conceptions phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> given ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation’). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodingers, Bohrs had to elicit the transcendental-enabling/sublimating/supererogatory~de-mentativity of the physics <amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-

construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs with mathematics being accessory to the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. They didn't just start to develop 'patterns of mathematical equations' without the prior insight about the physics domain-of-study and what to strive for, and actually from that 'physics reality precedence perspective' got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing 'mathematical patterns' as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity; and we can appreciate in this regards how the human mathematical disposition adjust from a classical reflex with regards to existential phenomena/manifestations that assume a non-classical character like statistical-constructs, quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷. The naivety of logicism lies exactly in this respect of construing formalisation as most of what is supposed to be achieved, and failing to grasp that when it comes to social reality its own transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity has to be 'creatively construed', and this in many ways explains the frustrated conclusion that will often then arise from such a naïve formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension ⁸⁴reference-of-thought-as-of-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness' as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 'human<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal' points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of

their prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought; as we can appreciate inherently as of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed ⁵⁶meaningfulness-and-teleology¹⁰⁰. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid ⁸⁴reference-of-thought-as-of-‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought registry-worldview/dimension institutionalisation, wherein such a logic is its ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, the link-up of all the concepts and notions articulated herein by this author speaks of ‘suprastructural logic’ that is critically articulated as of a prospective notional~deprocrypticism psychoanalytic-unshackling metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ and conflatedness¹², and further subsumed in the word candidity or candour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve constitutedness¹³ construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰ that besets the knowledge and philosophical tradition. Such a conception of logic and logical analysis points to the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ naivety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated ⁸⁴reference-of-thought, construed as ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’; usually in our case, in a non-transcendental <amplituding/formative-

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that is unconsciously implied as of our positivism–procrypticism registry-worldview/dimension. Insightfully, such a ‘suprastructural logic’ undermines metaphysical notions like good, essence and truth as being naively construed as of a given registry-worldview’s/dimension’s <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of ⁵⁶meaningfulness-and-teleology¹⁰⁰, and in lieu emphasises Being construed as ontology’s-directedness-as-Being which best reflects and captures ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’. Being as of its implied notional~deprocrypticism’s conflatedness¹² provides elucidation to such question as: what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of each registry-worldview/dimension, and it is rather the emanant insight of the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ conceptualisation as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ that carries the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which are the resolution of the successive prior registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰³ vices-and-impediments¹⁰⁶; and so by successive Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as base-institutionalisation, ¹⁰⁴universalisation and positivism respectively, and prospectively deprocrypticism. Being construed as of ontology's-directedness-as-Being thus enables the superseding of ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void’⁵⁰-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³). Further, the fact is that it is rather axiomatic-constructs whether explicit or implicit that are supposedly in a ⁵⁶meaningfulness-and-teleology¹⁰⁰ correspondence relation with an epistemic-totalising³²~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality as of their given ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> as validated by ontological-primemovers-totalitative-framework⁷³; so-construed as of the implications of human limited-mentation-capacity when developing axiomation-constructs, with the latter subject to their transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity when prospective relative-ontological-completeness⁸⁸-of-axiomatic-construct-or-⁸⁴reference-of-thought avails prospectively with regards to their ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>. The implications here as well are that implicit axiomatic-constructs like analogies and supposed intuitions/insights that do not reflect/align as of the coherence/contiguity of superseding—oneness-of-ontology implied as of the full-potency of existence coherence/contiguity, are ontologically naïve and vague. Thus axiomatic-constructs ontological-veracity are dependent on relative ontological-contiguity⁶⁷; as axiomatic-construct/⁸⁴reference-of-thought in relative ontological-contiguity⁶⁷ of ~~<amplituding/formative-epistemicity>~~totalising~devolved—purview/domain-of-construal-as-

intrinsic-reality/ontological-veridicality/existential-reality. An axiomatic-construct is in such relative ontological-contiguity⁶⁷ by its conflatedness¹² as of the coherence/contiguity of superseding—oneness-of-ontology implied as of the full-potency of existence coherence/contiguity. An ‘axiomatic-construct/⁸⁴reference-of-thought of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as of an epistemic-totalising³²~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ highlights two points of failure/as-discontinuity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>, having to do with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴ and by derivation the aposteriorising/logicising/deriving/intelligising/measuring; such that a more ontologically-complete ‘axiomatic-construct/⁸⁴reference-of-thought in relative ontological-continuity as of the very same <amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ exists rather beyond the scope of construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰ of the prior ‘axiomatic-construct/⁸⁴reference-of-thought of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as of the very same <amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Thus the relationship between a prospective institutionalisation and the uninstitutionalised-threshold¹⁰³ is one of relative ontological-contiguity⁶⁷—by—notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of their differing references-of-thought as of the-very-same-immanent-existence/intrinsic-

reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative–
 epistemicity>totalising~purview-of-construal’; for instance, with regards to the relative
 ontological-contiguity⁶⁷ of ⁸⁴reference-of-thought implied as of base-institutionalisation over the
 relative notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-
 mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of ⁸⁴reference-of-thought
 implied as of recurrent-utter-uninstitutionalisation, as of their differing references-of-thought
 and thus implied logic with regards to the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative–
 epistemicity>totalising~purview-of-construal’, reflected as of relative mutual unintelligibility.
 In axiomatic-construct terms, it is ‘mentally-unsound/preconverging-or-dementing¹⁹–
 apriorising-psychologism and by derivation illogical’ to be insisting on articulating notions of
 relevance to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs
 like space-time or quanta in terms of ‘traditional classical mechanics axiomatic-construct’ as of
 their respectively corresponding relative ontological-contiguity⁶⁷ and relative notional-
 discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>, and so with regards to ‘the very
 same physics <~~amplituding~~/formative–epistemicity>totalising~devolved—purview/domain-of-
 construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Such mutual
 unintelligibility, with regards to ⁸⁴reference-of-thought, speaks of differing
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-
 construct’ of the differing references-of-thought, with the traditional philosophical and
 knowledge anti-psychologism stance fundamentally grounded on a mix-up about the nature of
 ‘axioms wrongly construed as elements of logic’ as implied with statements like ‘axioms of
 logic’ rather than the fact that axiomatic-constructs are ‘ontological wholes of correspondence’
 as of supposed correspondence with <~~amplituding~~/formative–

epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality and thus carry transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity implications as of human limited-mentation-capacity-deepening⁵³, whereas logic and logical analysis is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and at best yields formalisations grounded on the implied ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ but doesn’t reify ⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge which can only arise as of the ‘⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’. Such a logicism disposition is rather in constitutedness¹³ and is behind such naïve contention that philosophy doesn’t carry transcendental implications and actually undermines other approaches that strive for transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity by way of conceptual patterning arguments blinded to transcendental implications of knowledge as derived from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. In the bigger scheme of things, this author holds that the deepest ‘phenomenological transcendental-point-of-departure handle’ in the conception of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> as of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity reflected by metaphysics-of-absence-(implicated-epistemic-veracity-of-

⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> is wholly sufficient as of human limited-mentation-capacity-deepening⁵³ in accounting for ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ as of relative ontological-contiguity⁶⁷ of ⁸⁴reference-of-thought with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’. This author phenomenological transcendental conception is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant implications construing/conceptualising in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, not as an external speculative dialectics, but as a wholly internal natural dialectics in conflatedness¹² as of human limited-mentation-capacity-deepening⁵³. Such that human phenomenological <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) is the ‘complete scientific archaeological depth’ for grasping ontology and Being as of the conflatedness¹² of human limited-mentation-capacity implications construed from notional~deprocrypticism perspective as ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, and consequently doesn’t carry any external ideological implication but rather for the inherent ontological and Being

implications. Further as of such phenomenological transcendental conflatedness¹², there is no issue about existence itself as it is pre-given, as existence-as-of-its-mimetic-echoiness/existence-in-reverberation/existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression, but rather an issue to humankind arising as of human-subpotency in the full-potency of existence with all the problem of existence being the issue of humankind's limited-mentation-capacity implications as failing Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ontology's-directedness-as-Being. The phenomenological insight here about the nature of 'existence as so construed as of ontology's-directedness-as-Being' is that Being is the conflatedness¹² as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation selectivity inherent in existence that rather skews presence states towards the 'ontological statistical-exception' of intemporality⁵²/longness over temporality³⁹/shortness possibilities, thus rendering existence as of relative teleological orderliness and not teleological chaos in the case were all ontological-possibilities as of temporality³⁹-to-intemporality⁵² were to be arising in equivalence/equal-measure. Thus, such ontology's-directedness-as-Being conflatedness¹² ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁸—unenframed-conceptualisation existentially supersede abstract/imagined/misconstrued/virtual constitutedness¹³ possibilities as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ implications that are effectively as of non-existence. The further implication is that human 'prior existential-reality insight as arising by conflatedness¹² as of the coherence/contiguity of ontology's-directedness-as-Being' rather 'points to the ontological-veracity of prospective existential-reality as of conflatedness¹² upholding prospective

coherence/contiguity of ontology's-directedness-as-Being'; wherein as of human-subpotency the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as leading up to our present positivism/rational-empiricism registry-worldview/dimension speaks of a conflatedness¹² as of successive opened-constructs-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ superseding <~~amplituding~~/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void'⁶⁰-with-regards-to-prospective-apriorising-implications>) and from which Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ exercise we can't as of soundness-or-ontological-good-faith/authenticity⁵⁹ exculpate ourselves to then pretend ours is the registry-worldview/dimension ⁸⁴reference-of-thought that is non-transcendable as of our <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, when the insight of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity implications as of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought avails, and so as the conflatedness¹² upholding prospective coherence/contiguity of ontology's-directedness-as-Being. This further explains why there is need for corresponding Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ with respect to human technical development, and as with prior technologies future technologies will necessarily imply renewed human self-consciousness which is not by itself a given and needs to be 'thought through and effectively conceptualised' with respect to the future implications of human development, nuclear weapons knowledge, electronic communication, artificial intelligence, etc. as 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ ⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷’ is subject to epistemic-decadence as of
 beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-
 unthought>⁶. Such ‘ontological statistical-exception’ of intemporality⁵²/longness as of
 ontology’s-directedness-as-Being permeates all existential processes including life itself. This
 explains why dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> mental-
 disposition behind the ‘inventing’ of prior institutionalisation as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as prior
 ontology’s-directedness-as-Being is necessarily the requisite mental-disposition for the
 ‘inventing’ of prospective institutionalisation as of ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
 being-as-of-existential-reality construed as prospective ontology’s-directedness-as-Being; and
 so, overcoming temporal/shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ on
 <amplituding/formative>~wooden-language-⟨imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰⟩ as of uninstitutionalised-threshold¹⁰³ failing intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation. Ultimately, phenomenology is all about grasping the
 conflatedness¹² of ontology’s-directedness-as-Being. Furthermore, just as a transcendental-

enabling/sublimating/~~supererogatory~~~de-mentativity biological science in relative ontological-
 contiguity⁶⁷ of ⁸⁴reference-of-thought will dissociate modern day heredity DNA genetics as of
 its theoretical, conceptual, methodological, operant and applicative implications from say th
 century Mendelian heredity however its inherent merits, and will not naively purport to analyse
 the former on the grounds of the latter which as axiomatic-construct is in relative notional-
 discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing⁴⁹-qualia-schema> on the basis of a naïve conceptual
 patterning implied as of the common term ‘heredity’; this author likewise is very much critical
 and averse to such conceptual patterning mental-reflexes imbued in traditional non-
 transcendental philosophical and knowledge analysis all too ready to construe and articulate
⁵⁶meaningfulness-and-teleology¹⁰⁰ in sophistic/pedantic conceptual patterning terms
 overlooking transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity implications,
 and failing to fathom that conceptual patterning is no substitute for transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity work required for all knowledge
 notwithstanding setbacks and failures that may be involved, given the reality that human
⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>
 arises as an exercise of human limited-mentation-capacity-deepening⁵³ as of relatively profound
 and complete axiomatic-constructs/⁸⁴reference-of-thought in ontological-contiguity⁶⁷ of the-
 very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’ or
 <~~amplituding~~/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-
 intrinsic-reality/ontological-veridicality! Consider for instance criticisms often levied against
 post-structuralism and specifically Derridean deconstruction as simply convoluted expressions
 of familiar and trite ideas. But then the effective transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity insight as of their applications arising in

the social sciences and literal studies clearly demonstrate otherwise. Further many such critiques have tended to be naïve about what passes for theory whereby naïve conceptual patterning of general knowledge are articulated devoid of ‘new theory’, with little or no transcendental-enabling/sublimating/supererogatory~de-mentativity implications, which in reality is nothing more than a sophistry of argument from authority. This conception of relatively profound and complete axiomatic-constructs/³⁴reference-of-thought in ontological-contiguity⁶⁷ 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-discontiguity⁶³-<shallow-supererogation⁶⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of axiomatic-construct but rather a problem arising as of the need for ‘a change of the curve to-be-created-by-deepening-human-limited-mentation-capacity’ in relative ontological-contiguity⁶⁷ of axiomatic-construct for grander human ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>, as of the very same <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. The <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought involves taking cue from existence/existential-contextualising-contiguity³⁹/contexts as of existential-instantiations imbricatedness/threadedness/recomposuring in a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation exercise as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality; wherein say with a demand curve, the insight as of human limited-mentation-capacity-deepening⁵³ 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-contiguity⁶⁷. The notion of axiomatic-construct in ontological-contiguity⁶⁷ arises out of its existential

completeness and profoundness, for instance the axiomatic-construct in ontological-contiguity⁶⁷ 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-contiguity⁶⁷. ontological-contiguity⁶⁷ rather highlights relative perspectives as of ontological-normalcy/postconvergence depths of axiomatic-construct/⁸⁴reference-of-thought of construal; which for instance renders the idea of general relativity in relative ontological-contiguity⁶⁷ and newtonian physics in relative notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> rather as uncorrelated, whereas a notion of ‘continuity of ontology’ as is implied by ‘ontological-continuity as of relative ontological-continuity and relative notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>’ will seem to imply correlatedness by the very nature of the term continuity. Ultimately, the overall analysis above points out that this is not an inherent ontological-as-of-the-full-potency-of-existence’s~sublimating—nascence problem but rather a problem of human-subpotency as of its limited-mentation-capacity that is resolvable by the deepening of human limited-mentation-capacity as of ¹⁴de-mentation-(<supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> with respect to ⁸⁴reference-of-thought; as contrary to the ‘Derridean différance decentering’ freeplay that is entrapped in circularity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ on the wrong implied assumption of the same perpetual horizon as registry-worldview/dimension ⁸⁴reference-of-thought so-implied as of our positivism mental-disposition, a ‘futural différance’ recognises that human limited-mentation-capacity transcendence-and-sublimity/sublimation/supererogatory~de-mentativity brings about prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and thus it centers-as-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism the prospective institutionalisation’s ⁸⁴reference-of-thought-as-of-‘⁸⁴reference-of-thought—devolving-

teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought to override the circularity as notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of ⁵⁶meaningfulness-and-teleology¹⁰⁰ implications of the uninstitutionalised-threshold¹⁰³ ⁸⁴reference-of-thought-as-of-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought with respect to the very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- ‘human<~~amplifying~~/formative—epistemicity>totalising~purview-of-construal’, and thus broadening human-subpotency in the full-potency of existence/existential-possibilities as implied retrospectively to prospectively with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of notional~deprocrypticism. What underlies such a centered—epistemic-totalisation as of its transcending nature, is that given humankind’s limited-mentation-capacity as of human-subpotency in its <~~amplifying~~/formative—epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) with respect to the full-potency that is the ‘inherent centered—epistemic-totalisation-as-existence’, humankind devises its ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its requisite human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> to construe of the ‘inherent centered—epistemic-totalisation-as-existence’ by way of ⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge-constructs/theories/intersolipsistic-intercessory-

notions/notional~referential-notions/articulations/virtue' as of human
 comprehension/deciphering of underlying rules/non-rules—
 apriorising/axiomatising/referencing—psychologism as from existential-instantiations in
 imbricatedness/threadedness/recomposuring supposedly reflecting the 'inherent centered—
 epistemic-totalisation-as-existence', with such human-subpotency approximation construed by
 the specific human existential-extrication-as-of-existential-unthought ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism'> underlying the successive
 institutionalisations/finitudes in reflecting holographically-<conjugatively-and-transfusively>
 the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸. But then this
 highlights six issues with respect to ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-
 performance⁷²-<including-virtue-as-ontology> with regards to such implicated-and-explicated
⁸⁴reference-of-thought—⁶categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue. Firstly, this has to do with the successive institutionalisations
⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
 meaningfulness prospective relative-ontological-completeness³⁸ -of-⁸⁴reference-of-thought due
 to human limited-mentation-capacity of projection-or-anticipation in grasping the 'inherent
 centered—epistemic-totalisation-as-existence'. Secondly, even within each of the successive
 given institutionalisations as of their given underlying specific rules there is a variance of
⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>
 among human individuations-as-mental-dispositions-manifested-by-individuals,-with-the-
 individual-construed-as-the-existential-receptacle-of-temporal-to-intemporal-possibilities-of-
 individuations as of intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰

individuation that notionally upholds the given institutionalisation's ⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ and as of temporality⁹⁹/shortness
 individuations that in its relative ‘<amplifying/formative–epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’ as of beyond-the-
 consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵
 fails to uphold the given institutionalisation’s ⁸⁴reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ due to lack of social ¹⁰⁴universal-transparency¹⁰⁵-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸> in the social-stake-contention-
 or-confliction dynamism thus highlighting the registry-worldview/dimension
 uninstitutionalised-threshold¹⁰³; wherein the ‘circular ⁸⁴reference-of-thought of intemporal-as-
 ontological ⁵⁶meaningfulness-and-teleology¹⁰⁰’ of sound ontological-performance⁷²-<including-
 virtue-as-ontology> is not disambiguated from the ‘circular ⁸⁴reference-of-thought of temporal-
 as-denaturing¹⁵ ⁵⁶meaningfulness-and-teleology¹⁰⁰’ of ontologically-flawed/deficient
 ontological-performance⁷²-<including-virtue-as-ontology>. Thirdly, there is thus beyond-the-
 consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵
 temporal individuations denaturing¹⁵ dynamics relations to the ⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue, arising as of the conjugation of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-
 <including-virtue-as-ontology>. Fourthly crossgenerationally, the intemporal/longness-of-

register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ individuation as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reconceptualises of a
 transcending elevated-devolving-as-of-prospective-institutionalisation of implicit-and-explicit
 articulation of new ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-
 and-teleology¹⁰⁰ as knowledge-constructs/theories/intersolipsistic-intercessory-
 notions/notional~referential-notions/articulations/virtue as of its human
 comprehension/deciphering of underlying rules/non-rules—
 apriorising/axiomatising/referencing—psychologism from existential-instantiations in
 imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centered–
 epistemic-totalisation-as-existence’ reinitiating the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸, and thus right up to human attainment of ontological-
 completeness-of-⁸⁴reference-of-thought with this ‘ultimate social ¹⁰⁴universal-transparency¹⁰⁵-
 ⟨transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸)’ supposedly overriding human
 temporality⁹⁹/shortness and thus ultimate basis of a centered–epistemic-totalisation of human
⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>
 construed theoretically as paralleling the ‘inherent centered–epistemic-totalisation-as-
 existence’; and so as of humankind’s human-subpotency given Being project! Fifthly, the
 implications of such transcendental centered–epistemic-totalisation with regards to the
 ‘certainty of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of sound ontological-performance⁷²-
 <including-virtue-as-ontology>’ rather lies with such ⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 being so-construed notionally as of a given institutionalisation’s ⁸⁴reference-of-thought
 ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-

meaningfulness' transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity rules on
 the basis of social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-
 entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁸), and so as of its implied prospective relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought: wherein, -non-rules—apriorising/axiomatising/referencing—
 psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in Recurrent-utter-
 uninstitutionalisation enables the grasp of certain ⁵⁶meaningfulness-and-teleology¹⁰⁰ on the basis
 of non-rules—apriorising/axiomatising/referencing-psychologism,-as-of-accidentedness-or-
 randomness-of-occurrences/existential-instantiations by its non-rules—
 apriorising/axiomatising/referencing-psychologism,-abstracted-as-accidented-or-random
 human-limited-mentation-capacity type of construal, as relevant in the ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> as of trepidation-
 consciousness about occurrences/existential-instantiations; - rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism in Base-institutionalisation enables the
 grasp of certain ⁵⁶meaningfulness-and-teleology¹⁰⁰ on the basis of rules-abstracted-as-of-
 tendentiousness-of-occurrences/existential-instantiations by its rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random
 human-limited-mentation-capacity type of construal, as relevant in the ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> of warped-
 consciousness about recurrences/existential-instantiations; -¹⁰⁴universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of
¹⁰⁴universalisation enables the grasp of certain ⁵⁶meaningfulness-and-teleology¹⁰⁰ on the basis of
¹⁰⁴universalising-rules-abstracted-as-of-qualifying-of-occurrences/existential-instantiations by
 its ¹⁰⁴universalisation-directed-rule-making-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random

human-limited-mentation-capacity type of construal, as relevant in the ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> of preclusive-consciousness about recurrences/existential-instantiations; –positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism of Positivism/Rational-Empiricism enables the grasp of certain ⁵⁶meaningfulness-and-teleology¹⁰⁰ on the basis of positivising/rational-empiricism-rules-abstracted-as-of-categorising-of-occurrences/existential-instantiations by its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> of occlusive-consciousness about recurrences/existential-instantiations; and prospectively as theoretically/notionally attaining transcendental centered-<amplitudinal/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of perfect/sound ontological-performance⁷²-<including-virtue-as-ontology>, –preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplitudinal/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of notional~deprocrypticism enables the prospective grasp of certain ⁵⁶meaningfulness-and-teleology¹⁰⁰ on the basis of deprocrypticism-as-preempting—disjointedness-as-of-⁸⁴reference-of-thought ontological-normalcy/postconvergence-referentialism-rules-abstracted-as-of-‘conflatedness¹²’-of-occurrences/existential-instantiations by its notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-thought human-limited-mentation-capacity type of

construal, as relevant in the ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-
 <including-virtue-as-ontology> of protensive-consciousness about recurrences/existential-
 instantiations. Sixthly, the resolution as of human limited-mentation-capacity-deepening⁵³ is
 ultimately with the notional~deprocrypticism protensive-consciousness as of its notional-
 contiguity/epistemic-contiguity⁵²-<profound-supererogation³⁷-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> superseding of
 transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² temporal-to-intemporal human limited-mentation-
 capacity implications. Such superseding is actually attained as of the specific protensive-
 consciousness specific human preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-
 disposition—as-to-psyche-induced-psychologism-of-existential-stake>. That is, as of the-very-
 same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplitudinal/formative-epistemicity>totalising~purview-of-construal’, the limited-
 mentation-capacity ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-
 virtue-as-ontology> with regards to the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplitudinal/formative-
 epistemicity>totalising~purview-of-construal’ of the successive consciousnesses as of the
 successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>> differ by their Being
 preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-
 induced-psychologism-of-existential-stake>, which ultimately undergo
 ‘decomplexifying/uninhibiting-(as-of-elevating-devolving-teleological-de-
 mentating/structuring/paradigming-of-meaningfulness-as-prospective-institutionalisation)
 maturing as ontology’s-directedness-as-Being all along the institutional-

cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) involving ontological-
 normalcy/postconvergence ⁸⁴reference-of-thought in relative ontological-contiguity⁶⁷ over
 relative notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-
 mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>, construed as prospective
 relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought; wherein as of
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> conflatedness¹² construal as of
 notional~deprocrypticism, - the trepidatious-consciousness of recurrent-utter-
 uninstitutionalisation is of a ‘trepidatious Being complexified/inhibited-<as-degraded-
 devolving-as-of-uninstitutionalised-threshold¹⁰³> preformulating/preframing/premeaningfulness-
 <metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of
 social-stake-contention-or-confliction, - the warped-consciousness of base-institutionalisation–
 ununiversalisation is of a ‘trepidatious Being uninhibited/decomplexified-<as-elevated-
 devolving-as-of-prospective-institutionalisation> but warped Being complexified/inhibited-<as-
 degraded-devolving-as-of-uninstitutionalised-threshold¹⁰³>
 preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-
 induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, –the
 preclusive-consciousness of ¹⁰⁴universalisation–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-threshold¹⁰³> preformulating/preframing/premeaningfulness-
 <metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of
 social-stake-contention-or-confliction, –the occlusive-consciousness of positivism–

procrypticism is of a ‘preclusive Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) but occlusive Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰³) preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, - and prospectively the protensive-consciousness of notional~deprocrypticism is of an ‘occlusive Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) construed as protensive Being preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction. This repleteness in the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ with such successive ‘Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) and Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰³) preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ arises given the grounding of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> on its various specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-peformance as reflected by their respective ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ associated with the successive consciousnesses, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’; such that the prior Being preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake> has to be uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) to enable prospective Being

preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake> for the successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity towards the attaining of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective deprocrypticism. Thus the notional~deprocrypticism ‘phenomenological transcendental-point-of-departure handle’ thus warrants a superseding ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> as-decomplexifying/uninhibiting-(as-elevated-devolving-as-of-prospective-institutionalisation) our positivism~procrypticism occlusive Being preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’. This overall deneuterising⁴⁶ conception of transcendental centered-<~~amplifying~~/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> is reflected notionally as of notional~deprocrypticism, underlying that the successive registry-worldview's/dimension's institutionalisations are always about preempting ‘their successive types of disjointedness-as-of-⁸⁴reference-of-thought’ up to its theoretical preempting with conceptual notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-thought and so as of successive human limited-mentation-capacity prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought as of ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ of the successive institutionalisations. Basically human existential-extrication-as-of-existential-unthought is operantly construed as ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the notional~conflatedness¹² of notional~deprocrypticism underlying the idiosyncratic, intricate,

compounded and pervasive mimetic dynamism of human conflatedness¹² and human constitutedness¹³, defining any given registry-worldview's/dimension's ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its underlying relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness⁸⁸ ⁸⁴reference-of-thought beyond its ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising; with such ⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness' maximally/most-profoundly/most-completely construed as of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective-ontological-normalcy/postconvergence>⟩ insight over presence institutionalisation ⁸⁴reference-of-thought as implying ⁵⁶meaningfulness-and-teleology¹⁰⁰ is as of a transcendental level of appreciation beyond an ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ temporal-dispositions thus divulging the conflatedness¹² of existence/existential-possibilities as of prospective institutionalisation ⁸⁴reference-of-thought. Such an existential-extrication-as-of-existential-unthought phenomenological construal obviously goes 'beyond our ordinary intradimensional ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ framework of phenomenological contemplation' in drawing out the full transcendental implications of human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-⟨including-virtue-as-ontology>) from a prospective notional~deprocrypticism perspective as the full depth of ~~<amplituding/formative-epistemicity>~~totalising~conflated-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-

~~<amplituding/formative-epistemicity>~~totalising~conflated⁵⁶-meaningfulness-and-teleology¹⁰⁰-
as-of-notional~deprocrypticism-reflected⁴⁶-historiality/ontological-eventfulness³⁷/ontological-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’> is overridden to attain full ontological elucidation by the ~~<amplituding/formative-
epistemicity>~~totalising~conflated⁵⁶-meaningfulness-and-teleology¹⁰⁰-as-of-
notional~deprocrypticism-reflected⁴⁶-historiality/ontological-eventfulness³⁷/ontological-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’> ontological-performance⁷²-<including-virtue-as-ontology> involving the
uninstitutionalised-threshold¹⁰³ reflection as preconverging-or-dementing¹⁹-and-decentered-
prior-institutionalisation’s⁸-categorical-imperatives/axioms/registry-teleology¹⁰⁰ in lieu of the
nondescript/ignorable-void⁶⁰ (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing¹⁹-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-
of-its-prior-relative-ontological-incompleteness⁸⁹-of⁸⁴-reference-of-thought-as-an-ontologically-
flawed-neuterisation⁵⁹-or-bracketing-or-epoché of ~~<amplituding/formative-
epistemicity>~~totalising~conflated⁵⁶-meaningfulness-and-teleology¹⁰⁰-as-of-
notional~deprocrypticism-reflected⁴⁶-historiality/ontological-eventfulness³⁷/ontological-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’>. Furthermore, notional~deprocrypticism as the ultimate registry-
worldview/dimension by notionally undermining human disjointedness-as-of⁸⁴-reference-of-
thought will factor in that since successive registry-worldviews/dimensions institutionalisations
articulations of ⁸⁴reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology¹⁰⁰ for
intemporal-preservation-entropy-or-contiguity-or-ontological-preservation have always led at
the uninstitutionalised-threshold¹⁰³ to human limited-mentation-capacity induced beyond-the-
consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵
denaturing¹⁵ of ⁸⁴reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology¹⁰⁰ as

~~<amplituding/formative>~~⁸ wooden-language-~~(imbued—temporal—mere-~~
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) thus failing prospective intemporal-preservation-entropy-or-contiguity—or—
 ontological-preservation, inherently the issue of human limited-mentation-capacity as of
 postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-
 or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-
 performance⁷²-<including-virtue-as-ontology>, is a paramount and permanent one such that the
 construct of notional~deprocrypticism ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ is exactly about an epistemic-totalising³²~conflated—
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-notional~deprocrypticism-reflected-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> preemptive
 projecting/anticipating of the denaturing¹⁵ possibility of human limited-mentation-capacity as of
 notional~deprocrypticism social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-
 entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-
 ontological-completeness³⁸) ontological-performance⁷²-<including-virtue-as-ontology>;
 inherently a notional~deprocrypticism protensive-consciousness is one which totalises-for-
 conflated—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-notional~deprocrypticism with no
 nondescript/ignorable—void⁵⁰ (actually speaking of akrasiatic-drag-denatured-and-
 preconverging-or-dementing¹⁹-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-
 of-its-prior-relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-thought-as-an-ontologically-
 flawed-neuterisation⁵⁹-or-bracketing-or-epoché of <amplituding/formative—
 epistemicity>totalising~conflated—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-

notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’> as of extended metaphysics-of-absence-<implicated-epistemic-veracity-of-
⁶³nonpresencing-<perspective-ontological-normalcy/postconvergence>) conceptualisation and
 as of the insight of human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-
 normalcy/postconvergence>’–existentialism-form-factor. The latter highlights the recurrence of
 such ‘uninstitutionalised-threshold¹⁰³ phenomena’ as <amplituding/formative>⁸wooden-
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>) and institutionalised-being-and-craft. For instance, the
 successive registry-worldviews/dimensions institutionalisations conceptualisation of
⁵⁶meaningfulness-and-teleology¹⁰⁰ have arisen as secondnatured constructs that have substituted
 for their uninstitutionalised-threshold¹⁰³ free-for-all <amplituding/formative>⁸wooden-
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>) framework, such that many a subject matter domain like
 the heavens, forces of nature, material nature, social laws, etc. are now effectively construed
 socially as of institutional and formal deferential-formalisation-transference as abstract
 intemporal/ontological-driven conceptualisation as of respectively formal religion, formal
 science, legal system, etc. voiding free-for-all construals as of temporal social-aggregation-
 enabling teleological dispositions as of respectively animistic dispositions, alchemic and
 essences-driven explanation of nature, crude mob justice, etc. Insightfully, as of human-
 subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor, anthropologists are very much aware
that the social diffusion of new transcendental-enabling/sublimating/~~supererogatory~~~de-
mentativity practices into a given society are more likely to be adopted as of the society’s
institutional and formal percolation-channelling-<in-deferential-formalisation-transference>
framework than as of an dimensionality-of-sublimating⁸⁴ —
<~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation> ‘direct convincing’ at individuals-level underlying deferring to
institutional and formal ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the need for profoundness and
rigour that doesn’t avail in ordinary thought for transcendence-and-
sublimity/sublimation/~~supererogatory~~~de-mentativity. Likewise, on occasion in the face of
prior institutionalisation established and perceived vested interest such intemporal-as-
ontological ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-incompleteness⁸⁹-of-⁸⁴reference-of-
thought constitutedness¹³ as more or less absolute, and doesn’t factor in that its prior relative-
ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought is a de-
mentative/structural/paradigmatic deficiency inducing the <~~amplituding~~/formative—
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
of its value construct. But then prospective institutionalisation necessarily implies a notion of
prospective value construct as of its prospective relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought conflatedness¹² which will be unintelligible to the prior value construct,

such that it is only a sense of intemporal consummation that drives transcendental dispositions as it is paradoxical to expect that what is in need for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity acts as transcended, as transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is inevitably and so across all registry-worldviews/dimensions a state of paradoxical conflictedness as more profoundly involving a crossgenerational ⁵⁶meaningfulness-and-teleology¹⁰⁰ psychoanalytic-unshackling than a grounding conceptualisation! Furthermore, both the prior institutionalisation value construct and the prospective institutionalisation value construct are their respectively given centered-epistemic-totalisation-facticity of ⁵⁶meaningfulness-and-teleology¹⁰⁰, with transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity conflictedly implying overriding the prior institutionalisation's centered-epistemic-totalisation-facticity for the prospective institutionalisation's centered-epistemic-totalisation-facticity. But then ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is an empirical fact, and thus the resolution of this transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity paradox is rather reflected by the dynamics of human positive-opportunism⁷⁶ as of human <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as social ¹⁰⁴universal-transparency¹⁰⁵-<(transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) avails with respect to social-stake-contention-or-confliction, wherein while in the immediate-and-short-term human 'self-referencing' will seem to imply that it is almost impossible to transcend from a given social conventioning centered-epistemic-totalisation facticity but crossgenerationally human 're-conventioning whether driven by a sense of pure-ontology as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality or otherwise with say

cultural-diffusion', as 'syncretising-effecting' on ⁵⁶meaningfulness-and-teleology¹⁰⁰ with respect to social-stake-contention-or-confliction induces human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Consider in this regard historical transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity elicited by cultural diffusion whether with respect to trading or invasion or voyages of exploration. The fact is a social-setup is de-mentatively/structurally/paradigmatically a framework where individuals are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities, and thus individuals and social groups are not in an absolutely given/set self-referencing centered-epistemic-totalisation-facticity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ within their social-setup and are predisposed on critical occasions as of syncretising-effecting to 'reinvent', circumvent or adapt as to what they perceive as optimum existential possibilities, such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its very own internal 'self-referencing and syncretising-effecting construed as <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising' of ⁵⁶meaningfulness-and-teleology¹⁰⁰ with regards to perceived social-stake-contention-or-confliction; and it is this element that enables all human societies to have a minimal opening/overture/receptivity to each other, including at the very extreme between an industrial age society and a hunter-gatherer society. Without such a de-mentative/structural/paradigmatic 'self-referencing and syncretising-effecting construed as <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ human nature', both internal social transformation however lethargic and cultural diffusion will be basically impossible, and <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ induced transformation arises because

human perceived social-stake-contention-or-confliction drifts within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities. In this regard, the rapid transformation implications of cultural diffusion arise because it makes relatively immediately available to individuals and social groups a comprehensive set of options however limited the nature and speed of their adoption. This syncretising-effecting mechanism ultimately explains why crossgenerational transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity occurs notwithstanding a seemingly self-referencing centered-epistemic-totalisation-facticity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ within a given social-setup in the immediate-and-short-term. transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought occurs because de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ given their supposedly coherent ontological-commitment⁶⁶ as of more profound ontological-primemovers-totalitative-framework⁷³ validation as to existence-potency⁷⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, as re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)³¹, that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism⁷⁶ by their relative ¹⁰⁴universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or less formally-and-overtly unassumed as of their temporal denaturing¹⁵ nature or poor ¹⁰⁴universal projection. However, such a conception of supposedly coherent ontological-commitment⁶⁶ is not actively contemplated socially but occurs latently and passively with any

given registry-worldview's/dimension's institutionalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰
 as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-
 consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵
 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-
⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-
 teleology¹⁰⁰ 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 metaphoricity⁵⁷ for transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity is rather marginal especially when not
 associated with any external cultural diffusion. However, human metaphoricity⁵⁷ as of cultural
 transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the
 relative ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸> about
 such metaphoricity⁵⁷ instigative reproducibility—mathesis/motif/thrownness-disposition,—as-
 reproducibility-of-aestheticisation direct, indirect and/or devolving implications. The fact that
 individuals in a social-setup are already involved internally however restricted in its very own
 reinvention/circumventing/adaptation in a dynamic relationship of perceived social-stake-
 contention-or-confliction striving to draw in various ways the optimum as of perceived
 existential possibilities and is thus of a minimal opening/overture/receptivity to internal and

external metaphoricity⁵⁷, also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment⁵⁶ that is subject to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression
 validatory ontological-primemovers-totalitative-framework⁷³. As of its circularity, the lack or poorer cause-and-effect determinism of any such supposedly coherent ontological-commitment⁵⁶ threshold of a social-setup ⁵⁶meaningfulness-and-teleology¹⁰⁰’ allows for the possibility for prospective metaphoricity⁵⁷ to reconstrue-and-redefine the social-setup ⁵⁶meaningfulness-and-teleology¹⁰⁰. Such prospective metaphoricity⁵⁷ possibility cannot be preempted because even the social-setup conventioning in its functional operation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ needs this supposedly coherent ontological-commitment⁵⁶ in other to affirm itself over any spontaneously arising disruptive ⁵⁶meaningfulness-and-teleology¹⁰⁰ that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity⁵⁷ in one way or the other when such spontaneously arising disruptive ⁵⁶meaningfulness-and-teleology¹⁰⁰ is not of poorer but rather of a superseding ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ as of the social-setup given supposedly coherent ontological-commitment⁵⁶. We can consider in this regard that an animistic non-positivistic or medieval non-positivistic social-setup will certainly imply a supposedly coherent ontological-commitment⁵⁶ respectively as of superstitious spiritualism ⁵⁶meaningfulness-and-teleology¹⁰⁰ or scholasticism pedantic dogmatism ⁵⁶meaningfulness-and-teleology¹⁰⁰, as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹~as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension as of superstitious spiritualism or scholasticism pedantic dogmatism. It is exactly this ‘self-assuredness-of-ontological-good-

faith/authenticity⁶⁹—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes available the possibility for prospective metaphoricity⁵⁷ to demonstrably undermine the implied supposedly coherent ontological-commitment⁵⁶ of such prior social-setups registry-worldview/dimension ⁵⁶meaningfulness-and-teleology¹⁰⁰, and so as of the prospectively induced ontological-primemovers-totalitative-framework⁷³ superseding ⁵⁶meaningfulness-and-teleology¹⁰⁰ as from existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective of relative-ontological-completeness⁵⁸-of-³⁴reference-of-thought by way of ontological-primemovers-totalitative-framework⁷³ such as with prospective positivism/rational-empiricism ⁵⁶meaningfulness-and-teleology¹⁰⁰. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity⁵⁷ undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity⁵⁷ and by that token elicit sophistic/pedantic inclinations to such prospective metaphoricity⁵⁷ ⁵⁶meaningfulness-and-teleology¹⁰⁰. Further any such prospective metaphoricity⁵⁷ ultimately takes hold rather as of within the social deferential-formalisation-transference framework wherein it is driven by a sense of positive-opportunism⁷⁶ 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-contiguity³⁹ knowledge-reification⁸⁷ from prospective metaphoricity⁵⁷ which may involve undermining such ‘existentially invested’ registry-worldview/dimension in its <amplifying/formative>° wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>)> means that it doesn’t necessarily construe such prospective metaphoricity⁵⁷ as pertinent and so where it is nihilistically disinclined by its <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ to dispensing-with-

immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶
 (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—
 collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression to supersede
 human temporality⁹⁹/shortness <amplituding/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>)), as of its beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-
 extrication-as-of-existential-unthought>⁶ manifestation. The abstract notion of antinihilism as
 implied by such prospective metaphoricity⁵⁷ is not construed in human temporal terms—as-of-
 axiomatic-construct as a ‘living notion’ going by an <amplituding/formative—
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 elicitation of value as of untransvaluated—temporal-intemporality⁵². In this regard, as of the
 temporal ‘mental and existential investment’ of recurrent-utter-uninstitutionalisation
 prospective base-institutionalisation antinihilism ⁵⁶meaningfulness-and-teleology¹⁰⁰ is basically
 nothing and worthless, likewise as of the temporal ‘mental and existential investment’ of base-
 institutionalisation—ununiversalisation prospective ¹⁰⁴universalisation antinihilism
⁵⁶meaningfulness-and-teleology¹⁰⁰ is basically nothing and worthless, same with
¹⁰⁴universalisation—non-positivism/medievalism and prospective positivism, and equally so for
 positivism—procrypticism and futural Being-development/ontological-framework-expansion—
 as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶ meaningfulness-and-
 teleology¹⁰⁰ as of prospective deprocrypticism. Explaining in many ways why the elicitation of
 value as of prospective secondnatured institutionalisation rather occurs as of the superseding of
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ untransvaluated—temporal-intemporality⁵².

Ultimately, prospective metaphoricity⁵⁷ 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 intemporality⁵²/longness and subsequent prospective institutionalisation which is ontologically sufficient for prospective ontological-effectiveness, rather than a naïve engagement as if the human is all-essentially intemporal-as-of-an-absolute-ontological-commitment⁵⁶-disposition. More critically, such a conception of prospective metaphoricity⁵⁷ cognisant of the decisiveness of deferential-formalisation-transference for institutionalisation and thus subsequent social percolation-channelling-<in-deferential-formalisation-transference>, come to grasp that sophistic/pedantic predispositions are the more salient entrenched interests beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ with respect to prospective metaphoricity⁵⁷ as of the implications of such undermining of social deferential-formalisation-transference. In this regard, the sophistic/pedantic barriers to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism metaphoricity⁵⁷ implications are necessarily spurious and associated with our positivism~procrypticism institutional-being-and-craft as of the direct, indirect and/or devolving prospective metaphoricity⁵⁷ 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-framework⁷³, so long as it is socially and institutionally credible to uphold non-positivism ⁵⁶meaningfulness-and-teleology¹⁰⁰ in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity⁵⁷ 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 ¹⁰⁴universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus's heliocentric world work or engagement with Galileo's support of heliocentrism then his persecution for publishing, rather speaks de-mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> with their prospectively implied metaphoricity⁶⁷; with the consequence that there can't be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence and intellectual-and-moral-equivalence and inherently so because of the sophists—ideal-type-or-individuation and medieval-scholasticism-pedants—ideal-type-or-individuation inauthentic/unsound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of respectively non-universalising and non-positivism/medievalism dogma prior relative-ontological-incompleteness⁸⁹-of⁸⁴reference-of-thought warranting their unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> for the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-

validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism> of prospective Socratic philosophers ¹⁰⁴universalising-idealisation and
 prospective positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ respectively. Likewise, this author's critique of the spurious institutional-
 being-and-craft muddlement of our positivism—procrypticism with respect to its de-
 mentative/structural/paradigmatic implicated undermining of the possibility of futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 is not an idle exercise, and so as of such <amplifying/formative—epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸¹procrypticism—
 or-disjointedness-as-of-⁸⁴reference-of-thought as of direct, indirect and devolving undermining
 of the possibility of futural Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of
 prospective notional~deprocrypticism metaphoricity⁵⁷ implications and so with respect to the
 social analysis implications of disjointedness-as-of-⁸⁴reference-of-thought associated
 phenomena as reflected in social-stake-contention-or-confliction issues including psychopathy
 and social psychopathy. As of the conflatedness¹² of notional~deprocrypticism construal, what
 underlies the notion of human existential-extrication-as-of-existential-unthought is the idea that
 human existence is as of 'human existential-extricating projection-or-anticipation about
 existence/existential-possibilities as of human limited-mentation-capacity construing
 '84reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing-of-
 meaningfulness as of implicated-and-explicated ⁸⁴reference-of-thought—²categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue’, and transcendently-complemented by ‘human ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality projection-or-
 anticipation of this human prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought
 as of human existential-unthought’, and thus enabling an epistemic/notional possibility of
 correspondence of human implied ⁵⁶meaningfulness-and-teleology¹⁰⁰ with the achievement of
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism as of prospective
 notional~deprocrypticism ‘inherent centered–epistemic-totalisation-as-existence’. It is those
 elements of an epistemic/notional possibility of correspondence, as of the
 <amplifying/formative–epistemicity>totalising~thrownness-in-existence³⁴
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and onto, that
 together effectively make human transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity and the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸
 possible given that it immanently enables the possibility of successive human prospective
 relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought as of the successive registry-
 worldviews/dimensions institutionalisations. In other words, it is human ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that ultimately
 ‘vouches’ for every given registry-worldview’s/dimension’s institutionalisation at its
 uninstitutionalised-threshold¹⁰³ for the possibility of a correspondence between human limited-
 mentation-capacity and the ‘inherent centered–epistemic-totalisation-as-existence’, as of Being
 orientation of pursuing-and-attaining ontological-completeness-of-⁸⁴reference-of-thought. It is
 only such a conflatedness¹² perspective as of notional~deprocrypticism that can articulate a

conceptualisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> as of a notional~correspondence to existence/existential-possibilities, thus avoiding ~~<amplifying/formative~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ misconstrual as of constitutedness¹³. Insightfully with respect to human temporality⁹⁹/shortness including postlogism⁷⁸ and conjugated-postlogism⁷⁸ and as reflected by psychopathy and social psychopathy in our positivism~procrypticism, the conflatedness¹² of notional~deprocrypticism points out that given human limited-mentation-capacity its ⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness as of implicated-and-explicated ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ as of institutionalisation, is subject at its uninstitutionalised-threshold¹⁰³ to human temporality⁹⁹/shortness de-mentative/structural/paradigmatic denaturing¹⁵ (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁸) undermining ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> due to lack of social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying/formative~epistemicity>~~totalising~in-relative-ontological-completeness³⁸). This arises because fundamentally as of notional~correspondence with existence, a registry-worldview’s/dimension’s institutionalisation in prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> is ultimately rather vouching of such a notional~correspondence with existence on the basis of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as transcendently-

complementing at its uninstitutionalised-threshold¹⁰³ the said human limited-mentation-capacity
 ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
 meaningfulness as of implicated-and-explicated ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue’ construed as institutionalisation, as the latter’s ⁸⁴reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ can be denaturing¹⁵ (beyond-the-
 consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶)
 as of their <amplifying/formative>⁸ wooden-language-⟨imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰⟩ by the various temporalities in threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism at its uninstitutionalised-threshold¹⁰³.
 This latter is only undermined driven by ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality as of prospective human limited-mentation-capacity prospective relative-
 ontological-completeness³⁸-of-⁸⁴reference-of-thought ‘⁸⁴reference-of-thought—devolving-
 teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-
 explicated ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue’ construed as prospective institutionalisation, by its greater social
¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing, -as-to-entailing-

<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸).

Again, the latter institutionalisation's ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> is equally vouched by transcendently-complementing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality at its given uninstitutionalised-threshold¹⁰³, as its own ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ can also be denaturing¹⁵ as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ as of their <amplituding/formative>⁸wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰). The overall implication here as implied by ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> is that only a contextual ontologically contiguous transitioning construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as reflected as of the conflatedness¹² of notional~deprocrypticism can reveal-the-ontological-veridicality of such inherent systemic beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁷> associated with every institutionalisation in prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought since it ultimately depends on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to transcendently-complement its ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ at its uninstitutionalised-threshold¹⁰³ for upholding intemporality⁵²-as-of-ontology that reflects the

‘inherent centered–epistemic-totalisation-as-existence’. Hence the notional~deprocrpticism
 registry-worldview/dimension institutionalisation as notionally construed as in full fulfilment of
 transcendently-complementing ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality, as of human ¹⁴de-mentation-⟨supererogatory~ontological–de-mentation-or-
 dialectical–de-mentation—stranding-or-attributive-dialectics⟩ contextual ontologically
 contiguous transitioning construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-
 performance⁷²-⟨including-virtue-as-ontology⟩ that anticipates and accounts for human inherent
 intemporality⁵²/longness and temporality⁹⁹, purports to avoid wrong elevation of
 temporality⁹⁹/shortness in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and wrong
 degradation of intemporality⁵²/longness in supplanting–conviction-as-to-profound-
 supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism implied
⁸⁴reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation, given the
 inherently confounding ontological-veridicality of human potent beyond-the-consciousness-
 awareness-teleology¹⁰⁰-⟨in-existential-extrication-as-of-existential-unthought⟩⁶. Broadly
 speaking thus, the ⁴⁵⟨amplifying/formative–epistemicity⟩causality~as-to-projective-
 totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ of prospective relative-
 ontological-completeness³⁸-of-⁸⁴reference-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 ⁸⁴reference-of-thought putting the notional~firstnaturedness—
 temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective–ontological-
 normalcy/postconvergence⟩ as of the same axiomatic teleological projection’ as in effect as of
 conflatedness¹² this simply wrongly elevates temporal/shortness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ mental-dispositions teleologically-degraded-devolving-as-of-

uninstitutionalised-threshold¹⁰³ and wrongly degrades the intemporal/longness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ mental-disposition elevated-devolving-as-of-prospective-
 institutionalisation; as the former is in reality denaturing¹⁵ of ⁸⁴reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ while the latter is
 upholding ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ for
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Actually such an
 ordinary mental-reflex of a ‘neuter framework of ⁸⁴reference-of-thought putting the
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective-ontological-normalcy/postconvergence> as of the same axiomatic teleological
 projection’ when it comes to social-stake-confliction-or-contention is only valid as of ‘mutual
 conceptualisation as of a given institutionalisation with a common ontological-⁸⁴reference-of-
 thought’ wherein it is then strictly a matter of ⁵⁴logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ in determining
 ontological-veracity. But then at such a registry-worldview’s/dimension’s institutionalisation’s
 uninstitutionalised-threshold¹⁰³, there is a relative variance of ontological-completeness-of-
⁸⁴reference-of-thought as of the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-
 of-thought in intemporality⁵²/longness entailing the prospective institutionalisation and the prior
 relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought in temporality³⁹/shortness
 entailing the uninstitutionalised-threshold¹⁰³; thus implying a relative variance in such
 intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-
 prospective-institutionalisation and teleologically-degraded-devolving-as-of-
 uninstitutionalised-threshold¹⁰³ in determining ontological-veracity. In this sense we can garner
 that it is inappropriate to imply a ‘neuter framework of ⁸⁴reference-of-thought putting the
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective—ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ and so, as of an uninstitutionalised-threshold¹⁰³ and the prospective institutionalisation; given the variance of temporality⁹⁹/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought with intemporality⁵²/longness rather as respectively in base-institutionalisation, ¹⁰⁴universalisation, positivism and prospectively ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought. The bigger point here being that the very notion of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of conflatedness¹² actually construes of more profound ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ that override the prior ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as failing to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, and so as of differing references-of-thought in transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² ontological unintelligibility. neuterisation⁵⁹ 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-completeness⁸⁸-of-⁸⁴reference-of-thought ⁴⁵<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,- for-explicating-ontological-contiguity⁵⁷ of differentiated axiomatic/⁸⁴reference-of-thought teleological projection as of temporal teleologically-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰³ and intemporal elevated-devolving-as-of-prospective-institutionalisation. The fact of temporal-to-intemporal variance of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought ultimately reflects the fact that the apparent ordinarily assumed ‘axiomatic commonness-in-sharedness of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ with regards to the-very-same-immanent-existence/intrinsic-

reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’’ is in effect ‘only valid as of within a registry-worldview’s/dimension’s institutionalisation framework’, and so as of its implied ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated ⁸⁴reference-of-thought—⁵categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’. This articulated delimitation of ‘axiomatic commonness-in-sharedness of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’’ within only a registry-worldview’s/dimension’s institutionalisation framework as of ⁸⁴reference-of-thought is critical for an ontologically-complete profoundness/depth of ‘phenomenological departure in-its-overcoming-of-neuterisation⁵⁹’ reflected by metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>) as the ‘requisite conflatedness¹² of understanding’, necessarily entailing transcendental implications for ontologically-veridical knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; as we can appreciate the inherent reality that there isn’t ‘axiomatic commonness-in-sharedness of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’’ between recurrent-utter-uninstitutionalisation and base-institutionalisation—ununiversalisation, between base-institutionalisation—ununiversalisation and ¹⁰⁴universalisation—non-positivism/medievalism, between ¹⁰⁴universalisation—non-positivism/medievalism and positivism—procrypticism, and prospectively between positivism—procrypticism and

deprocrypticism! In this case such overcoming of neuterisation⁵⁹ with reference to the variance of successive registry-worldviews/dimensions is rather conceived as deneuterising¹⁶ as of the variance in prospective relative-ontological-completeness⁸⁸-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰ disambiguation of uninstitutionalised-threshold¹⁰³ and prospective institutionalisation, and so reflected as of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the conflatedness¹² of notional~deprocrypticism wherein the uninstitutionalised-threshold¹⁰³ ⁸⁴reference-of-thought is in relative notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> to the prospective institutionalisation ⁸⁴reference-of-thought in relative ontological-contiguity⁶⁷ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’; imply a disambiguation as of mutual unintelligibility of prospective institutionalisation’s ⁸⁴reference-of-thought soundness-or-ontological-good-faith/authenticity⁶⁹ and the uninstitutionalised-threshold¹⁰³’s ⁸⁴reference-of-thought unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴. deneuterising¹⁶, from a storied-construct/ontologically-valid-narration perception perspective insight, highlights a temporal mental-disposition uninstitutionalised-threshold¹⁰³ issue’ as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ involving human temporal limited-mentation-capacity at its uninstitutionalised-threshold¹⁰³ wherein the ⁸⁴reference-of-thought as temporal-mental-disposition-is-actually-of <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³-in-an-‘apparently-elevated’-devolving-as-of-prospective-institutionalisation whereas inherent-superseding-existential-reality-unattached-to-its-temporal-limited-mentation-capacity-mental-disposition-points-to-its-degraded-devolving-at-the-uninstitutionalised-threshold¹⁰³. Such a

deneuterising¹⁶ binarity of storied ontologically-flawed ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³-temporal-mental-dispositions and storied background of ontologically-veridical-inherent-superseding-existential-reality-unattached-to-such-temporal-mental-dispositions portrays how a storied-construct/ontologically-valid-narration can be articulated as of beyond-the-consciousness-awareness-teleology¹⁰⁰-~~<in-existential-extrication-as-of-existential-unthought>~~⁵ ‘emphasising exclusively that it is the construal of human temporality⁹⁹-to-intemporality⁵² limited-mentation-capacity transversal-and-cumulative-implications’ that accounts for ontologically-veridical human character-and-social-formation-dynamics as of both uninstitutionalised-threshold¹⁰³ representation and prospective-institutionalisation representation. Such a storied-construct/ontologically-valid-narration is ultimately articulated rather as of the implications of the failing to uphold Being as of the temporal-to-intemporal transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of human limited-mentation-capacity in temporal constitutedness¹³ mental-reflexes at presence ⁸⁴reference-of-thought, and so reflected by the implied intemporal conflatedness¹² of phenomenological transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of notional~deprocrypticism. We can appreciate the metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective~ontological-normalcy/postconvergence>) insight about such a deneuterising¹⁶ storied-construct/ontologically-valid-narration from the fact that a non-positivism/medievalism or animistic social-setup is ‘not committed in a ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’ to positivistic/rational-empiricism ⁵⁶meaningfulness-and-teleology¹⁰⁰ with regards to occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. As

such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about its uninstitutionalised-threshold¹⁰³ of non-positivism and the prospective institutionalisation of positivism’. This equally explains how our positivism–procrypticism mental-disposition is construed in deneuterising¹⁶ from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism perspective ‘as not self-effacing as of its ontologically-flawed ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold¹⁰³ of its ⁸¹procrypticism–or–disjointedness-as-of–⁸⁴reference-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-threshold¹⁰³ and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve ⁵⁸neuterising mental-reflex that by its ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ fails to attain such a conflatedness¹² as of notional~deprocrypticism deneuterising¹⁶ insight. Central and critical to achieving such a deneuterising¹⁶ analysis in grasping the full and complete possibilities of ontologically-veridical construal of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold¹⁰³ is the notion of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-

of-existential-unthought>⁶. It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of conflatedness¹² as of notional~deprocrypticism. It is most critical because at any registry-worldview/dimension, human self-consciousness is a <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a-⁵⁶meaningfulness-and-teleology¹⁰⁰-that-is-intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold¹⁰³-and-its-assorted-and-conjugated-temporal-⁵⁶meaningfulness-and-teleology¹⁰⁰ such that transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is always perceived as unnatural when <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, in the sense that ‘it-is-others,-as-of-the-prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold¹⁰³-and-the-notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The implications of such human <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental-reflex as it overlooks human uninstitutionalised-threshold¹⁰³ points to the reality that the implied prior institutionalisation ‘projected reflex of entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸ supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism for ⁵⁶meaningfulness-and-teleology¹⁰⁰’ while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸). Such that with regards to social-stake-contention-or-confliction

possibilities the social psychological reference as of wrongly implied prior institutionalisation ‘projected reflex of entailing-~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸ supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism for ⁵⁶meaningfulness-and-teleology¹⁰⁰’ is an abstract social constraint to human temporal mental-dispositions. In practicality such human temporal mental-dispositions involve ‘rationalising threads of part-conviction-as-to-profound-supererogation⁹⁷—or—part—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ perception-and-relation to ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as of social-stake-contention-or-confliction constraints social-functioning-and-accordance of temporal postlogism⁷⁸-slantedness/⁵⁶ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology>, and so as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ reflecting uninstitutionalised-threshold¹⁰³ Being underdevelopment; wherein with specific regards to a postlogism⁷⁸-slantedness/psychologism mental-disposition and less and less so as of temporal exacerbation/opportunism/affordability, such instigated part-conviction-as-to-profound-supererogation⁹⁷ is rather as of a relevant generalised social projection as ‘<~~amplituding~~/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) of veridical supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ in relevant social engagement not perceived as of critical social-stake-contention-or-confliction as providing a ‘supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-

psychologism credibility backdrop' for subsequent targeted threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism mental-disposition in relation to specific social engagements perceived as of critical social-stake-contention-or-confliction. Effectively, such part-conviction-as-to-profound-supererogation⁹⁷—or—part-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷ with respect to pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>¹) constraint of human limited-mentation-capacity as of prospective human aporeticism such that this induces as of various existential-instantiations 'ontologically-flawed⁵⁶ meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>', subpar to ontologically-veridical⁵⁶ meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> as fundamentally underscored by the prospective institutionalisation. Thus this determines a consequential 'dynamic beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ limited-mentation-capacity constraint' as reflected from a 'notional~deprocrypticism-referentialism-as-of-its-nonascriptivity backdrop-for-the-ontologically-veridical-construing' of 'temporal-to-intemporal individuations⁵⁶ meaningfulness-and-teleology¹⁰⁰ and actions of individuals and the collective-social as of their varying-existential-instantiations-mental-dispositions-ontological-performance⁷²-<including-virtue-as-ontology> or their characterisations-as-of-varying-existential-instantiations', as fundamentally underscored by the implied uninstitutionalised-threshold^{103 84} reference-of-thought, wherein such temporal thresholding neuterisation⁵⁹ with regards to ontologically-veridical⁵⁶ meaningfulness-and-teleology¹⁰⁰ reflects Being-underdevelopment; and so from the 'deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~deprocrypticism

deneuterising¹⁶—referentialism’ as of metaphysics-of-absence-(implicated-epistemic-veracity-
of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) insight that
ontology’s-directedness-as-Being lies with Base-institutionalisation institutionalisation over
Recurrent-utter-uninstitutionalisation uninstitutionalisation <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³,
it lies with ¹⁰⁴universalisation institutionalisation over Base-institutionalisation-
ununiversalisation uninstitutionalisation <amplituding/formative-epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, it lies with Positivism
institutionalisation over ¹⁰⁴universalisation-non-positivism/medievalism uninstitutionalisation
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³, and it lies prospectively with
notional~deprocrypticism institutionalisation over our Positivism~procrypticism
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³. This operantly defines ⁸¹procrypticism-
or-disjointedness-as-of-⁸⁴reference-of-thought as beyond just the construal of new supposedly
intemporal ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ of the
prospective institutionalisation to preempt the temporally denaturing¹⁵ ⁸⁴reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ of the prior institutionalisation, but rather
the deneuterising¹⁶ construal of the very ‘limited-mentation-capacity as of human-subpotency-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor as the
beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-
unthought>⁸ constraining dynamism’ behind the denaturing¹⁵ of ⁸⁴reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ in the very first place; conceptualised

henceforth as the very ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of the notional~deprocrypticism registry-worldview/dimension institutionalisation as of its implied notional~deprocrypticism. Overall, the fact is that given that what is most relevant to the individual is the practicality as of their ‘rationalising threads of part-conviction-as-to-profound-supererogation⁹⁷–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ perception-and-relation to ⁵⁶meaningfulness-and-teleology¹⁰⁰’ over just abstract ¹⁰⁴universal propositions, when it comes to social-stake-contention-or-confliction social-functioning-and-accordance constraints such temporal part-conviction-as-to-profound-supererogation⁹⁷–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ 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-threshold¹⁰³ 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 ¹⁰⁴universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ is the effective and credible deneuterising¹⁶ enabling articulation that grasps such an ontologically flawed mental-reflex that recurrently permeates consciously and unconsciously human phenomenological mentation, as it ‘credibly’ grasps-and-accounts-for, without resorting to any ⁵⁸neuterising, 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–

⁵⁶meaningfulness-and-teleology¹⁰⁰ individuation and temporal/shortness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ individuations of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-
 <including-virtue-as-ontology>. Ultimately, the notion of beyond-the-consciousness-
 awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ given its
 psychoanalytic-unshackling as of prospective deprocrypticism transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity, points to a self-consciousness that should
 rather come to terms with the reality of human limited-mentation-capacity dynamics as of
 temporal-to-intemporal mental-dispositions resolved beyond just the notion of ⁸⁴reference-of-
 thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ but rather their protraction as of
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality conflatedness¹² of
 Being as implied as of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-
 thought. The issue of Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ or Being
 underdevelopment is associated with that of the construal of knowledge as organic-knowledge
 or mechanical-knowledge respectively; with the latter construed as of the ‘mere effecting
 possibilities of knowledge’ without a coherence/contiguity with the ‘knowledge inventing’
 mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality behind the given knowledge, as implied with organic-knowledge. It is such a
 mechanical-knowledge as of ‘temporal/shortness-of-register-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰ mental-dispositions towards the mere effecting possibilities of the knowledge’ that

induces the forgetting of Being construed as ontology's-directedness-as-Being, by undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality upholding of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that is behind organic-knowledge. Human <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ temporal mental-dispositions as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation's uninstitutionalised-threshold¹⁰³ in temporal/shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the 'knowledge inventing' and its organic preservation. Thus the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ arises exactly to ensure deferential-formalisation-transference secondnaturing of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. (For what it takes to get a medieval as non-positivistic mindset/³⁴reference-of-thought into a positivistic mindset/³⁴reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness⁸⁹-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism' is in a state of

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

syncretising/circularity/interiorising/akrasiatic-drag³³ of a medieval worldview will grasp that that unique demonstration of medieval-postlogism^{78/75}-perversion-of-⁸⁴reference-of-thought-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ as ‘prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/⁸⁴reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments¹⁰⁶ potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of the non-positivism/medievalism mindset/⁸⁴reference-of-thought into a positivistic mindset/⁸⁴reference-of-thought that is ontologically-speaking to be construed as the de-mentative/structural/paradigmatic resolution of the vices-and-impediments¹⁰⁶ arising from a non-positivism/medievalism worldview with respect to such notions-and-accusations-of-sorcery. The same applies with respect to our positivism—procrypticism worldview and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism worldview). We can appreciate such metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>⟩ insight as of say in a situation of cultural diffusion the requirement that a recurrent-utter-uninstitutionalisation social-setup opportunistically grasping mere effecting possibilities of base-institutionalisation knowledge, as of relative convenience to individuals, are much more better off equally coming into terms institutionally with the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced
 intemporality⁵²/longness behind the ‘inventing of the base-institutionalisation culturally
 diffused knowledge’ for an optimum accrual of the Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-
 and-teleology¹⁰⁰ of recurrent-utter-uninstitutionalisation; that is, based on base-
 institutionalisation’s ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism’ enabling the superseding of recurrent-utter-uninstitutionalisation vices-and-
 impediments¹⁰⁶ as of its ‘non-rules—apriorising/axiomatising/referencing-psychologism,-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—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ 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—⁵⁶meaningfulness-and-teleology¹⁰⁰ mental-reflex, the
 former is de-mentatively/structurally/paradigmatically associated with relatively immediate-
 constraining ontological-primemovers-totalitative-framework⁷³ that quickly portrays Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ by its mere relative disambiguation
 effectiveness of ‘ontologically-veridical knowledge agents’ over ‘ontologically-flawed
 knowledge agents’. For instance as of the ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality induced intemporal/longness-of-register-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰ positivism/rational-empiricism mental-disposition behind the articulation of

Newtonian mechanics inducing its mere effecting possibilities of knowledge, the inherent possibilities of inventing things on this positivism/rational-empiricism knowledge intemporal value reference inherently undermines the pertinence of any other supposed knowledge value reference, like a mystical knowledge construal, of the very same physics ~~<amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality~~, such that their inherent contrast disambiguates what is of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ from what is of Being underdevelopment. But then this ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ is just one aspect of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as its mere effecting possibilities of knowledge however effective do not exist in a vacuum but rather within the ‘detached, contemplative and blurry human social-construct of knowledge’ which is the complementary background for Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰; as we can appreciate that despite the positivistic inclinations of the Copernicuses, the Galileos and the Newtons, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct of knowledge’ background had to be superseded as of its scholasticism and mysticism underlying knowledge background for a positivism/rational-empiricism knowledge background to take hold as transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity not only to science but transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as well to the open society equally required for the sound functioning of science. It is this dynamic relationship as of ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and ‘detached,

contemplative and blurry human social-construct of knowledge' that is behind Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ with respect to the prospective registry-worldview/dimension as resolving the vices-and-impediments¹⁰⁶ of the prior registry-worldview/dimension. But then no matter the succession of institutionalisations as successive Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, there is an ever present issue of Being underdevelopment as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor wherein institutionalising ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ are always subject at uninstitutionalised-threshold¹⁰³ to their denaturing¹⁵ as of their <amplifying/formative>⁸wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰), as of temporal failing to uphold intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Hence Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ given human limited-mentation-capacity is rather upheld by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation wherein the abstract intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ behind the prior registry-worldview institutionalisation should equally be reflected as of prospective registry-worldview

institutionalisation, and involving the requisite deferential-formalisation-transference secondnaturing of knowledge as organic-knowledge. We can appreciate the latter point in the sense that with the development of various positivistic scientific and knowledge fields, the knowledge agents weren't naïve to imply that the 'normal social temporal-to-intemporal mental-dispositions as of <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>)' are appropriate framework for engaging their subject-matter, as they rather promoted formal knowledge/scientific societies and adopted their specific jargons to ensure that the intemporal value reference mental-dispositions behind their respective 'knowledge inventing' was the institutional mental-disposition for engaging with the knowledge formally or as of secondnatured education practically available to everyone interested, and so while alienating and considering general social <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) as improper and unqualified. This was to avoid a circularity of <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) undermining of the intemporal-projection of their specific knowledge/science, as they contribute in overall Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰. The point here is that at uninstitutionalised-threshold¹⁰³ the idea of 'equal opinionatedness' doesn't apply by the mere fact that knowledge of intrinsic-reality itself doesn't arise by <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>} but
rather ontological-pertinence, and the point in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as
knowledge-led is to harness ontological-pertinence and not <amplifying/formative>⁸ wooden-
language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-
prospective-apriorising-implications>}, thus explaining deferential-formalisation-transference
as of institutional percolation-channelling. This point is central and critical to the very notion of
society-as-social-construct, as society is caught between the notion of sovereignty as-allowing-
basic-level-of-¹⁰⁴universal-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-framework⁷³-overriding-social-
equality-for-the-sake-of-individual-and-social-emancipation-as-of-efficient-ontological-
performance⁷²-<including-virtue-as-ontology>-implications. The implication of this dilemma is
the reality that society is always subpar to a knowledge social determination as well as subpar
to a sovereignty social determination. This dilemma is unavoidable by the very implications of
a society: every social-setup as a conventional-construct can only be held together in the long-
term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of
minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said
institutionalisation-level’s ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-
teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-
and-teleology¹⁰⁰ 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 ¹⁰⁴universal-

transparency¹⁰⁵-(<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸>'. This articulation can be elucidated more explicitly in cases of cultural diffusion between societies of differing institutionalisation level as such cultural diffusion isn't by a simplistic institutionalisation knowledge-level transference, but involves a mutual sense of sovereign selectivity and recognition among the societies, however the drive for cultural diffusion; thus allowing for 'acculturating-indigenising-pidginising transitioning settings and their social constructions as of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising' prior to eventual prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-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 ¹⁰⁴universal-transparency¹⁰⁵-(<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸>' thus enabling 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷' associated with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰. However, all along this ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ a suboptimal relation between knowledge and sovereignty undermines Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of various pertinent social manifestations: —wherein sovereignty is affirm

over knowledge as ‘supposedly being knowledge’ by a culture of mere social-aggregation-enabling of temporal-to-intemporal hotchpotch opinionatedness, notwithstanding the underlying transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity in formal institutional percolation-channelling-<in-deferential-formalisation-transference>, with the result that beyond the underlying implied institutionalisation-level such a social-aggregation-enabling hotchpotching opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality⁵²-as-ontology as of the manifestation of such a temporal-to-intemporal hotchpotching culture in the extended-informality that permeates even formal institutions; –wherein by exploiting of temporal mental-dispositions as of individuals and the collective-social sovereignty, knowledge is undermined by wrongly implying the pertinence of social-aggregation-enabling construed as ‘exploitation of sovereignty’/mobbishness as of ‘intellectual institutional-being-and-craft self-serving’ in lieu of upholding institutionalisation, including the tendency to degrade knowledge conceptualisations into popular frameworks of knowledge appraisal thus subverting institutional deferential-formalisation-transference rigorous knowledge framework as of their transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin to <~~amplifying~~/formative>*wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰),-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ undermining knowledge as of its organic true nature implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind prior

‘knowledge inventing’ and prospective ‘knowledge inventing’, and so as of intellectual institutional-being-and-craft; –ultimately the very paradox of human <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ means that the human sovereign psyche is one that is geared to construe of ‘presence as all-encompassing ⁵⁶meaningfulness-and-teleology¹⁰⁰ value construct’ such that the transcendental implications of knowledge by mental-reflex are construed as of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation to presence, rather than as of <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of presence construed as of prospective relative ontological-contiguity⁶⁷ over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>. However despite this knowledge and sovereignty dilemma associated with Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰, the insight about human <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of self-referencing and syncretising-effecting intemporal implications means that the requisite intemporal/longness-of-register-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ psychoanalytic-unshackling positive-opportunism⁷⁶ can crossgenerationally be induced for Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ despite the inherent circular distractiveness of temporality⁹⁹, and ultimately so as enabled by ‘social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸)’. The above analysis point out that transcendental knowledge in particular involves more than just knowledge as a grounded construct but as well an understanding of how such knowledge is

instigated in society as part and parcel of the knowledge construed as organic-knowledge; given that the social-construct-as-society is not necessarily of immediate receptivity and is of a suboptimal disposition to such transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity implications that are not priorly as of grounded constructs of knowledge. This will explain why the mere articulation of positivism/rational-empiricism ⁵⁶meaningfulness-and-teleology¹⁰⁰ constructs of knowledge wasn't enough in undermining medieval mental-dispositions, and the persistent initiatives of the Copernicuses, Galileos, Rousseaux, Diderots, etc., were not vague actions but informed by an intuition about the nature of human society and how it develops given the inherently untransformable human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor as of human limited-mentation-capacity. Thus in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, 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 ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness³⁸)’. As it is the latter that induces that social positive-opportunism⁷⁶ for deferential-formalisation-transference and institutional percolation-channelling-<in-deferential-formalisation-transference>, as of social deferential attribution of power for the beneficial effect of knowledge as empowering various institutional domains. Further, as implying the superseding of entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in destabilising the underlying existential ⁸⁴reference-of-thought, transcendental knowledge is of a circular but consistent exercise of <~~amplifying~~/formative–epistemicity>totalising~renewing-

realisation/re-perception/re-thought, and so due to the ‘existential and emotive commitments’ it is involved in undoing with regards to the implied prior notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> ⁸⁴reference-of-thought and introducing the prospective ontological-contiguity⁶⁷ ⁸⁴reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’. Consider in this regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of propective ontological-contiguity⁶⁷ is more than just a reification⁸⁷ gesturing of its very own axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁷⁰-apriorising-psychologism> but extends to encompass a de-assertion/preconverging-or-dementing¹⁹-apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueeness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> of ‘traditional classical mechanics axiomatic-construct’, at the threshold where it supersedes ‘traditional classical mechanics axiomatic-construct’, as being of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> when analysed as of ‘traditional classical mechanics axiomatic-construct’, and so with regards to ‘the very same physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’.

The ontological veridicality here is that such ‘double-gesture reification⁸⁷ as the prospective axiomatic affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁷⁰-apriorising-psychologism> together with the prior axiomatic de-assertion/preconverging-or-

dementing¹⁹—apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
preconverging-or-dementing¹⁹—apriorising-psychologism>’ implied as of the ⁶¹nonpresencing-
<perspective—ontological-normalcy/postconvergence> induced transcendence-and-
sublimity/sublimation/~~supererogatory~~—de-mentativity is not to be construed as an
⁵³incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation as of
elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity³⁹ of the superseded ⁸⁶presencing—absolutising-
identitive-constitutedness¹³, but is rather a ⁵⁵maximalising-recomposuring-for-relative-
ontological-completeness⁸⁸—unenframed-conceptualisation in subsuming ‘the very same
physics <~~amplituding~~/formative—epistemicity>totalising~devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. While the emotional
involvement and sense of ‘existential ego undermining’ involved in such a transcending
reification⁸⁷ gesturing of axiomatic-constructs as of the very same <~~amplituding~~/formative-
epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existential-reality is relatively trite as occurring within the same
registry-worldview/dimension ⁸⁴reference-of-thought as of the positivistic/rational-empiricism
⁵⁶meaningfulness-and-teleology¹⁰⁰ mindset as well as its distance rather with respect to physical
reality, such a transcending reification⁸⁷ gesturing as of the grandest axiomatic-constructs
having to do with consciousness with regards to the ‘very ⁸⁴reference-of-thought itself’ wherein
the prospective ontological-contiguity⁵⁷ ⁸⁴reference-of-thought as ¹⁷deprocrypticism—or-
preempting—disjointedness-as-of-⁸⁴reference-of-thought implies a transcending reification⁸⁷
gesturing that not only affirms notional~deprocrypticism prospective registry-
worldview/dimension but in that affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-

dialectical-thinking²⁰—apriorising-psychologism> as of its ontological-completeness-of-
⁸⁴reference-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 neuterisation⁵⁹ of notional~deprocrypticism by a mental-complex
 avoiding such emotional discomfort and sense of existential ego undermining as is the case
 with all destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating—desublimating-
 decisionality⟩~of-ontological-performance⁷²-⟨including-virtue-as-ontology⟩ with respect to
 their prospective institutionalisations. This explains why it is not a fundamental contradiction as
 of human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-⟨so-construed-as-from-perspective—ontological-
 normalcy/postconvergence⟩’—existentialism-form-factor at uninstitutionalised-threshold¹⁰³ 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-threshold¹⁰³ by prospective institutionalisation
 dialogical-equivalence’. This can’t be the case because dialogical-equivalence can only arise
 where there is ‘common ⁸⁴reference-of-thought’ whereas a state of institutionalisation as of
 prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought is veridically in an
 institutionalising/enlightening/educating exercise relative to a state of uninstitutionalised-
 threshold¹⁰³ as of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, and not
 such a flawed notion of dialogical-equivalence. We can appreciate even within a same
⁸⁴reference-of-thought like our positivism/rational-empiricism registry-worldview/dimension
 that there is no dialogical-equivalence between the theory-of-relativity-together-with-quantum-
 mechanics—axiomatic-constructs in ontological-contiguity⁶⁷ and ‘traditional classical
 mechanics axiomatic-construct’ of notional-discontiguity/epistemic-discontiguity⁶³-⟨shallow-

supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> but for the former's enlightening the latter's undefined-or-undecidable-threshold-of-ontological-veridicality. This insight reflects the reality of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ associated with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰, wherein uninstitutionalised-threshold¹⁰³ mental-reflexes of <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in their ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ tend to perpetuate the representation of prospective institutionalisation as nondescript/ignorable—void⁶⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) in an ontologically-flawed dereification⁸⁷ gesturing of neuterisation⁵⁹, rather than ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation as of <~~amplituding~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought implied as of prospective institutionalisation's deneuterising¹⁶. It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold¹⁰³ mental-reflexes of <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ which is 'ontologically flawed and wanting' but rather is as of a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation intemporal-projection transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity for prospective

institutionalisation relative to such <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that circularly reinstitute the uninstitutionalised-threshold¹⁰³ temporality⁹⁹/shortness as if intemporal in ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹. In other words prospective institutionalisation arises as of ‘transcendental-reasoning-of-event³⁷-as-prospective-ontology-origination’ which as of prospective relative-ontological-completeness³⁸-of-axiomatic-construct-or-⁸⁴reference-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-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’; with the implication that our ‘⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought reasoning’ is not admissible to prospective ‘¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought reasoning’ and so from the moment of the event³⁷-construed-as-the-prospective-ontology-origination of deprocrypticism, just as ‘non-positivistic medieval reasoning’ is not admissible to prospective ‘positivism reasoning’ from the moment of the event³⁷-construed-as-the-prospective-ontology-origination of positivism, etc., across the successive institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; and so as of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of the uninstitutionalised-threshold¹⁰³ and the prospective institutionalisation. Such a temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ ontologically-flawed predisposition in circularly striving to

reassert the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event³⁷-as-prospective-ontology-origination’ is fundamentally due to the de-mentative/structural/paradigmatic lifetime ‘mental and existential investment’ in the former, such that by and large it is mostly a crossgenerational transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity that fully brings about the adaptation of the induced ‘transcendental-reasoning-of-event³⁷-as-prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ denaturing¹⁵ of knowledge as mechanical-knowledge and undermining organic-knowledge; wherein knowledge is related to as of existential-extrication-as-of-existential-unthought, that is, knowledge related to as of ‘the mere positive-opportunism⁷⁶ it engenders at best’ with little or no cognisance that there is an attitude/mental-disposition/care-and-episteme⁵ as of intemporality⁵²/longness behind ‘knowledge invention’ that must be preserved and perpetuated as ‘the very core of knowledge’ and so to undermine knowledge denaturing¹⁵, so-construed as organic-knowledge. Organic-knowledge requires the articulation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ rather in nonextricatory-existential-preempting-of-existential-unthought terms-as-of-axiomatic-construct as the profound-and-complete articulation of knowledge, and as the very attitude/mental-disposition/care-and-episteme⁵ behind knowledge that induces the appropriate psychoanalytic-unshackling for its reception. In other words, we can’t seriously contemplate a profound positivistic knowledge engagement with a non-positivistic as animistic or medieval mindset without the idea of priorly eliciting the appreciation-and-adoption of a positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-

disposition/care-and-episteme⁵ when contending about any salient positivistic articulations as otherwise all such positivism/rational-empiricism articulations and explaining will be reconstrued circularly in animistic or medieval terms—as-of-axiomatic-construct as of the latter teleologically-degraded prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought⁵⁶meaningfulness-and-teleology¹⁰⁰. Likewise ⁵⁶meaningfulness-and-teleology¹⁰⁰ articulated as of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought relative to our positivism—procrypticism necessarily requires priorly the requisite apriorising-teleological-elevation-in-ontological-contiguity⁶⁷ from positivism—procrypticism’s disjointedness-as-of-⁸⁴reference-of-thought mindset into deprocrypticism’s preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ as otherwise such knowledge will be teleologically-degraded in circular positivism—procrypticism disjointedness-as-of-⁸⁴reference-of-thought terms—as-of-axiomatic-construct as of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought⁵⁶meaningfulness-and-teleology¹⁰⁰, even though in the latter case our <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) blinds us to appropriately appreciating this given the human mental-reflex of representing any uninstitutionalised-threshold¹⁰³ as nondescript/ignorable-void⁶⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) as of our <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. The point here is that the ⁵⁶meaningfulness-and-teleology¹⁰⁰ so-construed has to supersede the prior registry-worldview/dimension uninstitutionalised-threshold¹⁰³ perspective/framing/reference/horizon for its prospective transcendence-and-

sublimity/sublimation/~~supererogatory~~—de-mentativity-enabling purpose, even if that implies
 being temporally unpalatable, given that the fundamental purpose for the underlying
 aetiologisation/ontological-escalation is of
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
 mentating/structuring/paradigming and not temporal extricatory de-
 mentating/structuring/paradigming. Put another way, for instance, Newtonian physics doesn't
 have any inherent ⁵⁶meaningfulness-and-teleology¹⁰⁰ as we can appreciate from a
 positivism/rational-empiricism perspective/framing/referencing/horizon with an animistic
 social-setup as of the latter's attitude/mental-disposition/care—and—episteme⁵ underlying its
⁵⁶meaningfulness-and-teleology¹⁰⁰ thus requiring the latter's prior apriorising-teleological-
 elevation-in-ontological-contiguity⁶⁷ to a positivism/rational-empiricism attitude/mental-
 disposition/care—and—episteme⁵ 'for the notion of the mutual contemplation of Newtonian
 physics to even arise'. This speaks of the centrality of attitude/mental-disposition/care—and—
 episteme⁵ with respect to human ⁵⁶meaningfulness-and-teleology¹⁰⁰, as it is what underlies
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given
 registry-worldview's/dimension's institutionalisation ⁸⁴reference-of-thought. attitude/mental-
 disposition/care—and—episteme⁵ as such carries a registry-worldview's/dimension's 'underlying
 sense of end-teleology¹⁰⁰/end-purposefulness' and thereof its operative-construct and
 implicative-construct with regards to ⁵⁶meaningfulness-and-teleology¹⁰⁰. It further implies a 'the
 human toddling potential' for living-as-of-human-personality-developing, social-projection-
 institutional-orientations and Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰;
 with the 'human toddling potential' implying the human potential to develop from a relative-
 ontologically-flawed to a relative-ontologically-veridical attitude/mental-disposition/care—and—

episteme⁵ with respect to living-as-of-human-personality-developing, social-projection-institutional-orientations and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰.

This ‘human toddling potential’ is what enables notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> induced psychoanalytic-unshackling for grounding ⁵⁶meaningfulness-and-teleology¹⁰⁰ prospectively as of the prospective relative-ontological-completeness⁸⁸ of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>. The attitude/mental-disposition/care-and-episteme⁵ structure is what fundamentally determines mental-states in their ‘projection/anticipation of the coherence/contiguity-of-superseding-oneness-of-ontology-as-of-inherent-existence-coherence/contiguity’ whether with respect to any individual within any registry-worldview/dimension as well as the registry-worldview’s/dimension’s overall ⁸⁴reference-of-thought, as of its specific ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰. Thus an attitude/mental-disposition/care-and-episteme⁵ can pertinently be defined as the ‘assumed-and-unflinching apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² inducing a given specific ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness⁸⁸-or-incompleteness-of-⁸⁴reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of ⁵⁶meaningfulness-and-teleology¹⁰⁰ associated with that attitude/mental-disposition/care-and-episteme⁵; and so, whether such a framework is a

⁸⁴reference-of-thought as of overall construal-as-existence/existential-possibilities, or within a ⁸⁴reference-of-thought like a social projection <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or specifically with living-as-of-human-personality-developing. For instance, with respect to coming across and living say in an early hunter-gather society with its interpretation of ill-health as of bad omen, we will still maintain an ‘assumed-and-unflinching transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² as of the attitude/mental-disposition/care-and-episteme⁵ of positivism’s/rational-empiricism’s perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given ⁸⁴reference-of-thought, say in our positivism/rational-empiricism ⁸⁴reference-of-thought we can further have the conception of the physics or biology or law or literature or even just entrepreneur or accountant or technician specific attitude/mental-disposition/care-and-episteme⁵, and further at the individual level as of changing attitude/mental-disposition/care-and-episteme⁵ with living-as-of-human-personality-developing. attitude/mental-disposition/care-and-episteme⁵ as so-construed is critical fundamentally because the notionally inherent human capacity for aetiologisation/ontological-escalation is directly associated with ‘attitude/mental-disposition/care-and-episteme⁵ as dispensing-with-immediacy-for-relative-ontological-completeness³⁸-by-reification⁶⁷/contemplative-distension³⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-

prospective-epistemic-digression to supersede human temporality⁹⁹/shortness
 <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>)) to be
 able to achieve transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity’, and
 so as of intemporality⁵². With regards to living-as-of-human-personality-developing, we can
 appreciate in the case of a child’s personality development as of its given attitude/mental-
 disposition/care—and—episteme⁵ that it has a poor dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ as of its more direct
 focus on instant-sensations-and-carefreeness requiring that the child is directed to end at
 successive stages infantile habits as it grows up with an increasing sense of dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶
 that ultimately involves major stages like schooling, greater social autonomy and responsibility,
 and developing into an adult with even greater dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ as for instance the notion
 of pleasure is increasingly substituted with that of work-and-pleasure, etc. Such living-
 development-as-to-personality-development as dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ is construed as the more
 profound attitude/mental-disposition/care—and—episteme⁵ for human optimum living, and so
 over say an animal-like immediacy attitude/mental-disposition/care—and—episteme⁵ of living.
 With regards to the second-level of social aetiologisation/ontological-escalation associated with
 ‘attitude/mental-disposition/care—and—episteme⁵ dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’, for achieving
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity; humankind construes
 of existence as ‘more than just plain living as animals’ but as enabling for various domains of

social projections dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ so-implied across the various registry-worldviews/dimensions, whether in an animistic social-setup involving animistic practices or in the modern social-setup as of our modern practices involving subject-matter specialisms, trade roles, functionaries, arts, research, sports and other activities, etc.; with each involving their specific attitude/mental-disposition/care-and-episteme⁵ dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶. The idea being that this provides more existential possibilities by the overall expanded human capabilities available directly or indirectly to fulfil individuals desires and needs. Finally the third-level reflects ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-singularisation³³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ with Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵, implying specifically a nonextricatory-existential-preempting-of-existential-unthought attitude/mental-disposition/care-and-episteme⁵ as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶-of-⁸⁴reference-of-thought-by-reification⁸⁷/contemplative-distension thus transcendentally enabling the successive registry-worldview’s/dimension’s ontological-possibilities construed as of human intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-

mentating/structuring/paradigming; with such dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶-of-⁸⁴reference-of-thought-by-reification⁸⁷/contemplative-distension construed as rejection of existential-extrication-as-of-existential-unthought attitude/mental-disposition/care-and-episteme⁵ which will imply a stalling in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ at the given registry-worldview/dimension, and so-construed as temporal extricatory de-mentating/structuring/paradigming. Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as such implies increasingly more profound-and-complete enabling framework of human emancipation as of technical and existential possibilities arising from prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. We can get an insight of registry-worldviews/dimensions attitude/mental-disposition/care-and-episteme⁵ contrast as clarified in the preceding example as of the technical and existential emancipatory possibilities that can be contemplated with a positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ in an early hunter-gather social-setup inclined to construe of ill-health as bad omen; and appreciate that the human-subpotency is much more than stalling at any prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought registry-worldview/dimension, and so not only retrospectively but equally prospectively. Thus, an attitude/mental-disposition/care-and-episteme⁵ can pertinently be defined as the ‘assumed-and-unflinching transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² inducing a given specific ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> outcome with regards to prospective

relative-ontological-completeness⁸⁸-or-incompleteness-of-⁸⁴reference-of-thought as of the
 construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding
 the underlying framework of ⁵⁶meaningfulness-and-teleology¹⁰⁰ associated with that
 attitude/mental-disposition/care-and-episteme⁵. It can be construed with regards to prospective
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as a de-
 mentative/structural/paradigmatic adjunctive-metaphoricity⁵⁷-signification inducing-and-
 upholding a prospective ‘underlying <~~amplituding~~/formative-
 epistemicity>totalising/circumscribing/delineating signifying-construct as
 <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-
 thought-⁸⁵devolving’. In other words, a registry-worldview’s/dimension’s ⁸⁴reference-of-
 thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is utterly
 apprehended decisively by its given attitude/mental-disposition/care-and-episteme⁵ as of the
 ‘assumed-and-unflinching transversality~of-affirmative-and-unaffirmative-disambiguated-
 ‘motif-and-apriorising/axiomatising/referencing’¹⁰². This insight is critical as for instance with
 appreciating what is implied by futural Being-development/ontological-framework-expansion-
 as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-
⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵ by its given specific ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> outcome; as we simply have to project/anticipate its ‘assumed-and-
 unflinching transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² implied as of preempting—disjointedness-as-of-
⁸⁴reference-of-thought construed as thinking as it remains unintelligible to our positivism-
 procrypticism’s disjointedness-as-of-⁸⁴reference-of-thought reconstrued as of preconverging-or-

dementing¹⁹—apriorising-psychologism. attitude/mental-disposition/care—and—episteme⁵

‘assumed-and-unflinching transversality~of-affirmative-and-unaffirmative—disambiguated-
‘motif-and-apriorising/axiomatising/referencing’¹⁰² is a corresponding disposition for reflecting
the ‘incisive-and-intransigent nature of existence as absolute a priori’ to which we can only get
in-relative-synchronisation with a corresponding level of projection-or-
anticipation/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that
as of its relative dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
reification⁸⁷/contemplative-distension⁷⁶ (as of human self-surpassing—existentialism-form-
factor,-in-overcoming-‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-
sublimating-humanity’-as-to-existence-potency⁷⁸~sublimating—nascence,-disclosed-from-
prospective-epistemic-digression to supersede human temporality⁹⁹/shortness
<amplifying/formative>*wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>)) is the
appropriate attitude/mental-disposition/care—and—episteme⁵ ‘assumed-and-unflinching
transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰² required for the correspondingly required
⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>.

Basically, attitude/mental-disposition/care—and—episteme⁵ is simply a reflection of level of
deneuterising¹⁶—referentialism as of the notional~conflatedness¹² of notional~deprocrypticism.
Ultimately for living-as-of-human-personality-developing, social-projection-institutional-
orientations and Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰, ‘the human
toddling potential’ or the human potential to develop from a relative-ontologically-flawed to a
relative-ontologically-veridical attitude/mental-disposition/care—and—episteme⁵, can only arise

by notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing⁴⁹–qualia-schema> induced psychoanalytic-unshackling as of relative-ontologically-veridical attitude/mental-disposition/care–and–episteme⁵ ‘assumed-and-unflinching transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² over relative-ontologically-flawed attitude/mental-disposition/care–and–episteme⁵, with the latter necessarily having to ascend to the relative-ontologically-veridical attitude/mental-disposition/care–and–episteme⁵ for the former’s implied⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its ontological-performance⁷²-<including-virtue-as-ontology> to avail, and so in reflecting the ‘incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>’; as we can appreciate this with regards to existence’s relative validation of the positivism/rational-empiricism ‘perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation’ interpretation over recurrent-utter-uninstitutionalisation’s ‘bad omen’ interpretation. Such an ‘assumed-and-unflinching transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² has ultimately nothing to do with the deliberate willing of the relative-ontologically-veridical attitude/mental-disposition/care–and–episteme⁵. As we can appreciate that without implying a dispensing-with-immediacy-for-relative-ontological-completeness³⁸-by-reification⁹⁷/contemplative-distension⁷⁶ as of a child’s living-as-of-human-personality-developing, the child’s poorly developed attitude/mental-disposition/care–and–episteme⁵ will poorly face optimum living of adult life or where such was the case about all human children then the human species will be no more culturally unique than any other animal. Again, as of human social-projection-institutional-orientations we know that subject-matter, trades and

bureaucratic expertise come with a requisite implied attitude/mental-disposition/care-and-episteme⁵ in detachment from <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) as we know that, everything being equal legitimately, it is the professional electrician as of its assumed-and-unflinching professionally-institutionalised-as-dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ attitude/mental-disposition/care-and-episteme⁵ whose workmanship is guaranteed to produce the best and safe outcome for electrical installations; and so dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ as of <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) dispositions thus expanding human needs and desires possibilities. Likewise, the dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ ‘assumed-and-unflinching transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of a relative-ontologically-veridical attitude/mental-disposition/care-and-episteme⁵ as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴ reference-of-thought over a relative-ontologically-flawed attitude/mental-disposition/care-and-episteme⁵ is implied for prospective ⁸⁴reference-of-thought transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, as of overall human existential and technical emancipation. Basically, while attitude/mental-disposition/care-and-episteme⁵ implied with regards to both living-as-of-human-personality-developing and social-projection-institutional-orientations arises as of secondnaturing institutionalisation. However, attitude/mental-disposition/care-and-episteme⁵ specific

instigating of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought is (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹) originary/event³⁷-of-prospective-ontology-origination as of humanity level intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming; inducing thereof social institutionalisation secondnaturing by way of percolation-channelling-<in-deferential-formalisation-transference>. Inherently, the very grounding of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ attitude/mental-disposition/care-and-episteme⁵ is beyond ⁸⁶presencing—absolutising-identitive-constitutedness¹³, and actually lies prospectively in existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. The implication here is that as of its very ‘nonextricatory-existential-preempting-of-existential-unthought behind the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’ Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ attitude/mental-disposition/care-and-episteme⁵ cannot be contemplated as of secondnatured institutionalisation living-as-of-human-personality-developing and social-projection-institutional-orientations attitude/mental-disposition/care-and-episteme⁵ in ‘existential-extrication-as-of-existential-unthought’ which de-mentatively/structurally/paradigmatically ‘do not project beyond ⁸⁴reference-of-thought as of prospective relative-ontological-completeness⁸⁸-of-³⁴reference-of-thought’ to grasp prospective

existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression
 relative-ontological-completeness⁸⁸ of apriorising/axiomatising/referencing. Thus with regards
 to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, overall it is the underlying
 intemporality⁵²-or-longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ attitude/mental-
 disposition/care-and-episteme⁵ of successive institutionalisations as associated with the
 intemporal-as-conviction-as-to-profound-supererogation⁹⁷ ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ ,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰ ,
 rather than temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism denaturing¹⁵ of the
 same ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ ,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰ ,
 that are responsible for the underlying ontological-normalcy/postconvergence epistemic
 perspective in nonextricatory-existential-preempting-of-existential-unthought behind the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸; and so construed as of an
 abstract notion of perpetual/eternising preservation of Being, and so beyond
 temporality⁹⁹/shortness existential-extrication-as-of-existential-unthought lack of the projecting
 attitude/mental-disposition/care-and-episteme⁵ for prospective institutionalisations as mainly
 concerned with the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as
 absolute reference of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ‘with little sense of coherence as of
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’, and thus the latter cannot
 unlike the former be the framework for aetiologisation/ontological-escalation as of ¹⁰⁴universal
 implications, and particularly so as of the ‘naivety of eliciting mutual temporality⁹⁹/shortness as

intemporality⁵²/longness or eliciting of <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>’. This notion of fulfilling a given prospective institutionalisation’s requisite attitude/mental-disposition/care—and—episteme⁵ underlies the very idea of intellectual-and-moral-inequivalence/non-correspondence as well as dialogical inequivalence/non-correspondence; as where one party does fulfil the attitude/mental-disposition/care—and—episteme⁵ of a given institutionalisation’s ⁸⁴reference-of-thought as of prospective relative-ontological-completeness⁸⁸-of-axiomatic-construct-or-⁸⁴reference-of-thought and thus its corresponding ⁵⁶meaningfulness-and-teleology¹⁰⁰, and the other doesn’t as of prior relative-ontological-incompleteness⁸⁹. This further explains why epistemic-breaks/epistemic-resetting arise with the successive prospective institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, wherein for instance the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵ of say a Galileo or Descartes is circularly beyond the contention framework of scholasticism ⁵⁶meaningfulness-and-teleology¹⁰⁰, 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-framework⁷³ induced positive-opportunism⁷⁶ as of scientific, medical, technical advancements, free society, etc. shat leads to the crossgenerational collapsing of scholasticism. It is interesting to note here that such positivist scholars were ‘never beholden to a convincing exercise with scholasticism but rather with intrinsic-reality/ontological-veridicality’, and for which purpose rather opted to create internally-coherent positivist networks and societies for the perpetuation of positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰ while averting its denaturing¹⁵ by wrongly implying notional-

contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> with scholasticism. But
 rather implying notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-
 mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> given the latter's flawed
 de-mentating/structuring/paradigming as of prior relative-ontological-incompleteness⁸⁹-of-
⁸⁴reference-of-thought. The insight here is that more fundamentally knowledge is not about
 'interhuman negotiating or agreeableness' but more critically about a third party validator
 known as 'intrinsic-reality/ontological-veridicality' which is the transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity above the mortals that are humans, and
 that the exercise of knowledge construction is rather an interhuman transversality~of-
 affirmative-and-unaffirmative~disambiguated-'motif-and-
 apriorising/axiomatising/referencing'¹⁰² exercise in search for the validation of the 'superior
 party that is intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-
 framework⁷³', and so beyond institutional-being-and-craft and social-aggregation-enabling
 <amplifying/formative>'wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>). Where
 these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology¹⁰⁰-
 <in-existential-extrication-as-of-existential-unthought>⁵ denaturing¹⁵ of the requisite
 intellectualism required for further Being-development/ontological-framework-expansion-as-
 to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰,
 and start undermining knowledge construction as of its intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity, effectively there shouldn't
 be any compunction as of human
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-

recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming to overlook them and imply intellectual-and-moral-inequivalence/non-correspondence and/or dialogical inequivalence/non-correspondence in other to preserve genuine knowledge over charlatanism; as such ontological-bad-faith/inauthenticity⁶⁴ practices do not speak of ‘genuine intellectual disagreement’ but undermining of intellectualism basically and do not merit to be elevated teleologically to the level of intellectual contention because of their underlying knowledge denaturing¹⁵ predisposition. This is critically the case with registry-worldview/dimension⁸⁴reference-of-thought transcendence-and-sublimity/sublimation/supererogatory~de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ prior relative-ontological-incompleteness⁸⁹-of⁸⁴reference-of-thought construes of ‘implied grounding of⁵⁶ meaningfulness-and-teleology¹⁰⁰’ in terms-as-of-axiomatic-construct of⁸⁰presencing—absolutising-identitive-constitutedness¹³ while the new/prospective/superseding as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought construes of ‘implied grounding of⁵⁶ meaningfulness-and-teleology¹⁰⁰’ in terms-as-of-axiomatic-construct of prospective⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>. This brings home the reality that it is inevitable that all uninstitutionalised-threshold¹⁰³ are necessarily ‘de-mentatively/structurally/paradigmatically conflicted’, with prospective transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² ontological-primemovers-totalitative-framework⁷³ being the critically fundamental determining arbiter of what will prospectively pass for knowledge rather than the naivety of logical-congruence of dialogical-equivalence at any such uninstitutionalised-threshold¹⁰³; as fundamentally the issues faced by the Descartes, Galileos, Diderots, etc. as of ‘budding-positivism/rational-empiricism attitude/mental-disposition/care-

and-episteme⁵’ are de-mentatively/structurally/paradigmatically fundamentally inevitable as of their articulation within a non-positivism/medievalism scholasticism context. This is the case since at a registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰³, such a framework of logical-congruence of dialogical-equivalence is de-mentatively/structurally/paradigmatically superseded, in the sense that every institutionalisation say for instance scholasticism scholarship has its ‘genuine intellectual engagement framework’ as of its underlying attitude/mental-disposition/care-and-episteme⁵ ⁸⁴reference-of-thought ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³, but then at its uninstitutionalised-threshold¹⁰³ (as implied from prospective positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ ⁸⁴reference-of-thought ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³) scholasticism and positivism are rather in transversality~of-affirmative-and-unaffirmative-disambiguated- ‘motif-and-apriorising/axiomatising/referencing’¹⁰²; as so reflected in their mutually beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶. This is equally reflected with regards to the prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity implying knowledge proponents, as the very notion of implying a prospective transcendental conceptualisation as of organic-knowledge is one that undervalues the ⁸⁰presencing—absolutising-identitive-constitutedness¹³ attitude/mental-disposition/care-and-episteme⁵ as of its social-stake-contention-or-confliction while the very notion of perceiving highly the ⁵⁶meaningfulness-and-teleology¹⁰⁰ within a prior institutionalisation framework is one that is necessarily apprehensive and shallow-minded to the notion of a prospectively undermining prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> sublimity/sublimation/~~supererogatory~~~de-mentativity episteme

transcendence-and-attitude/mental-disposition/care-and-⁸⁴reference-of-thought
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³. In addition, the
disruptive uninstitutionalised-threshold¹⁰³ contextualisation as of such divergent commitments
and ‘lack of perceived constraining framework of logical-congruence of dialogical-equivalence’
further radicalises the human disposition to act temporally beyond-the-consciousness-
awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ institutional-
being-and-craft as of perceived vested interest, striving to undermine prospectively implied
transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity ⁵⁶meaningfulness-and-
teleology¹⁰⁰ attitude/mental-disposition/care-and-episteme⁵. What is then the manifestation of
such intellectual undermining which must necessarily be understood as of knowledge-
notionalisation required as of the notional~conflatedness¹² of ¹⁷deprocrypticism-or-
preempting—disjointedness-as-of-⁸⁴reference-of-thought protensive-consciousness?
ontological-bad-faith/inauthenticity⁶⁴ as of its charlatanic effect fundamentally involves the
undermining at any human uninstitutionalised-threshold¹⁰³ of the possibility of intellectually
induced social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-
<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸>; for
the ultimate outcome of undermining any such intemporal knowledge deferential-formalisation-
transference behind the secondnaturing for prospective institutionalisation. Such a beyond-the-
consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶
undermining exercise is geared towards the ontologically-flawed apriorising-teleological-
elevation-in-ontological-contiguity⁶⁷ of social <~~amplifying~~/formative>⁸ wooden-language-
<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
prospective-apriorising-implications>> and untransvaluated-temporal-intemporality⁵² social-

chainism, on the conation of upholding ontological-bad-faith/inauthenticity⁶⁴ contentions; by its deflating of the conception of ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of human mortals contentions in transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰², wherein the ‘superior party’ of existence/intrinsic-reality/ontological-veridicality is the validator of ontological-pertinence as of concurrent ontological-primemovers-totalitative-framework⁷³, and thereof ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ as new reasoning-from-results/afterthought, and so over and above ‘interhuman negotiating or agreeableness’. Thus ontological-bad-faith/inauthenticity⁶⁴ as of its charlatanic effect undermines, as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶, the articulation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent ontological-primemovers-totalitative-framework⁷³ strife to uphold-and-promote the ‘superior party’ which is the ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faith rather advancing such an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or impertinent as of concurrent

ontological-primemovers-totalitative-framework⁷³, rather as of its commitment to
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation that in
 many ways could just as well validate <amplifying/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>) and untransvaluated-temporal-intemporality⁵² attitude/mental-disposition/care-
 and-episteme⁵ and their social contentions. As in effect, such ontological-bad-
 faith/inauthenticity⁶⁴ scepticism fails to act as a ‘knowledge-growth-mechanism with regards to
 the perpetuation of knowledge coherence and pertinence’ as is the case with genuine
 intellectual scepticism, but is rather geared towards a dogmatic mandarinism and
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation that
 usurps the very notion of scepticism in ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁹—enframed-conceptualisation, and so as of the naïve implication that
 proceduralism is the substitute for existence/intrinsic-reality/ontological-veridicality as
 transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. This poor scepticism
 attitude/mental-disposition/care-and-episteme⁵ usurping the pre-established ‘detour to social
 goodwill deferential-formalisation-transference to perceived overwhelming-relative-
 effectiveness’, has existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition) implications as of the forestalling of
 prospective ‘concurrent ontological-primemovers-totalitative-framework⁷³’ upholding of the
 primacy of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so
 over mere ‘interhuman negotiating or agreeableness’; as this subsequently undermines
 intemporal knowledge deferential-formalisation-transference behind the secondnaturing for
 prospective institutionalisation. Rather the attitude/mental-disposition/care-and-episteme⁵ of
 genuine intellectual scepticism is encrusted within the very notion of prospective relative-

ontological-completeness⁸⁸ of human meaningfulness-and-teleology, given human limited-
 mentation-capacity-deepening⁵³. Such a genuine intellectual scepticism construes of knowledge
 by its given <amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-
 construal-as-intrinsic-reality/ontological-veridicality/existential-reality in terms—as-of-
 axiomatic-construct of the competing contending construals elicited relative credibility and
 relative scepticism as of prospective relative-ontological-completeness⁸⁸, 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-completeness⁸⁸, ontological-
 bad-faith/inauthenticity⁶⁴ scepticism avoids such constraining as it rather emphasises a
 predisposition for discreet, ‘ontologically unconstrained framework as of prospective relative-
 ontological-completeness⁸⁸ 45<amplifying/formative-epistemicity>causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ 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-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶,
 a perfidious ontological-bad-faith/inauthenticity⁶⁴ scepticism involves eliciting a sense of
 immediacy and temporality⁹⁹/shortness as of <amplifying/formative>⁸wooden-language-
 ⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>⟩ and untransvaluated-temporal-intemporality⁵² social-
 chainism as ‘developed thought’, thus deflating the requisite dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ intemporal
 detachment/backstep for transcendence-and-sublimity/sublimation/supererogatory~de-

mentativity. In this latter respect, and for the possibility of prospective social transcendence-and-sublimity/sublimation/supererogatory~de-mentativity and emancipation, social practices at any given period as ‘becoming constructs’ are not inherently ontologically sacrosanct by the fact that these are the outcome of preceding prospective relative-ontological-completeness⁸⁸ as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶, and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-institutionalisation social practices as of prospective relative-ontological-completeness⁸⁸. ontological-bad-faith/inauthenticity⁶⁴ ad-hoc pretences extolling social practices as of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ but of a poor conception outside the prospective relative-ontological-completeness⁸⁸ behind such social practices ‘inventing’ as-of-prior-institutionalisation and so-implied as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, are but denaturing¹⁵ and down the line equally undermines prospective relative-ontological-completeness⁸⁸ for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity⁶⁴ ad-hoc pretences extolling social practices as of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ are of the same notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> kind that bathe in the <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) and untransvaluated-temporal-intemporality⁵² social-chainism that implied as much about extolling social practices ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care-and-episteme⁵ of recurrent-utter-uninstitutionalisation, base-

institutionalisation—ununiversalisation, ¹⁰⁴universalisation—non-positivism/medievalism and today's positivism—procrypticism, with little prospect/opening for prospective transcendence—and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care—and—episteme⁵ that empowers prospective social emancipation however socially inconvenient it may sound; and so beyond habituated <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. The fact that many that are institutionally anchored may speak otherwise or naively against such a stance doesn't diminish in any way the 'natural appropriateness' of such a job description as of human intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming, but rather speaks of a poverty of institutionalisation that creeps into institutional anchors as of their reasoning-from-results/afterthought constructions subject to temporal/shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ denaturing¹⁵ of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰. As a result of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor, the ever present reality of human uninstitutionalised-threshold¹⁰³ 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 ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> as of the reasoning-through/messianic-reasoning of base-institutionalisation, ¹⁰⁴universalisation, positivism and ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought together construed as of the notional~conflatedness¹² of notional~deprocrypticism. Reasoning-through/messianic-reasoning attitude/mental-disposition/care-and-episteme⁵ implicitation arises as of metaphoricity⁵⁷ at uninstitutionalised-threshold¹⁰³ where blurry/vague/undeveloped construct of any given ‘<amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ is unamenable-or-poorly-amenable to reasoning-from-results/afterthought attitude/mental-disposition/care-and-episteme⁵ explicitation of ontological-primemovers-totalitative-framework⁷³ procedure of transversal-contention-for-determination-of-veridical-meaningfulness. Such reasoning-through/messianic-reasoning attitude/mental-disposition/care-and-episteme⁵ ‘implicitation of ontological-primemovers-totalitative-framework⁷³’ is as of intemporal solipsistic and intersolipsistic internalisation, construed as more fully articulating the notion of ontological-good-faith/authenticity⁶⁹, in reflecting such uninstitutionalised-threshold¹⁰³ impracticable reasoning-from-results/afterthought attitude/mental-disposition/care-and-episteme⁵ explicitation of ontological-primemovers-totalitative-framework⁷³ procedure of transversal-contention-for-determination-of-veridical-meaningfulness. In this regard, reasoning-through/messianic-reasoning is driven as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality intemporal projection, and reflects the fact that however explicated, as of reasoning-from-results/afterthought attitude/mental-disposition/care-and-episteme⁵ explicitation of ontological-primemovers-totalitative-framework⁷³ procedure of transversal-contention-for-determination-of-veridical-meaningfulness, human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is always about différence/internal-dialectics/difference-deferral of

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸⁴reference-of-
 thought⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring⁵⁶meaningfulness-and-teleology¹⁰⁰’;
 so-implied as of the *différance*/internal-dialectics/difference-deferral of the very
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument epistemic-
 totality³⁶ that is the ⁸⁴reference-of-thought (inducing ‘intemporal ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷’), and as the ⁸⁴reference-of-thought then
 aposteriorises/intelligises/logicises ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the temporal-to-
 intemporal ontological-performance⁷²-<including-virtue-as-ontology> *différance*/internal-
 dialectics/difference-deferral of the <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought-⁸⁵devolving,
 involving existential-instantiation devolved temporal denaturing¹⁵ of the ⁸⁴reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring⁵⁶meaningfulness-and-teleology¹⁰⁰.
 The implication here is that ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality is rather about a ‘seeding promise of human-subpotency ontological-
 performance⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-
 potency-of-existence’s~sublimating-nascence-as-of-its-coherence/contiguity’, but that
 reasoning-through/messianic-reasoning adduced transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity prospectively comes out short with the
 prospective reasoning-from-results/afterthought outcome, and so because of human limited-
 mentation-capacity at any moment. Thus the successive reasoning-from-results/afterthought
 outcomes as the logocentric constructs of the successive registry-worldviews/dimensions arrive
 at their successive ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰,~for-aposteriorising/logicising/deriving/intelligising/measuring~⁵⁶meaningfulness-
 and-teleology¹⁰⁰ as of successive prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-
 of-thought, but fail to grasp/capture all the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁶⁷ about the full-potency of existence—as-the-absolute-a-
 priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’> for
 aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰
 that can fully reflect human-subpotency existential potential/possibilities of ontological-
 performance⁷²-<including-virtue-as-ontology> in correspondence with the full-potency of
 existence in its coherence/contiguity. But then, ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
 being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-
 performance⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-
 potency-of-existence’s~sublimating-nascence-as-of-its-coherence/contiguity’ can always be
 ‘reinvigorated as of furthered ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event³⁷ reasoning-

through/messianic-reasoning prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought overriding prior reasoning-from-results/afterthought now in prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought at such uninstitutionalised-threshold¹⁰³; and so, in a renewing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care—and-episteme⁵ implicitation for aposteriorising/logicising/deriving/intelligising/measuring⁵⁶meaningfulness-and-teleology¹⁰⁰, which is construed as more fully articulating the notion of ontological-good-faith/authenticity⁶⁹. This practical conceptualisation of ontological-good-faith/authenticity⁶⁹ as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance⁷²-<including-virtue-as-ontology> in practice, and given human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor, there is always room for human denaturing¹⁵ temporal ontological-performance⁷²-<including-virtue-as-ontology> of such reasoning-from-results/afterthought constructs induced by reasoning-through/messianic-reasoning; pointing to the fact that ultimately the underlying ‘sanctity of knowledge’ arises from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of such ontological-good-faith/authenticity⁶⁹ based intemporal organic-knowledge that is wary of the denaturing¹⁵ that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event³⁷ spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰.

Thus human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality driven reasoning-through/messianic-reasoning holds the prospect for an ever renewal of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, undermining institutional-anchoring and logocentric complexes/denials and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (in ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation) of such prospective transcendental possibilities. Such prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transformation for aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰ is the reflection of a reality of human mental regeneration potential that speaks of the continuity of humankind as of the same relative-emancipatory potential as pertinently reflected with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ retrospectively and prospectively; with relative-emancipation construed as the inherent ⁵⁶meaningfulness-and-teleology¹⁰⁰ truth form of existence, wherein truth is as of immanented-teleologically-pertinent-truth over truth-devoid-of-immanented-teleology¹⁰⁰, for instance, like the teleological disposition of living organisms for

self-preservation beyond just their organical composition. Thus, human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality underlies the conception of ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ stranding dialectics crossgenerational as enabling human transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~, and is reflected in ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-singularisation³³-as-veridical-epistemic-determinism⁷¹ ⁴⁵~~<amplifying/~~formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ as of grander dispensing-with-immediacy-for-relative-ontological-completeness³⁸-by-reification³⁷/contemplative-distension⁷⁶. Finally as a further analysis, Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ is by a rather surreptitious manner undermined by what this author qualifies as ‘subterfuges of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ which are rather as of ideology; ideology in the sense that these are ‘commitments’ ready to ‘forego the pre-eminence of knowledge construed as of its ontological-veracity’ which is the only assurance of optimum construct of knowledge for human emancipation. Ideology as such takes the form of either ‘ideology denaturing¹⁵ of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ or ‘reactive fear of ideology denaturing¹⁵ of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰'. In both instances what is lost is Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ itself, such that besides temporal/shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ interests undermining natural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰, natural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ is perceived as a risk that will foster 'ideology denaturing¹⁵ of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰' or 'reactive fear of ideology denaturing¹⁵ of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰', with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ itself losing out. These subterfuges are behind the awkward, unnatural and clobbered nature of human development for the past two centuries as civilisation is construed and developed in 'an undertone reaction/anticipation of threat' rather than natural as of human communion. Thus 'subterfuges of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰' arise as of the suboptimality of human intemporality⁵²/longness which suffers from human apprehensiveness of humans, thus undermining the notion of human intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming. This underlying human mental-disposition arises as of the successive human as trepidatious/warped/preclusive/occlusive-consciousness in ⁵⁸neuterising;

as such ⁵⁸neuterising is the outcrop of human limited-mentation-capacity. In other words ⁵⁸neuterising can effectively be ‘decomposed-as-from-a-conflatedness¹²-perspective into the ontologically-veridical underlying limited-mentation-capacity manifestation’ as of social-stake-contention-or-confliction <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, and so-construed from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~deprocrypticism deneuterising¹⁶—referentialism’. Such an exercise can be conceptualised as an abstract ⁸⁴reference-of-thought/epistemic-totalisation level of deneuterising¹⁶—referentialism, wherein for instance, with regards to ‘the very same medical <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ as de-mentatively/structurally/paradigmatically defining ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’: - the trepidatious-consciousness of an early hunter-gatherer recurrent-utter-uninstitutionalisation society direct experience of misfortune say like catching an unknown disease in a given forest may imply an existential-contextualising-contiguity³⁹-lowest-level-reification⁸⁷ perceptivity-as-of-bad-omen as of its relative ⁵⁸neuterising as of its random-as-uncircumscribing/underlineating-as-‘epistemic-totality³⁶’ existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ given its non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (noting that such a poor reification⁸⁷ is better than no reification⁸⁷ at all in the sense that where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-bad-omen provides a basic knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its trepiditious nature as to ‘a crude predisposition to avoid the forest’); - for the warped-consciousness of an animistic base-institutionalisation society imply

existential-contextualising-contiguity³⁹-second-level-reification⁸⁷ perceptivity-as-of-a-specific-
 place-or-specific-evil-people-or-specific-evil-period as of its relative ⁵⁸neuterising as of its
 tendentious-circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’
 existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ given its
 rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism (noting as
 well that in the case where the given forest is infested with say mosquitoes carrying malaria for
 instance, such a perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-
 period provides a relatively better knowledge-reifying-and-empowering conceptivity/epistemic-
 reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however
 its tendentious nature as to inducing tendentiously crude behaviours and psychological
 assurances associated with positive experiences over negative experiences); - for the preclusive-
 consciousness of a ¹⁰⁴universalisation-non-positivism/medievalism society imply existential-
 contextualising-contiguity³⁹-third-level-reification⁸⁷ 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 ⁵⁸neuterising as of its qualifying-circumscribing-as-‘epistemic-
 totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential-epistemic-totalisation-scheme-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ given its ¹⁰⁴universalisation-directed-rulemaking-over-non-
 rules—apriorising/axiomatising/referencing-psychologism (noting that in the case where the
 given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-
 as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-
 failure-to-pay-reverence-to-an-ancestor provides an even better knowledge-reifying-and-
 empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant
 implications to human-subpotency however its preclusive nature as to comprehensively-
 qualified narrative of a non-ad-hoc and weighty/profound existential interpretation inducing the
 predisposition as of a fateful ¹⁰⁴universal narrative of human behaviour implications); - for an

occlusive-consciousness as of our positivism/rational-empiricism implying existential-contextualising-contiguity³⁹-fourth-level-reification³⁷ perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation still as of its relative ⁵⁶neuterising as of its categorising-circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ given its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (noting also that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides a decisively better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its occlusive nature as to an existential interpretation as of rational-empiricism/positivism conception of human behaviour implications with direct understanding of immediate cause-and-effect implications); and prospectively - for the protensive-consciousness notional~deprocrypticism existential-contextualising-contiguity³⁹-full-level-of-reification⁸⁷ notional~deprocrypticism deneuterising¹⁶—referentialism as of referentialism-circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ given its preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism implied as of say post-structuralism ‘which factors in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and

medical delivery’ (noting finally that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides the best knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency as of its protensive nature as to coherent existential interpretation drawing out the full implications of human limited-mentation-capacity-deepening⁵³ as of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought as a projective—totalitative-implications conception and superseding ⁸⁰presencing—absolutising-identitive-constitutedness¹³ naiveties as to the socially extended constructive construal of healthcare as more than just as of immediate disease/illness cause-and-effect implications). The latter as ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought as of its ontological-completeness-of-⁸⁴reference-of-thought/ontological-normalcy/postconvergence is the effective basis for evaluating the ontological-veracity of all preceding ⁸⁴reference-of-thought as of its deneuterising¹⁶—referentialism that breaks-down the various ⁵⁸neuterising to their basic human limited-mentation-capacity dynamics implications. In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as-‘epistemic-totality³⁶’ with recurrent-utter-uninstitutionalisation) circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential—epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ 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 ⁸⁴reference-of-thought/epistemic-totalisation level of différence/internal-dialectics/difference-deferral, as it is actually reflecting ‘the backdrop construed as human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁶’ for the effectively devolving

différance/internal-dialectics/difference-deferral teleological process of meaningfulness; given that the abstract ⁸⁴reference-of-thought/epistemic-totalisation level so-established rather enframes teleologically-devolving-as-drifting meaningfulness with regards to ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’ construed from notional~deprocrypticism deneuterising¹⁶, to fully reflect the ontological-veridicality of mental-states as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> stranding dialectics. For instance, reflecting in an early hunter-gatherer society the ‘candid existential expressiveness’ of how one is suffering from bad omen on the backdrop of its ‘recurrent-utter-uninstitutionalisation totalising/circumscribing/delineating <amplituding/formative-epistemicity>⁸⁴ reference-of-thought-⁸⁵devolving—différance/internal-dialectics/difference-deferral’ construed as disambiguation its uninstitutionalised-threshold¹⁰³ ⁵⁶meaningfulness-and-teleology¹⁰⁰. Thus this will disambiguate, specifically ‘with regards to the ill-health <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ the recurrent-utter-uninstitutionalisation random-as~uncircumscribing/undelineating-as-‘epistemic-totality³⁶’ ‘existential~epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’, as it construes any ill-health issue as of the idea of bad omen given its ‘non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-mental-disposition’. The uninstitutionalised-threshold¹⁰³ as such, as of the ⁸⁴reference-of-thought beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶, is the basis for determining both intemporal as well as temporal ontological-performance⁷²-

<including-virtue-as-ontology> specifically as of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-
 <including-virtue-as-ontology>. This thus involves the disseminative-as-rearticulated
 <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-
 thought-⁸⁵devolving—différance/internal-dialectics/difference-deferral as conjugations as of
 intemporal-as-conviction-as-to-profound-supererogation⁹⁷ ontological-performance⁷²-
 <including-virtue-as-ontology> and also as the various temporal threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism denaturing¹⁵, all as conjugating variously
 to the very same implied ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰ underlying idea of bad omen interpretation of recurrent-utter-uninstitutionalisation
 going by its random-as-uncircumscribing/undelineating-as-‘epistemic-totality³⁶’ ‘existential-
 epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’; and with this reflecting
 the metaphoricity⁵⁷ of ‘social-stake-contention-or-confliction as of existential-instantiations
 dynamics among individuals and the social-collective’. The foregoing conception of
 disseminative-as-rearticulated totalising/circumscribing/delineating <~~amplituding~~/formative-
 epistemicity>⁸⁴reference-of-thought-⁸⁵devolving—différance/internal-dialectics/difference-
 deferral is equally pertinent with respect to all the other registry-worldviews/dimensions
⁸⁴reference-of-thought but rather as of their own given ‘candid existential expressiveness’ with
 regards to their own respective specific same ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ conjugations as intemporal-as-conviction-as-to-
 profound-supererogation⁹⁷ ontological-performance⁷²-<including-virtue-as-ontology> and as
 various temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism ontological-
 performance⁷²-<including-virtue-as-ontology> by the respective underlying interpretations as
 evil-forest-bad-omen/failure-to-heed-the-Deity/full-disease-and-scientific-theory-construct-as-
 the-exclusive-cause-and-effect-conceptualisation/and-further-factoring-in-
 hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-
 information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-
 medical-delivery respectively as of their base-institutionalisation—ununiversalisation warped-
 consciousness, ¹⁰⁴universalisation—non-positivism/medievalism preclusive-consciousness,
 positivism—procrypticism occlusive-consciousness and notional~deprocrypticism protensive-
 consciousness, inducing their respective tendentious/qualifying/categorising/referentialism—
 circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ ‘existential—
 epistemic-totalisation-scheme-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’; and so, respectively due
 to their rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,
¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism, positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism, and preempting—
 disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplifying/formative—
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism. Insightfully, the foregoing
 points out that human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is ‘a metaphoricity⁵⁷ of social-stake-
 contention-or-confliction as of existential-instantiations dynamics among individuals and the
 social-collective that is fundamentally already an epistemic-
 totalising³²/circumscribing/delineating ⁸⁴reference-of-thought-⁸⁵devolving—différance/internal-

dialectics/difference-deferral as of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’ with the shifts in human ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ induced by human limited-mentation-capacity-deepening⁵³ as of prospective
 relative-ontological-completeness⁵⁸-of-⁸⁴reference-of-thought’, such that human
⁵⁶meaningfulness-and-teleology¹⁰⁰ is not absolutely identitive but shifting as of
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-
 thought-⁸⁵devolving—différance/internal-dialectics/difference-deferral, given that human
 limited-mentation-capacity-deepening⁵³ is in a constant <amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰; with the implication that the ontological-performance⁷²-<including-virtue-as-
 ontology> of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to sublimation-inducing—
 textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-
 existence⁹⁶ is fundamentally construable as of the developing scope of ‘the respective relative
⁵⁸neuterising’ towards prospective deneuterising¹⁶—referentialism. Overall, the emphasis here
 is as of a Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ that is as of ‘various
 relative mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>’⁶⁷ as
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ towards ‘mentally-opened limited-
 mentation-capacity overcoming beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-
 existential-extrication-as-of-existential-unthought>’⁶⁷ <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³,
 and so as of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>; wherein as

for the trepidatious-consciousness <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, ‘human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶’ induced ⁵⁸neuterising can be construed as apriorising/axiomatising/referencing—originariness/origination as of random-as-uncircumscribing/undelineating-as-‘epistemic-totality³⁶’ ‘existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ as reflected in the idea of bad omen, for the warped-consciousness as apriorising/axiomatising/referencing—re-originariness/re-origination as of tendentious-circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ ‘existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ as reflected in the idea of evil forest, for the preclusive-consciousness as apriorising/axiomatising/referencing—re-originariness/re-origination as of qualifying-circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ ‘existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ as reflected in the idea of failure to heed the Deity, while for the occlusive-consciousness as apriorising/axiomatising/referencing—re-originariness/re-origination as of categorising-circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ ‘existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ as reflected in the idea of full disease and scientific theory construct as the exclusive cause-and-effect conceptualisation’. Such that in the final analysis, there is an underlying tendency of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ that decomposes-as-of-conflatedness¹² ‘human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶’ induced ⁵⁸neuterising into the underlying limited-mentation-capacity manifestation disambiguation basis for their

ontologically-veridical construal', and so-construed from a notional~deprocrypticism
 ontological-normalcy/postconvergence epistemic/notional~projective-perspective. Thus for the
 protensive-consciousness as apriorising/axiomatising/referencing—re-originariness/re-
 origination as of referentialism—circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-
 ‘epistemic-totality³⁶’ ‘existential—epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰’ implied say as of post-structuralism factoring in socioeconomic, education,
 information, environmental, gender and power relations issues underlying healthcare and
 medical delivery’; as of notional~deprocrypticism is as of deneuterising¹⁶—referentialism. This
 analysis conveys the reality of human crossgenerational institutional-cumulation/institutional-
 recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) due
 to the impossibility of the very first humans as of their limited-mentation-capacity and yet
 inexperience/unaccumulated-experience to be able to reason more than their initial
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will permit as of
 their state of recurrent-utter-uninstitutionalisation ‘non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition’, and hence their construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ‘their
 relative ⁵⁸neuterising’. Likewise the ultimate possibility of human crossgenerational
 institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as enabling the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
 notional~deprocrypticism/<amplifying/formative>notional~preempting—disjointedness-as-of-
⁸⁴reference-of-thought is the backdrop for deneuterising¹⁶—referentialism enabling the full
 transparent ontologically-veridical elucidation of human ⁵⁶meaningfulness-and-teleology¹⁰⁰

construed as of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>; as of
 the possibility of deneuterising¹⁶. In the bigger scheme of things, as of the
 notional~conflatedness¹² of notional~deprocrypticism as deneuterising¹⁶—referentialism, what
 had hitherto been conceived notionally as logicism is herein exposed as effectively superseded
 by the notion of *différance*/internal-dialectics/difference-deferral so-construed as of
 ‘⁸⁴reference-of-thought-or-axiomatic-construct-devolving-as-of-ontological-reconstituting—as-
 to-conflatedness¹²-*différance*/internal-dialectics/difference-deferral’ and as implied as-of-the-
 construal-of-*différance*/internal-dialectics/difference-deferral-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰; and so with respect to the more ontologically-veridical reality of human
 conceptualisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ always from a position of limited-
 mentation-capacity as of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought,
 thus in need for its prior deepening so-captured in the ‘human sublimation-inducing—
 textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-
 existence⁹⁶ as of the notional~conflatedness¹² of notional~deprocrypticism *différance*/internal-
 dialectics/difference-deferral’ as transcendence-and-sublimity/sublimation/~~supererogatory~~—de-
 mentativity-enabling, whereas such a human limited-mentation-capacity implication is naively
 ignored with logicism in its metaphysics-of-presence-(implicated-‘nondescript/ignorable—
 void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³)/illusion-of-the-
 present/present-consciousness/mirage. Such a ‘human sublimation-inducing—
 textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-
 existence⁹⁶ as of the notional~conflatedness¹² of notional~deprocrypticism *différance*/internal-
 dialectics/difference-deferral’, by its insight with respect to the implications of human limited-
 mentation-capacity for ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁶³nonpresencing-
 <perspective-ontological-normalcy/postconvergence> ⁸⁴reference-of-thought as this enables
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, thus fulfilling the full
 implications of knowledge as of its ontologically-veridical knowledge-notionalisation and
 organic-knowledge nature. Fundamentally this all has to do with human limited-mentation-
 capacity, as if at a given (~~re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-~~
 <imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation>³¹) originary/event³⁷-of-
 prospective-ontology-origination moment humankind-as-of-its-integrand-individuals had a
 profound-and-complete mentation-capacity, then human ⁵⁶meaningfulness-and-teleology¹⁰⁰ will
 be absolutely identitive with no implied-différance/internal-dialectics/difference-deferral-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ requiring as of existential-constraint human limited-
 mentation-capacity-deepening⁵³ 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-completeness³⁸-of-⁸⁴reference-of-thought,-as-of-devolving-axiomatic-constructs as-
 so-reflected in ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-singularisation³³-as-
 veridical-epistemic-determinism³¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ construed-as
 institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>), and with regards to the successive registry-worldview/dimension rearticulated as of temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology> of <amplituding/formative-epistemicity>totalising/circumscribing/delineating⁸⁴ reference-of-thought-⁸⁵devolving. The notion of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ also highlights theoretically why the Husserlian epoché or bracketing method construed as eidetic reduction is ontologically-flawed by its constitutedness¹³ as it naively imply circumscribing-as-‘epistemic-totality³⁶’/delineating-as-‘epistemic-totality³⁶’⁵⁶meaningfulness-and-teleology¹⁰⁰ for its essence in presence, rather than the fact that presence⁸⁴reference-of-thought as ‘metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) is de-mentatively/structurally/paradigmatically an ontologically-flawed bracketing or epoché as of ontological-normalcy/postconvergence, and is representing metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) implications as nondescript/ignorable-void⁶⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives)’ when it comes to presence uninstitutionalised-threshold¹⁰³ ⁸⁴reference-of-thought in its relative notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>/relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought for meaningfulness-and-ontology ontological-performance⁷²-<including-virtue-as-ontology>, as well as ignoring prospective institutionalisation implications construed as of ontological-normalcy/postconvergence. Such an eidetic reduction is circularly constraint in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ at its given registry-worldview’s/dimension’s ⁸⁴reference-of-thought without factoring in the

phenomenological implications of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁶⁷-in-singularisation⁹³-as-veridical-epistemic-determinism⁷¹ ⁴⁵<amplitudinal/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁷’ as ‘Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ coherence/contiguity implications as of ontology’s-directedness-as-Being’, and thus fails to get to the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~deprocrypticism deneuterising¹⁶—referentialism’ reflected by metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective—ontological-normalcy/postconvergence>) in the conception of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> which is as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. The further insight here is that, such a most ontologically-complete profoundness/depth of ‘phenomenological transcendental-point-of-departure handle in-its-overcoming-of-neuterisation⁵⁹’ reflected by metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective—ontological-normalcy/postconvergence>) for the construal of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue points to a fundamental epistemic-break/epistemic-resetting; with the latter arising as a result of lack of ‘axiomatic commonness-in-sharedness of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplitudinal/formative—

epistemicity>totalising~purview-of-construal” as of the variance of uninstitutionalised-threshold¹⁰³ prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought and prospective institutionalisation relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. For instance, such epistemic-break/epistemic-resetting associated with the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ necessarily explains the ‘mutually transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² unintelligibility’ of the Galileos, Newtons, Diderots episteme articulating prospective positivising/rational-empiricism ⁵⁶meaningfulness-and-teleology¹⁰⁰ and the Establishment scholasticism medieval dogmatic episteme. The implication here is that the articulation of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of ⁸⁴reference-of-thought is by itself tied up to a prospective epistemic disruption, construed as of soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed as of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-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 ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁸), an

apparent episteme as of ‘axiomatic commonness-in-sharedness of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplitudinal/formative-epistemicity>totalising~purview-of-construal’” arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought point to more profound ⁸⁴reference-of-thought for construing/conceptualising existential-reality putting such a prior episteme in question, this induces a state of mutual ontological-bad-faith/inauthenticity⁶⁴ between the prospective episteme and the prior episteme as of the lack of ‘axiomatic commonness-in-sharedness of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplitudinal/formative-epistemicity>totalising~purview-of-construal’” with respect to social ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩; and so more than just as of beyond-the-consciousness-awareness-teleology¹⁰⁰-⟨in-existential-extrication-as-of-existential-unthought>⁶, but further because as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor, there is ‘a drift from the ideal of knowledge agents only as ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’ towards a teleologically-degraded exercise of institutional-being-and-craft muddlement. It should be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic social <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising’ across the entire social spectrum as of notional~episteme dynamically covering both informal institutional settings and formal institutional settings. In the bigger

scheme of things, such transcendental epistemic-breaks/epistemic-resetting in transition associated with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor arise wherein ‘the prior shaman is being contested by a new shaman in a hunter-gatherer society’ with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein ‘two or more traditional priesthoods of an early civilisation foment against one another’, wherein ‘sophistry and philosophy vie for what passes as valuable and true knowledge’, wherein ‘medieval scholasticism dogmatic knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature’, and in our case wherein ‘knowledge traditions including philosophical traditions are put into question as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰, antinihilism and transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme de-mentatively/structurally/paradigmatically loses its way as of its initial justification as safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-threshold¹⁰³ actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ undermines the prospective possibility of prospective enlightening human knowledge; and so, as increasingly the prior epistemic disposition is one that overlooks prospective inherent transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity of ⁵⁶meaningfulness-and-teleology¹⁰⁰

ontological-performance⁷²-<including-virtue-as-ontology> turning rather towards social-
 aggregation-enabling implications as ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-
 performance⁷²-<including-virtue-as-ontology>, undermining the very notion of the intellectual
 exercise as about developing/institutionalising the social and not kowtowing-to-it construed as
 charlatanism! Further in all such transcendental contexts despite the fact that the-new is derived
 from the-old as for instance the Descartes, the Galileos, the Leibnizes and the Newtons as
 budding-positivists are the outcrop of Scholasticism itself, the-new epistemic-break/epistemic-
 resetting is justified in that even the-old is predicated on upholding Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ontology's-directedness-as-Being
 going by the human
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
 mentating/structuring/paradigming. Insightfully, that exercise is actually reflected as of
 temporal-to-intemporal individuations wherein the individual is rather a receptacle of temporal-
 to-intemporal individuations with variance of mental-dispositions among individuals an issue of
 variance as of skewness towards temporality⁹⁹/shortness or intemporality⁵²; such that even the
 budding-positivists carried elements of scholasticism but were more definitely of a positivistic
 outlook, and many scholastics articulated notions which could more fruitfully be developed in a
 positivistic outlook but were stifled by their scholasticism dogmatic intellectual commitments.
 In effect, human limited-mentation-capacity however the institutionalisation-level as of human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’—existentialism-form-factor implies that it is impossible for the

intemporal projection as longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ that prospectively construes of successive frameworks of ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing—of-meaningfulness as of implicated-and-explicated ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ as of the specific institutionalisation, to ensure that human ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> will remain intemporal-as-ontological as of their ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ given ‘the impossibility of overcoming the abstract human seed of temporality⁹⁹/shortness dynamically involved, as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶, in a formulaic-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ deterministic relation with such ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ by <amplifying/formative>⁸wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) 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-⁵⁶meaningfulness-and-teleology¹⁰⁰ lies rather in undermining the existential possibility of the successive uninstitutionalised-threshold¹⁰³/uninstitutionalisations as of bringing about prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought driven by ontological-faith-notion-or-ontological-fideism thus inducing social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) which renders untenable

temporality⁹⁹/shortness as of the given uninstitutionalised-threshold¹⁰³ instigated from the prior institutionalisation's ⁸⁴reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁰⁰ denaturing¹⁵; as implied with base-institutionalisation prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought over recurrent-utter-uninstitutionalisation, ¹⁰⁴universalisation prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought over base-institutionalisation—ununiversalisation, positivism prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought over ¹⁰⁴universalisation—non-positivism/medievalism, and prospectively notional~deprocrypticism prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought over positivism—procrypticism. Such that we can garner that it is a positivism registry-worldview's/dimension's institutionalisation prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought social ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨~~amplituding~~/formative—epistemicity⟩totalising~in-relative-ontological-completeness⁸⁸) that makes it untenable for non-positivism/medieval temporal mental-dispositions to elicit non-positivism/medieval implied temporality⁹⁹. Likewise, prospectively it is a notional~deprocrypticism registry-worldview's/dimension's institutionalisation prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought social ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨~~amplituding~~/formative—epistemicity⟩totalising~in-relative-ontological-completeness⁸⁸) that can render it untenable for procrypticism temporal mental-dispositions to elicit ⁸⁴procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought implied temporality⁹⁹. Thus aetiologisation/ontological-escalation is not about transforming the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor as overcoming temporality⁹⁹/shortness

inherently, but rather it is about bringing about prospective relative-ontological-completeness⁸⁸-
 of-⁸⁴reference-of-thought. The reality of human registry-worldview's/dimension's
 institutionalisation and uninstitutionalised-threshold¹⁰³ mental-dispositions imply that at the
 uninstitutionalised-threshold¹⁰³ prospective institutionalisation knowledge as transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity is not socially integrated directly as of an
 dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> exercise
 engaging with intemporal-as-ontological ⁵⁶meaningfulness-and-teleology¹⁰⁰. Such prospective
 intemporal-as-ontological ⁵⁶meaningfulness-and-teleology¹⁰⁰ is not necessarily perceived at the
 uninstitutionalised-threshold¹⁰³ as any more pertinent for attaining social approbation than other
 temporal ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the said uninstitutionalised-threshold¹⁰³. This
 point out that ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
 unenframed-conceptualisation mental-dispositions in their intemporality⁵²/longness or longness-
 of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ are as of a projected-or-anticipated
 conflatedness¹² of social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-
 to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁸) for institutional and formal deferential-formalisation-transference as of
 percolation-channelling-<in-deferential-formalisation-transference>. That is at the
 uninstitutionalised-threshold¹⁰³ such intemporal-as-ontological ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ is pragmatically expounded socially not in terms of its inherent dimensionality-of-
 sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> ideal which is socially-too-abstract but rather as a
 structuring/paradigmatic secondnature'd construct of positive-opportunism⁷⁶ as of institutional

and formal percolation-channelling-<in-deferential-formalisation-transference> to attain social approbation. It is such a ‘conflatedness¹² structuring/paradigmatic secondnatured construct of positive-opportunism⁷⁶ of institutional and formal deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference> to attain social approbation’ that holds together in social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) temporal-to-intemporal solipsistic mental-dispositions as of a given secondnatured institutionalisation. Out of such a conflatedness¹² structuring/paradigmatic secondnatured construct, intemporal-as-ontological ⁵⁶meaningfulness-and-teleology¹⁰⁰ is not necessarily perceived as any more pertinent for attaining social approbation than other temporal ⁵⁶meaningfulness-and-teleology¹⁰⁰. In other words, the ideal articulation of base-institutionalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ in recurrent-utter-uninstitutionalisation, just as that of ¹⁰⁴universalisation in base-institutionalisation-ununiversalisation, positivism/rational-empiricism in ¹⁰⁴universalisation-non-positivism/medievalism, and prospectively notional~deprocrypticism in positivism-procrypticism; are only pertinent for attaining social approbation as of their conflatedness¹² structuring/paradigmatic secondnatured construct of positive-opportunism⁷⁶ of institutional and formal deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference>. This highlights that from the perspective of immediate-or-short-run social approbation, it is simpler though ontologically flawed as of constitutedness¹³ to engage a registry-worldview/dimension at its uninstitutionalised-threshold¹⁰³ rather by an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation mental-disposition on the basis of its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought or its same metaphysical framework of contention rather than adopting at its uninstitutionalised-threshold¹⁰³ a more complex but ontologically-veridical ⁵⁵maximalising-recomposuring-for-relative-ontological-

completeness⁸⁸—unenframed-conceptualisation mental-disposition on the basis of the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought or superseding metaphysical framework of contention as of conflatedness¹². That is, engaging a non-positivism registry-worldview/dimension ⁵⁶meaningfulness-and-teleology¹⁰⁰ with respect to say notions-and-accusations-of-sorcery on its same terms in case of an accusation of sorcery to imply the other is the sorcerer, etc. will sound more credible as of its <amplituding/formative>⁸wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ in a non-positivism social-setup than say projecting to prospective positivism registry-worldview/dimension ⁵⁶meaningfulness-and-teleology¹⁰⁰ and implying that notions-and-accusations-of-sorcery are not real speaking of both the defect of such accusation and the defective superstitious <amplituding/formative>⁸wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ in the non-positivism social-setup. Ultimately, such a profound phenomenological <amplituding/formative-epistemicity>totalising~conflated-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontological-performance⁷²-<including-virtue-as-ontology> construal faced with the inherent dogmatic and psychological biases of human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) in many ways necessarily has to project out of ‘ordinariness of thought’ for pretence of arriving at a sound construct capable of a most

profound reflection of social ontological-veridicality. Consider with respect to a most profound emotional-involvement the issue of human imperilment as a test for the capacity for such requisite depth of transcendental contemplation. Consider for instance that tens of millions including soldiers killed in both the first and second world wars pass for mere victims of the wars in a bizarre twist of mutual ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for killing about ²⁵ millions of his own citizens is still considered a national hero by the majority. Consider that the first president of the United States in position of power was a slave-owner thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with hardly any critical influence on the party and is ¹⁰⁴universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity ontological-primemovers-totalitative-framework⁷³ construal as implied with notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-thought and so be able to keep their head up from drowning in human ~~<amplifying/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) in order to be able to produce ‘veridical ontology’ on a same parity as nature constrains on the natural sciences. Effectively, such transcendental insight

points out that existence/existential-possibilities is inherently a radical ontology beyond our <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in existence/existential-possibilities as 'hyperbolic pretences of ontology'. This author thinks that there can effectively be an engaging and constructive approach for arriving at such a depth of radical ontology warranted by existence/existential-possibilities that is transcendental-enabling/sublimating/supererogatory~de-mentativity for the social avoiding the platitudes of our times such that many an intellectual have even given up to 'this all-powerful emotional-involvement element of the social'. Human <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) implies the need for a sound perpetuating construct of ¹⁰⁴universal projection as intemporality⁵²-or-longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as the opportunity for prospective transcendental-enabling/sublimating/supererogatory~de-mentativity. Such a construct is a 'response construal' that inherently enables transformative ¹⁰⁴universal implications as beyond presence issues and complexes as it sublimates presence out of its failure. This is unlike the all too frequent construct of 'reactionary construal' caught up in presence as it is presence-serving and so whether as of positive or negative reaction; as even as a positive act a reactionary construal is hardly of entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸ thus hardly as of aetiologicalisation/ontological-escalation. A hero as of a positive 'reactionary construal' may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime

prevention needs an intellectualised social ‘response construal’ mechanism of ¹⁰⁴universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity beyond normative conventioned constructs bound to hold-up the possibility of prospective ‘visions of humankind emancipation’. Such a depth of contemplation will fathom for instance that humankind appeared on earth about 100000 years ago but the pervasive de-mentative/structural/paradigmatic determinism of the nation-state which became common just about 500 years ago has been a source of much of humankind’s problems as of ‘reactionary construal’ and humankind’s constitutedness¹³ to the notion of nation-state seems to create an impasse for human Being-and-contemplative development. Consider again the possibility capable of arising as of a ‘response construal’ as effectively articulated by Derrida in his analysis of spirit. Derrida grasps that Heidegger strove to produce ¹⁰⁴universal human ⁵⁶meaningfulness-and-teleology¹⁰⁰ but was caught up in the <~~amplifying~~/formative-epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) as spirit failed to ¹⁰⁴universalise and so Heidegger couldn’t carry the effective implications of his work to its true ¹⁰⁴universal conclusion as he was caught up in the ‘reactionary construal’ of them-and-us, as his commitment to the ‘us’ overlooked/didn’t-come-into-grips with what the ‘us’ was doing, not to mention the possibility of him actually acting as transcendental over the them-and-us as a position of making a ¹⁰⁴universal ‘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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ¹⁰⁴universal application of Derrida’s spirit insight as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reactionary construal’ which simply provides ~~<amplifying/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ comfort to protagonists by its lack-of or pseudo ¹⁰⁴universal projection. Basically, a phenomenological extended metaphysics-of-absence-(~~implicated-epistemic-veracity-of-~~⁵¹~~nonpresencing-<perspective–ontological-normalcy/postconvergence>~~) as of notional~deprocrysticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-perceiving/re-thinking beyond our apparently constricted metaphysics-of-presence-(~~implicated-‘nondescript/ignorable–void~~⁵⁰~~’-as-to-~~⁸⁰~~presencing—absolutising-identitive-constitutedness~~¹³) framework which in reality is just presence ‘hyperbolic dazing effect’ utterly distinct from the radical ontology possibilities of existence/existential-possibilities. transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ as implied here is with regards to ⁸⁴reference-of-thought/epistemic-totalisation level ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplifying/formative–~~

epistemicity>totalising~purview-of-construal’ in epistemic-conflatedness¹² as of underlying relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness^{88 84} reference-of thought. Such a conceptualisation of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity rather as of ‘phenomenal-abstractiveness’ as the basis/grounding to then construe/conceptualise ⁵⁶meaningfulness-and-teleology¹⁰⁰ failing to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to-⁵⁶meaningfulness-and-teleology¹⁰⁰ all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of ⁵⁶meaningfulness-and-teleology¹⁰⁰ to then arise on the basis of such a given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; given that it is consciousness that teleologically-registers/recognises phenomenal-abstractiveness as of ⁵⁶meaningfulness-and-teleology¹⁰⁰ in addition to the implications thereof with regards to the varying-as-transcending nature of consciousness with human limited-mentation-capacity-deepening⁵³ arising in further conflatedness¹² as of human ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation in an exercise of <~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought that re-projects-or-re-anticipates the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’, and so as of a retrospective to prospective insight. Hence such philosophies failing to grasp that phenomenal-abstractiveness is ultimately as of ‘a conflatedness¹² and so construed from the perspective of <~~amplituding~~/formative-

epistemicity>totalising~conflated—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ actually ended up inducing constitutedness¹³ in striving to construe ⁵⁶meaningfulness-and-teleology¹⁰⁰ vaguely from phenomenal-abstractiveness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹. Consciousness as the enabling point-of-focus for ‘human-subpotency existential ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-peformance’ as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights is actually the conflatedness¹² point-of-focus that registers-as-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ all human phenomenal-abstractiveness whether as derived from sense organs like eyes construed specifically as sight ontological-performance⁷²-<including-virtue-as-ontology>, the ear construed specifically as hearing ontological-performance⁷²-<including-virtue-as-ontology>, etc., derived from embodied phenomenal-abstractiveness like health/illness ontological-performance⁷²-<including-virtue-as-ontology>, vigour/tiredness ontological-performance⁷²-<including-virtue-as-ontology>, etc., and/or derived from mind phenomenal-abstractiveness like thought ontological-performance⁷²-<including-virtue-as-ontology>, emotional ontological-performance⁷²-<including-virtue-as-ontology>, etc.; and so-referenced/registered/decisioned in conflatedness¹² as of consciousness’s point-of-focus <amplifying/formative—epistemicity>totalising~conflated—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontological-performance⁷²-<including-virtue-as-ontology>, so-derived as it

solipsistically constructs-and-reconstructs underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and developing ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of understanding/reconstructing/correcting/adapting/maturing, taking its cue from the conflatedness¹² of existential-instantiations successions as it construes of existence/existential-possibilities as living-being! Put another way, consciousness as point-of-focus conflatedness¹² of ⁵⁶meaningfulness-and-teleology¹⁰⁰ is ‘operative of human-subpotency as of the coherence/contiguity-of-superseding-oneness-of-ontology-as-of-inherent-existence-coherence/contiguity’, so-implied with ‘explicited axiomatic-constructs’ construed as concepts/notions and ‘implicated axiomatic-constructs’ construed as intuitions/insights/foresights, and so correspondingly as of the explicited-focusing and implicated-coherencing/contiguity as of a supposed living-being reflection of existential-instantiations and contextualisations in forming knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; thus explaining by this ‘explicited-focusing and implicated-coherencing/contiguity existential dynamics for producing knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’, the constitutedness¹³ of the Kantian understanding of concepts and intuitions as being mutually dependent for ⁵⁶meaningfulness-and-teleology¹⁰⁰ articulation. In other words, constitutedness¹³ tend to fallaciously imply existence-in-existence or existence-of-things-in-existence whereas conflatedness¹² rightly implies becoming-in-existence-rather-as-

subsumed-in-existence or things-becoming-in-existence-rather-as-subsumed-in-existence as of underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) or ‘consciousness’s ontological-performance⁷²-<including-virtue-as-ontology> construed in amalgamation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’. This notion of conflatedness¹² construal of existence as of becoming-in-existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an intercession between human becoming and existence construed as existence-in-existence, such as the transcendental ego perspective, end up in constitutedness¹³ as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing constitutedness¹³. Rather existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> is by itself construed as ‘the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ with nothing else outside or preceding it’; as existence is an implied-axiomatic-construct-construed-as-⁸⁴reference-of-thought as an implied-theory, with the ‘implied about existence’ arising as of a given/specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given human limited-mentation-capacity implied registry-worldview/dimension

consciousness, such that ⁵⁶meaningfulness-and-teleology¹⁰⁰ is as of existence's implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness-as-of-instantiative-context with no ⁵⁶meaningfulness-and-teleology¹⁰⁰ construable outside it but for an epistemic-totalising³²~renewing-realisation/re-perception/re-thought of prospective 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-thought' as of human limited-mentation-capacity-deepening⁵³ implied prospective registry-worldview/dimension consciousness and its corresponding existence's the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

'human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal' implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness-as-of-instantiative-context, with no ⁵⁶meaningfulness-and-teleology¹⁰⁰ outside or preceding it. Thus conflatedness¹² warrants that human-subpotency becoming is amalgamated as of existence as of the underlying 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment⁵⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>. The insight here is that we can't be at a posture of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought in relative notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding~~/formative-

epistemicity>totalising~purview-of-construal’ and then pretend to ground ⁵⁶meaningfulness-and-teleology¹⁰⁰ about the nature of existence as if we are of ontological-completeness-of-⁸⁴reference-of-thought in ontological-contiguity⁶⁷ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative–epistemicity>totalising~purview-of-construal’, as our state of relative-ontological-incompleteness⁸⁹ perverts that grounding objective and rather points to the need for an notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁸-qualia-schema> induced psychoanalytic-unshackling towards a prospective state of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. What is fundamentally warranted is priorly attaining psychoanalytically, as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, ontological-completeness-of-⁸⁴reference-of-thought in ontological-contiguity⁶⁷ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative–epistemicity>totalising~purview-of-construal’, rather than a flawed attempt at grounding as with say a transcendental ego basis of construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰, unsuspectedly grounding as of our positivism–procrysticism prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought; as such a role is simply undertaken by conflatedness¹² as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought and is rather construed then as of such prospective underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁵⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as

human) for appropriate ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>. Such a conflatedness¹² insight as of notional~deprocrypticism rather points out that soundness-or-ontological-good-faith/authenticity⁶⁹ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> arises as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ involving the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ induced various consciousnesses up to the protensive-consciousness enabling transcendental centered—epistemic-totalisation, as of human limited-mentation-capacity-deepening⁵³. Actually, this author holds that the very fundamental handicapping issue to ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the philosophical tradition lies in the naïve human mental-reflex of implying that ‘a given human determination of the effecting basis/foundation/axiomatic-construct derived/deciphered from existential-instantiations as underlying the presence institutionalisation <amplifying/formative—epistemicity>totalising/circumscribing/delineating thought-devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology¹⁰⁰ reference-of-carries-and-reflects all the depth/profoundness of existence/existential-possibilities’, thus not allowing for the possibility for further imbricatedness/threadedness/recomposuring as of existence/existential-possibilities of existential-instantiations outside any such ⁸⁴reference-of-thought determination; such ⁸⁴reference-of-thought determination being affixed rather in constitutedness¹³ as of any of the various registry-worldviews/dimensions specific underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-thought such as ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition of recurrent-utter-uninstitutionalisation’ not cognisant of the conflatedness¹² possibility of prospective base-institutionalisation prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, ‘rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism of base-institutionalisation–ununiversalisation’ not cognisant of the conflatedness¹² possibility of prospective¹⁰⁴universalisation prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, ‘¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of ¹⁰⁴universalisation–non-positivism/medievalism’ not cognisant of the conflatedness¹² possibility of prospective positivism prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and in our case ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of positivism–procrypticism’ not cognisant of the conflatedness¹² possibility of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. Such that it thus construes as absolutely reflecting existence/existential-possibilities by operations of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ on the basis of that given determination ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ with the consequence that its constitutedness¹³, since it doesn’t allow for superseding existence/existential-possibilities, now ‘contradictorily-and-naively supersedes-and-is-determinative-of existence itself’ rather than taking its cue from the conflatedness¹² of existence/existential-possibilities given the imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of ⁸⁴reference-of-thought; as it then fails to grasp that ‘there is no understanding to be had outside the conflatedness¹² of existence as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought’ with any such conceptualisation being nothing but vague virtuality that is not as of ontological-contiguity⁶⁷

and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous constitutedness¹³, and this issue is recurrent-beyond-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>-with-the-latter-only-a-bi-manifestation-of-the-reccurence,-as-psychically-recurrent as of human shallow-to-deepening-limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵³ due to inherent human temporality⁹⁹/shortness and intemporality⁵²/longness across all registry-worldviews/dimensions, and speaks of a human existential-extrication-as-of-existential-unthought disposition reflected as ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the notional~conflatedness¹² of notional~deprocrypticism behind the reality of a conceptualisation of human nature rather more completely as of institutionalisation and uninstitutionalised-threshold¹⁰³ mental-dispositions. As highlighted before: consciousness is the point-of-focus <amplituding/formative-epistemicity>totalising~conflated-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontological-performance⁷²-<including-virtue-as-ontology>, so-derived as it solipsistically constructs-and-reconstructs underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and developing ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of

understanding/reconstruing/correcting/adapting/maturing, taking its cue from the conflatedness¹² of existential-instantiations successions as it construes of existence/existential-possibilities as living-being. Such ‘focusing construed as consciousness’ explains why axiomatic-constructs are explicated and implicated/intuited as of a living-being <amplituding/formative–epistemicity>totalising~conflated–⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰. The implication here is that ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ‘existential self-referencing’ and ‘existential syncretising-effecting’ construed as <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ corresponds to language as of its ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct’ and its ‘metaphoricity⁵⁷’; 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ that is language, is thus a point-of-focusing axiomatic/³⁴reference-of-thought devolving-construal disposition for ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the ‘human species sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁶ as of existential-stakes migration enabled by human limited-mentation-capacity-deepening⁵³’ that speaks of ‘⁵⁶meaningfulness-and-teleology¹⁰⁰ accreting-substitutive-

subsumption-as-futural-différance-freeplay² construed here as the human species consciousness-différance', reflected by notional~deprocrypticism conceptualised⁴⁶historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the conflatedness¹² of the successive human consciousnesses '84reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness'. Thus consciousness by its full development as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ speaks fundamentally of the entire narrative possibilities of the human species as of human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁶. Such 'consciousness conflatedness¹² of⁵⁶meaningfulness-and-teleology¹⁰⁰' is reflected by the signifying mirroring of⁵⁶meaningfulness-and-teleology¹⁰⁰ that is language as of its metaphoricity⁵⁷. metaphoricity⁵⁷ can thus be construed as the signification of articulated⁵⁶meaningfulness-and-teleology¹⁰⁰ as of reference to existential-instantiation contexts adjunctively and not as naturally devolving into the 'underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language' as signification of⁸⁴reference-of-thought, such that metaphoricity⁵⁷ is rather an 'adjunctive incorporation' to the 'underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language'. The 'underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language' as of its self-referencing⁵⁶meaningfulness-and-teleology¹⁰⁰ is always susceptible to the further deepening of human limited-mentation-capacity as of <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought such that prospective⁵⁶meaningfulness-and-teleology¹⁰⁰ arises out of the adjunction to this 'underlying

~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ and is adjoined to it as metaphoricity⁵⁷, with metaphoricity⁵⁷ construed as the signification implied as of syncretising-effecting ⁵⁶meaningfulness-and-teleology¹⁰⁰. Thus language effectively reflects the ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ reality of human ⁵⁶meaningfulness-and-teleology¹⁰⁰, as language is always a blending of the ‘underlying ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ with the conflatedness¹² adjunction of its metaphoricity⁵⁷. It is interesting to grasp here that a signifying-construct as signification of ‘the self-referencing of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ is always ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating and is effectively signifying a ⁸⁴reference-of-thought as of ‘⁸⁴reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness’. Such centered-~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ construed as ⁸⁴reference-of-thought, and its signification as implied by an ‘underlying ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ necessarily has to do with the fact that ⁵⁶meaningfulness-and-teleology¹⁰⁰ is as of a ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁴⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for intelligibility to arise, thus is construed as ⁸⁴reference-of-thought as of the the-very-same-immanent-

existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
 epistemicity>totalising~purview-of-construal’; as we know intuitively that meaning is always
 about the-one-meaning as well as a perspective/framing/reference/horizon were all the-one-
 meaning cohere/are-in-ontological-contiguity⁶⁷ metaphoricity⁵⁷ as of human limited-mentation-
 capacity-deepening⁵³ adhocly produces by conflatedness¹² adjunctive significations where these
 do not fit in with the ‘underlying <amplituding/formative–
 epistemicity>totalising/circumscribing/delineating signifying-construct of language’ due to the
 implications of human limited-mentation-capacity as of relative-ontological-incompleteness⁸⁹-
 of-⁸⁴reference-of-thought when conceptualising about such an ‘underlying
 <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-
 construct of language’. But then an adjunctive-metaphoricity⁵⁷-signification so produced as
 reflected by ‘a transcendental syncretising-effecting ⁵⁶meaningfulness-and-teleology¹⁰⁰’ like the
 construal of budding-positivism/rational-empiricism in medieval society, may turn out in-due-
 course/crossgenerationally to be of an even greater ⁵⁶meaningfulness-and-teleology¹⁰⁰
 <amplituding/formative–epistemicity>totalising/circumscribing/delineating effect over the prior
 notion of the ‘underlying <amplituding/formative–
 epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and thus
 prospectively become the ‘underlying <amplituding/formative–
 epistemicity>totalising/circumscribing/delineating signifying-construct of language’; and so as
 of accreting-substitutive-subsumption-as-futural-différance-freeplay², by SUBSUMING some
 significations of the prior ‘underlying <amplituding/formative–
 epistemicity>totalising/circumscribing/delineating signifying-construct of language’ together
 with some adjunctive-metaphoricity⁵⁷-significations of the prior ‘underlying
 <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-
 construct of language’, while ELIMINATING some significations of the prior ‘underlying

~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity⁵⁷-significations of the prior ‘underlying ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’, and finally LEAVING-OUT some significations of the prior ‘underlying ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity⁵⁷-significations of the prior ‘underlying ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’, as its very own as the prospective ‘underlying ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ adjunctive-metaphoricity⁵⁷-significations to which other adjunctive-metaphoricity⁵⁷-significations could be incorporated adjunctively. Effectively, with the positivism/rational-empiricism self-referencing ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating construct of ⁵⁶meaningfulness-and-teleology¹⁰⁰, its adjunctive-metaphoricity⁵⁷-signification can be construed as of the ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis ¹⁰⁴universalis metaphoricity⁵⁷ as its very own ‘underlying ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ ‘behind the instigative-drive for construing all human knowledge’ by such enlightenment thinkers like Galileo and ubiquitously with Descartes that rolled-over into later thinkers like Leibniz, Newton, and ultimately subverted medievalism and scholasticism leading to our present positivism/rational-empiricism dominant ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating construct of ⁵⁶meaningfulness-and-

teleology¹⁰⁰. Existence itself as the absolute a priori underscores such a conception given the human species sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁶ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ as not self-referentially covered by the ‘underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity⁵⁷-significations to that prior ‘underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) is actually as of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay² construed here as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism⁷¹ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ différance’, with regards to ‘human species sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁶ 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-contiguity³⁹/Derridean-différance/Sartrean-existence-

precedes-essence/Heideggerian-essencing-as-of-the-ontological-difference construed as of
 human limited-mentation-capacity-deepening⁵³. Such adjunctive-metaphoricity⁵⁷-significations
 conflatedness¹² ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷ 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-metaphoricity⁵⁷-significations
 conflatedness¹² induced ‘underlying <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating signifying-construct of languages’. In
 another respect with regards to language acquisition as mirroring a child’s existential
 integration into the dynamics of social-construct existential situations/instances, stakes,
 institutions and processes, a new born child existential integration into society, from its
 perspective, develops as of a dynamics of adjunctive-metaphoricity⁵⁷-significations in
 ‘significations accreting-substitutive-subsumption-as-futural-différance-freeplay² construed
 here as the phenomenology of human language acquisition différance’ that fundamentally
 mirror the child’s developing existential social relationships as an ordered process of social
 existential overtures constraining-and-cohering the child’s adoption-of/integration-with the
 supposedly ‘underlying <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of a
 peculiar, intuitive and dynamic developing metaphoricity⁵⁷ where ‘both the child and members
 of the overall social-construct existentially adjust to each other as of spurious meaningful
 utterances like mutual babbling and baby-talk’ while implicitly converging towards the child’s
 adoption/integration at various stages of its existential development of the ‘underlying
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-
 construct of language’ as it is reflected by the dynamics of social-construct existential

situations/instances, stakes, institutions and processes. But then as might be phenomenologically appreciated the notion of language as of its existential import is thus utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather ‘immensely existentially present’ with an ‘absolute language signification construct imagery rather implied as of projection/anticipation but not phenomenologically real’ explaining the concrete variation of individuals linguistic performance, as the phenomenality of language is rather held together by ‘the given social-setup underlying supposedly coherent ontological-commitment⁶⁶ for its evolving-and-devolving construct of ⁵⁶meaningfulness-and-teleology¹⁰⁰’! Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ dynamics of individual and collective-social ⁵⁶meaningfulness-and-teleology¹⁰⁰’, and this equally explains why language evolves and transforms over time. In effect, ‘language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. The above insight further points out the pertinence of construing-of and analysing language more completely as of human existentialism/throwness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of ‘individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. This highlights the ‘knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay² with regards to such a phenomenological conception of language as a lockstep veridical reflection of

human personality development all along the various existential stages as of a notion of the dynamics of social-construct existential situations/instances, stakes, institutions and processes from childhood to adulthood', notwithstanding the fact that the privileged social conceptualisation of language is as of 'language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose'. metaphoricity⁵⁷ is thus rather construed as of its overall conflatedness^{12 45} <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of full consciousness development as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ underlying human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence³⁶, beyond just mere figurativeness but as of figurative projected implications of individuals and the collective-social ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of their peculiarity/differentiation to the entire textual/hermeneutic/reprojective/supererogating/zeroing rhetorical-stylistic-semantic delivery, and as such metaphoricity⁵⁷ induces <amplituding/formative-epistemicity>totalising/circumscribing/delineating signification in producing, as of accreting-substitutive-subsumption-as-futural-différance-freeplay², 'underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language' and together with its associated adjunctive-metaphoricity⁵⁷-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-metaphoricity⁵⁷-significations conflatedness¹² reflecting syncretising-effecting superseding of human self-referencing signifying-constructs as of the need to supersede the limited certitude as of human limited-mentation-capacity, inherently implies that the possibility for 'absolute certitude as of its theoretical possibility' lies with such an

adjunctive-metaphoricity⁵⁷-significations conflatedness¹² as of syncretising-effecting as ultimately converging towards a ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay² construed as différance in conflatedness¹²’ associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay² as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>.

While such a privileging as of immediate/instant existential implications like say parents and society privileging the conception of what is language in terms—as-of-axiomatic-construct of its end-purpose as of the perspective of the child’s integration in various social structures and institutions; however, in the bigger picture the fact that social structures and social institutions dysfunction as of human limited-mentation-capacity, point to the ‘ontological-veracity of fundamentally re-evaluating the pertinence of only-a-social-and-institutional-end-purpose-perspective/framing/reference/horizon driven basis for ontological-construction’, and so as of a putting into question exercise. Ultimately, such privileged perspective/framing/reference/horizon as of its ‘non-recording and negation’ of a ‘diverse-and-complete existential effecting possibilities accountability for ontological-construction’, and rather assuming the approach of a ‘select privileged ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontological-construction’, instead incompletely portrays the operant reality of humanity’s existence as of the cumulation of successive humanity’s <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as implied with the various institutionalisations finalities. But then while that is pertinent, and so with regards to the successive institutionalisations outcomes of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism⁷¹ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ as successive transcendental outcomes, so reflected by the ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>; this doesn’t reflect an inherent différance operant phenomenological process reality. Such a reality is actually reflected as of accreting-substitutive-subsumption-as-futural-différance-freeplay² as of transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of various temporal-to-intemporal perspectival existential amalgamation that de-mentatively/structurally/paradigmatically reflect the dynamics of human ontologically-veridical construals and misconstruals towards transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. accreting-substitutive-subsumption-as-futural-différance-freeplay² is thus reflective of the fulsome humanity existential ontological-conceptualisation dynamics than just as of the select ontological-veracity of the privileged as dominant social and institutional end-purpose perspective/framing/reference/horizon. Consider in this regard supposedly that ‘traditional classical mechanics axiomatic-construct’ and the

theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs reflect an ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as transcendental outcomes of such *différance*, accreting-substitutive-subsumption-as-futural-*différance*-freeplay² is not only about the successive <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as *différance* transcendental outcomes as of ‘developed classical mechanics’ and then ‘developed theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs’ as of their prospective relative-ontological-completeness⁸⁸/relative-ontological-contiguity⁶⁷ as axiomatic-constructs of ‘the very same physics <amplituding/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, but will grasp the deeper-level phenomenological insight with regards to all the background efforts and contributions that ultimately brought about these two successive <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ construed as the ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of the *différance*. The implication here resonates with the idea that knowledge is much more than the construal of conceptual knowledge outcome, but rather its construal as notional~knowledge involving the dynamic understanding of both its temporality⁹⁹/misconstrual and intemporality⁵²-as-ontological-construal as of accreting-substitutive-subsumption-as-futural-*différance*-freeplay² involving specifically disambiguation as of human limited-mentation-capacity dynamics as of deneuterising¹⁶—referentialism and thus beyond ⁵⁸neuterising’ reflecting the difference-in-nature/difference-in-apriorising-or-axiomatising²³ of the uninstitutionalised-threshold¹⁰³ and the prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just about its conceptualised intemporality⁵²-as-ontology but involves

grasping this together with the implications of temporality⁹⁹, 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ signification than just as of just an outcome privileged institutional end-purpose perspective/framing/reference/horizon that is in many ways ad-hoc and phenomenologically un insightful as of the many existential implications behind comprehending language. Thus human privileged social and institutional end-purpose perspective/framing/reference/horizon tend to be in constitutedness¹³. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay² is the existentially veridical and effective basis for reflecting ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> transcendental outcome as can be implied in a storied-construct/ontologically-valid-narration as of existentially insightful ⁵⁶meaningfulness-and-teleology¹⁰⁰. Such a perspective should possibly usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity⁶⁴ ‘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-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality⁵²/longness doesn’t take its due place, it is occupied by ignorance as of human temporality⁹⁹/shortness with consequent nefarious ramifications for Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. Basically, just as the adjunctive-metaphoricity⁵⁷-signification instigation of positivistic rationality as a potent construct took the form of a centered-epistemic-totalisation permeating all aspects and subject-matter domains of human existence and so for the better with regards to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, postmodern-thought and as of its underlying phenomenological depth transcendently carries prospective Being adjunctive-metaphoricity⁵⁷-signification as of a potent construct for a centered-epistemic-totalisation permeation and sublimation of all aspects and subject-matter domains of human existence, and so for the better of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~deprocrypticism deneuterising⁴⁶—referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-freeplay² and is the maximal ontologically veridical articulation of conflatedness¹² that ‘undermines the privileging of <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of its ubiquitous-protractedness as to de-mentative/structural/paradigmatic ‘ontological-contiguity⁶⁷ or difference-of-kind’ disposition, and so beyond just reflecting such ⁸⁰presencing—absolutising-identitive-constitutedness¹³ privilege undermining as of transcendental outcomes implied by ⁴⁶historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. While the ‘Derridean quasi-transcendental-freeplay différance’ by its rather quasi-transcendental-freeplay orientation doesn’t quite get to such a phenomenological depth of conflatedness¹², it does effectively elicit such an underlying conception of phenomenological profoundness. As such a ‘Derridean quasi-

transcendental-freeplay *différance*’ is what is meant to be understood as a relatively more pertinent ontologically depth for such a more evolved and ‘experimental’ articulation of *différance* in the strive to maximally undermine ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a demonstration of ‘sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁶’ as multifaceted. Ultimately, ‘Derridean quasi-transcendental-freeplay *différance*’ unsuspectingly points out that ⁵⁶meaningfulness-and-teleology¹⁰⁰ imply by default a given perspective/framing/reference/horizon, such that as of a ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ⁵⁶meaningfulness-and-teleology¹⁰⁰ facet it is then already compromising ⁶¹nonpresencing—or—withdrawal—or—metaphysics-of-absence-(*implicated-epistemic-veracity-of-*⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>)-or—transcendental-reasoning-of-event³⁷-as-prospective-ontology-origination ⁵⁶meaningfulness-and-teleology¹⁰⁰ facet. Thus, this author holds that such a ‘Derridean quasi-transcendental-freeplay *différance*’ is fundamentally incomplete as of comparison with the implied conflatedness¹² of accreting-substitutive-subsumption-as-futural-*différance*-freeplay² which is truly transcendental. The former fails to factor in that human limited-mentation-capacity has to establish the appropriate ‘perspective/framing/reference/horizon implications’ with regards to ⁵⁶meaningfulness-and-teleology¹⁰⁰, and so as disambiguating ⁸⁰presencing—absolutising-identitive-constitutedness¹³ from ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> by their respective ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹, such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay *différance*’ not doing that rather

represents the ⁸⁰presencing—absolutising-identitive-constitutedness¹³ as the common perspective/framing/reference/horizon for both, thus falsely pointing to ‘difference-in-kind/difference-in-aposteriorising-or-logicising⁷² between ⁸⁰presencing—absolutising-identitive-constitutedness¹³ and ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> (rather than difference-in-nature/difference-in-apriorising-or-axiomatising⁷³), and so contradictorily as if both are of the presencing ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁷. With the reality that ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> is wrongly-and-unsuspectingly given as of common ⁸⁰presencing—absolutising-identitive-constitutedness¹³, thus inducing a relative ontologically-flawed quasi-transcendental freeplay as ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> is rather in notional-discontiguity/epistemic-discontiguity⁶³~<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹~qualia-schema> when analysed as of ⁸⁰presencing—absolutising-identitive-constitutedness¹³. Consider in this regard ‘the very same physics <amplituding/formative~epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with the articulation as of prior relative-ontological-incompleteness⁸⁹ being ‘traditional classical mechanics axiomatic-construct’ and the articulation as of prospective relative-ontological-completeness⁸⁸-of-axiomatic-construct-or-⁸⁴reference-of-thought being the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; now, articulating ⁵⁶meaningfulness-and-teleology¹⁰⁰ of ‘the very same physics <amplituding/formative~epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of ‘traditional classical mechanics axiomatic-construct’ construed as ⁸⁰presencing—absolutising-identitive-constitutedness¹³ makes

the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs construed as ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> to wrongly be of notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> with the ‘traditional classical mechanics axiomatic-construct’ ⁸⁰presencing—absolutising-identitive-constitutedness¹³. Consider in this regard that the ‘Derridean quasi-transcendental-freeplay différance’ is akin to the contributions of many prior seminal scientists like Poincaré, Lorentz, Plank, Rutherford and others to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs but whose works were still being interpreted in terms-of/adjunctive-to ‘traditional classical mechanics axiomatic-construct’ thus explaining the reality of a notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> between the two as of their distinct ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³. Whereas accreting-substitutive-subsumption-as-futural-différance-freeplay² is akin to the complete ‘epistemic-break’, as of Einstein’s defining-threshold contribution with the-theory-of-relativity and Bohr’s defining-threshold atomic-model contribution to quantum-mechanics together with other seminal scientists subsequent contributions that ultimately led to ‘the very same physics <amplifying/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>. In any case thus such a ‘Derridean quasi-transcendental-freeplay différance’ doesn’t have any serious ontological consequences with respect to ⁸⁰presencing—absolutising-identitive-constitutedness¹³ since it is reflected with

the Glas experimental project, but it fails to recognise the possibility of a futural *différance* where ⁵⁶meaningfulness-and-teleology¹⁰⁰ is construed as of the prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹ which points to a prospective relative-ontological-completeness⁸⁸/ontological-contiguity⁶⁷ as of the very same <~~amplituding~~/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; even though it is the first step towards such a futural *différance* transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. It equally explains such a Derridean conclusion that human sublimation is an always evasive notion given its failure to recognise the difference-in-nature/difference-in-apriorising-or-axiomatising²³ as of the transcendental implications of prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> in inducing sublimation, with such a difference-in-nature/difference-in-apriorising-or-axiomatising²³ arrived at by human limited-mentation-capacity-deepening⁵³ as of ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) involving ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality driven re-projection/re-anticipation as of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument about ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-

for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), and validated as of ontological-primemovers-totalitative-framework⁷³; as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘promise of correspondence between human-subpotency as of Being-and-consciousness development and existence as of ontological-veridicality’. It is interesting again to note that the so-renewed ‘underlying <amplifying/formative-epistemicity>totalising/circumscribing/delineating of physics’ as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, is not arbitrarily arising from any human-subpotency⁸⁰ presencing—absolutising-identitive-constitutedness¹³ but is rather divulged-as-of-relative-ontological-contiguity⁶⁷ from existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression by the fact of ‘human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality led projection/anticipation’ ultimate validation by ontological-primemovers-totalitative-framework⁷³. This⁵⁶ meaningfulness-and-teleology¹⁰⁰ centered-epistemic-totalisation-inducing-transcendence-and-sublimity/sublimation/supererogatory~de-mentativity metaphoricity⁵⁷ thus perfectly satisfies the ‘foreboding concern for ontological-veracity’ critically pursued by the Derridean freeplay différance, as it is existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’> that phenomenological validates transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, and so implying human limited-mentation-capacity-deepening⁵³; and thus, this point that enables the

Derridean freeplay *différance* as of tendential-deliberation-of-decidability to achieving transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is the full conflatedness¹² reflecting existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in its ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>, and so beyond just a Derridean freeplay *différance* which is then in constitutedness¹³ as not factoring in the process of a tendential-deliberation-of-decidability towards attaining transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Insightfully, we can grasp that the Derridean freeplay *différance* becomes as of constitutedness¹³ because ‘reasoning itself has become defective’ as presupposing-by-the-Derridean-freeplay to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. So because at the point of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity reasoning is still presupposing thought-determination instead of given up to the possibility of existence’s divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously become the transcendental-signifier of existence despite the reality of human limited-mentation-capacity which priority at that point should be the need for validation from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> and not make any determination priorly, even as of freeplay. Furthermore, it is wrong to construe/equate as imagination such ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that as ‘hunch’ restores existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, since in reality it is rather pushing reasoning to its very limits in a notional disposition that is not guaranteed, and only occasionally as of tendential-deliberation-of-decidability is it confirmed by existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as validatable by ontological-primemovers-totalitative-framework⁷³. Thus behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as ‘hunch’ is a transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² depth of reasoning and perspective which is pushed to its brink in projection/anticipation/expectancy. The fact is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality exhausts-and-supersedes-reasoning as of projection/anticipation/expectancy with no prior certitude, and is more than just imagination which rather comes prior to and is exhausted-and-superseded-by-reasoning. Such a lack of prior certitude explains why transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity ‘are not really reasoned-out’ but rather discovered-as-divulged by existence, with the human-subpotency concern being one of adopting the right attitude/mental-disposition/care—and–episteme⁵ that allows existence-as-full-potency to come up with the divulgation. Ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as such is equally the basis for implying a correspondence theory of

human thought and reality, as not really arising as of any instantative absolute correspondence but rather as of the ‘promise of prospective human ontological-completeness-of-⁸⁴reference-of-thought’ implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> in continually opening-up ‘the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplitudinal/formative—epistemicity>totalising~purview-of-construal’’, and so-reflected in the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. It should be noted that reasoning-as-intelligibility rather harkens back to a given ‘registry-worldview’s/dimension’s ⁸⁴reference-of-thought <amplitudinal/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ established existential—epistemic-totalisation-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ to which it tends to be engaged with in an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation reflex as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹. We can appreciate that the medieval mindset reasons in terms of medievalism—non-positivism just as we reason in terms of our positivism—procrypticism mindset. The question can thus be asked is there more profound ⁵⁶meaningfulness-and-teleology¹⁰⁰ beyond any given registry-worldview/dimension mindset divulgeable by existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>? It is herein that we get into the realm of ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-
 existential-reality as of ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics> inducible
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In other words,
 under sufficient constraint of existence/existential-reality-itself given its absolute a priori status,
 as reflected by ontological-primemovers-totalitative-framework⁷³/contingency, human
 intemporal individuation is predisposed to put in question even a ‘registry-
 worldview’s/dimension’s ⁸⁴reference-of-thought <amplitudinal/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 established existential-epistemic-totalisation-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ as of a
 reconstrual of ⁸⁴reference-of-thought and devolving-axiomatic-constructs implications, and so
 as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unframed-
 conceptualisation. This insight about ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-
 existential-reality further reveals that prospective ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> implies prospective renewal of attitude/mental-disposition/care-
 and-episteme⁵, as of ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-
 de-mentation—stranding-or-attributive-dialectics> which at once draws out the renewed
 implications of what qualifies as affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism> and unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> respectively as of
 prospective relative-ontological-completeness⁸⁸-of-axiomatic-construct-or-⁸⁴reference-of-
 thought and prior relative-ontological-incompleteness⁸⁹. In this regard we can imagine as of ‘the

very same physics ~~<amplifying/formative-epistemicity>~~totalising~devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the
strange feeling upon physicists wedded to ‘traditional classical mechanics axiomatic-construct’
with respect the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-
constructs ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
unenframed-conceptualisation articulation of such ideas as space-time, considering the ether as
unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental
basis for understanding the new physics as of its prospective relative-ontological-
completeness⁸⁸-of-⁸⁴reference-of-thought. Such a construal as a shift in axiomatic-construct is
more-or-less within the same positivism/rational-empiricism registry-worldview, though it
might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—
axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental
⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation⁹³ developments in physics since then, even though its ⁵⁶meaningfulness-and-
teleology¹⁰⁰ remains intelligible, more or less, to the positive science essentially by the modern
conception of observational and experimental validation. However, the idea of requisite shift in
attitude/mental-disposition/care-and-episteme⁵ from that simplistic ‘modern conception’
cannot be contested. Such an attitude/mental-disposition/care-and-episteme⁵ implied shift as
articulated above, construed as of an overall registry-worldview/dimension ⁸⁴reference-of-
thought transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is rather
‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such
attitude/mental-disposition/care-and-episteme⁵ transitioning have tended to take place rather
crossgenerationally as of human beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-
existential-extrication-as-of-existential-unthought>⁶. As we can now imagine the transitioning
of positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ from earlier

crude conceptualisations of positivism/rational-empiricism as presently reflecting a more ¹⁰⁴universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today's societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care-and-episteme⁵ renewal manifestation as of the social collective evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuations-ontological-performance⁷²-<including-virtue-as-ontology>; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care-and-episteme⁵ of dual-language/split-mentality as of <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>). The implied notion of human emancipation is always being articulated in an existentially dual-language/split-mentality that on the one hand fails the implied emancipation and on the other hand implies a strife for such emancipation. Consider in this regard, the attitude/mental-disposition/care-and-episteme⁵ of warring nations in the early 20th century all too ready to arm themselves massively in preparation for the world wars and equally very much aware of the need for international peace, or in the 18th and 19th centuries the dual-language/split-mentality of ¹⁰⁴universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note, the dual-language/split-mentality associated with the evasiveness of emancipatory social and political dispositions as of relevant settings and contexts. In fact, this author will surmise that in many ways we already carry inklings of postmodern ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-

disposition/care-and-episteme⁵ as of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care-and-episteme⁵ renewal as implied for notional ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality induced transcendence-and-sublimity/sublimation/supererogatory~de-mentativity speaks of a ‘reality as of underlying human beyond-the-consciousness-awareness-teleology¹⁰⁰’-<in-existential-extrication-as-of-existential-unthought>⁶’, that reflects a human tacit awareness that the grounding of its ⁵⁶meaningfulness-and-teleology¹⁰⁰ is not-certain-as-absolute at any given moment, and that it should be prepared to shift its attitude/mental-disposition/care-and-episteme⁵ for more profound-and-complete ⁵⁶meaningfulness-and-teleology¹⁰⁰. While such an inclination is more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a ⁸⁴reference-of-thought as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs within the positivism/rational-empiricism ⁸⁴reference-of-thought, however, as of more profound-and-perceived personal existential implications as drastically implied at the phenomenological depth of ⁸⁴reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance given individuals ‘mental and existential investment’ into ⁵⁶meaningfulness-and-teleology¹⁰⁰ as grounded on a given ‘registry-worldview’s/dimension’s ⁸⁴reference-of-thought <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ established existential-epistemic-totalisation-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ as well as the ‘psychological comfort’ habituated at the given ⁵⁶neuterising. But then every registry-worldview/dimension has its own specific hurdle to clamber-over and that of futural Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
is exactly the capacity to construe ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of full/complete human
consciousness implications as implied by its protensive-consciousness which ultimately doesn't
allow for ⁵⁶meaningfulness-and-teleology¹⁰⁰ beyond-the-consciousness-awareness-teleology¹⁰⁰-
<in-existential-extrication-as-of-existential-unthought>⁵ arising as of human prior relative-
ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. The fact is the ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality conflatedness¹²
implication with respect to existence-potency³⁸~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression is such that in reality we are always tacitly aware of the
evasiveness of absolute certainty but often rather inclined as of practicality to hang on to a
delusion of the results of prior ⁶¹nonpresencing-<perspective-ontological-
normalcy/postconvergence> as if of absolute certainty, so-construed as reasoning-from-
results/afterthought. But then veridical absolute certainty is ever a promise always held in
prospective existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-
digression relative-ontological-completeness⁸⁸ of apriorising/axiomatising/referencing, and so
as of the certainty of human limited-mentation-capacity prospective relative-ontological-
completeness⁸⁸-of-axiomatic-construct-or-⁸⁴reference-of-thought ⁴⁵<amplituding/formative-
epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
contiguity⁶⁷ for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity,
implied as of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. This
explains why ontology's-directedness-as-Being is the direction of ⁵⁶meaningfulness-and-
teleology¹⁰⁰ grounding as always prospective as of prospective relative-ontological-
completeness⁸⁸-of-⁸⁴reference-of-thought; and so, as of the successive base-institutionalisation,

¹⁰⁴universalisation, positivism and notional~deprocrypticism registry-worldviews/dimensions
⁶¹nonpresencing-<perspective~ontological-normalcy/postconvergence> respectively as
 successive ⁵⁶meaningfulness-and-teleology¹⁰⁰ grounding for recurrent-utter-
 uninstitutionalisation, base-institutionalisation~ununiversalisation, ¹⁰⁴universalisation~non-
 positivism/medievalism, and positivism~procrypticism ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³. Interestingly we can appreciate that the attitude/mental-disposition/care-and-
 episteme⁵ as of relevant existential issues of all the prior registry-worldviews/dimensions
⁸⁴reference-of-thought are wanting-as-relatively-ontologically-flawed from our positivism~
 procrypticism as prospective perspective/framing/reference/horizon of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰. However, we are hard-pressed to concede that from futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of~⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism~or-
 preempting—disjointedness-as-of-⁸⁴reference-of-thought as of its prospective relative-
 ontological-completeness³⁸-of-⁸⁴reference-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 ⁶¹nonpresencing-<perspective~
 ontological-normalcy/postconvergence> even at its uninstitutionalised-threshold¹⁰³ despite its
 notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹~qualia-schema> with the prospective registry-
 worldview/dimension institutionalisation. Thus, induces its specific ⁵⁸neuterising as it fails to
 construe of ⁵⁶meaningfulness-and-teleology¹⁰⁰ projectively as of prospective existence-
 potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression relative-
 ontological-completeness³⁸ of apriorising/axiomatising/referencing. The implied
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁸—unenframed-
 conceptualisation notion also underscores the postmodern conception of ⁴⁸human-subject-

emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ with regards to any ~~<amplifying/formative>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, as fundamentally driven as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as so validatable by their ontological-primemovers-totalitative-framework⁷³. Hence it is ‘more real in its ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ understood as a double-gesture reification⁸⁷ for prospective relative-ontological-completeness³⁸-of-axiomatic-construct-or-⁸⁴reference-of-thought’ by its ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression than any other prior non-constructed ⁵⁶meaningfulness-and-teleology¹⁰⁰ simply because of the profoundness of its phenomenological depth of projection/anticipation in the quest for ontological-primemovers-totalitative-framework⁷³ validation, which ordinary ~~<amplifying/formative>~~‘wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>’ doesn’t even bother contemplating about by its ⁵¹incrementalism-in-relative-ontological-incompleteness³⁹—enframed-conceptualisation reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ as of existence’s ⁸⁰presencing—absolutising-identitive-constitutedness¹³. This social knowledge ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ insight translate the reality that ‘conventioning and tradition grounded critiques’ of postmodernism fundamentally misconstrue that they are departing, as of their ⁸⁴reference-of-thought, from a less real position to evaluate a more real position; more like the irony of trying to evaluate the theory-of-relativity-together-

with-quantum-mechanics—axiomatic-constructs from a posture of ‘traditional classical mechanics axiomatic-construct’. Here is what fundamentally underlies the naïve misunderstanding of ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³. For instance, the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs actually reflects that priorly conceptualised-notions like ‘space’, ‘time’, ‘ether’ and ‘the laws of physics at atomic scale had to be the same as at the macroscale’, were all wrong. Thus ‘speaking of the reality of human limited-mentation-capacity as of its existential analytic capacity’ in a state of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. It is human limited-mentation-capacity-deepening⁵³ as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-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 ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ exercise brought about the more profound insight enabling the conception of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ultimately validated as of ontological-primemovers-totalitative-framework⁷³ by existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression; as all along humankind existence as of human-subpotency, the new reality so-espoused ‘is never about existence in itself as-existence-is-given-whatever-it-is-that-is-given’, but about human limited-mentation-capacity-deepening⁵³ for human emancipation. Thus implying existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression is ‘not really about any variation as of the ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ directed directly to inherent-existence-as-of-existential-reality/existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality whatever’, as it rather comes down to the ⁴⁸human-

subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ as of human limited-mentation-capacity-deepening⁵³ 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 ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with ‘enlightening ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³’ of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of ‘conceptualising ⁵⁶meaningfulness-and-teleology¹⁰⁰ that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as we cannot argue that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs is less objective than classical-mechanics—axiomatic-constructs since it involved the ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ that led to human limited-mentation-capacity-deepening⁵³. Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness⁸⁸-of-axiomatic-construct-or-⁸⁴reference-of-thought that brings about greater objectivity, as reflected in the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ behind Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, wherein mental-dispositions operate by default without a double-gesturing, on the ‘wrong

assumption that they already have the most ontologically-developed perspective/framing/reference/horizon for grasping prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰; and failing to project/anticipate prospectively the implications of their very own shallow limited-mentation-capacity implications from a deeper prospectively-construed perspective/framing/reference/horizon. Such a ‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence-(implicated-‘nondescript/ignorable–void’⁵⁰-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³)/illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰. This paradox for human knowledge, as implied with the postmodern double-gesture reification³⁷, highlights that the human de-mentating/structuring/paradigming for construing knowledge is similar to H.G. Well’s country of the blind narrative, with the more critical issue being about ‘human blindness which needs to be resolved first before proceeding to see’, as what is to be seen as of the world is already given-whatever-it-is, and our true issue-as-of-knowledge is to develop the necessary ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ limited-mentation-capacity-deepening⁵³ to see it. This fundamentally underlies the idea of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as underlying a given registry-worldview’s/dimension’s ⁸⁴reference-of-thought for ⁵⁶meaningfulness-and-teleology¹⁰⁰ conceptualisation and ontological-performance⁷²-<including-virtue-as-ontology>. In registry-worldview/dimension terms, the naivety of ‘failing to recognise that human limited-mentation-capacity deepens by ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³’ paradoxically and ridiculously amounts rather to construing of a prospective registry-worldview/dimension

institutionalisation's ⁸⁴reference-of-thought as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought in terms of the prior registry-worldview/dimension uninstitutionalised-threshold¹⁰³'s/uninstitutionalised-threshold¹⁰³'s ⁸⁴reference-of-thought as of its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-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-incompleteness⁸⁹-of-⁸⁴reference-of-thought as of a shallower limited-mentation-capacity (as to 'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing' associated with ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) and thus has to be decentered-as-preconverging-or-dementing¹⁹—apriorising-psychologism. Rather the ontologically-veridical articulation of the postmodern argument as of its actual prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought which has to be prospectively centered-as-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism over the modern take as prospectively decentered-as-preconverging-or-dementing¹⁹—apriorising-psychologism, should be affirmatory in articulating that postmodern-thought is about: the appraisal and supplanting of ontologically-flawed-metanarratives/ideologies including socio-econo-political ideologies and ontologically-flawed professed ideologies like demarcating ontological-flawed-ideology-of-science-and-its-distortive-implications from ontologically-veridical-science-in-practice, and its pursuit for the most profound-and-complete objectivity of meaning as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought by renewing appraisal of intrinsic-reality/ontological-veridicality by ⁴⁸human-subject-

emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ as of
 human-subpotency existential-contextualising-contiguity³⁹ conflatedness¹²’, and it is much more
 than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take
 of existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) necessarily subject to ontological-bad-
 faith/inauthenticity⁶⁴ as of the modern’s take prospective uninstitutionalised-threshold¹⁰³ of
 procrypticism or disjointedness—as-of-⁸⁴reference-of-thought in many ways explaining the
 difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each
 was asked whether they were poststructuralist) underlied/organised respectively by messianicity
 and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-
 completeness⁸⁸ re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ appraisal of human
 narratives as to dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>’ thus
 implying rather a notional~deprocrypticism institutionalisation
 ‘unenframed/unbeholdening/bechancing-supererogation⁹⁷ parameterisation/reparameterisation-
 (reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
 nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-
 desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-
 ontologisation’. The implication here is that hitherto postmodern-thought had been naively and
 falsely conceptualised within the ‘modern take attitude/mental-disposition/care-and-episteme⁵’
 as of its ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought, instead of implying the
 ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern

¹⁷deprocripticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵⁷ which prospectively represents the modern as preconverging-or-dementing¹⁹—apriorising-psychologism while the postmodern is postconverging-or-dialectical-thinking²⁰—apriorising-psychologism; as the point of assertion of postmodern-thought as ¹⁷deprocripticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought is actually a point of prospective ¹⁴de-mentation-~~(supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~. Of critical insight here is the fact that many postmodern authors like Foucault, Lyotard and Derrida adopted stances as of constructivism, relativism and deconstruction are rather ontologically-veridical observations/remarks/‘constatations’ about the conception of social reality from their authentic analysis ‘without going further out-of-the-scope-of-ontological-veracity to ideologise constructivism, relativism and deconstruction beyond their implied ontologically-veridical observations/remarks/constatations’ as many of their critiques poorly misinterpret them; with the implications that their stances are open-ended and receptive to the elucidative justifications for their non-ideologised ontologically-veridical observations/remarks/‘constatations’ about the constructivism, relativism and deconstruction manifestation/conception of social reality. Thus the ontologically affirmatory position adopted herein as of the prospective ‘postmodern

¹⁷deprocripticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵⁷ 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-completeness⁸⁸-of-⁸⁴reference-of-thought ⁴⁵<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁷; wherein for instance, for the recurrent-utter-

uninstitutionalisation ⁸⁴reference-of-thought ill-health is as of an existential-contextualising-contiguity³⁹-lowest-level-reification⁸⁷ perceptivity-as-of-bad-omen while for the positivism ⁸⁴reference-of-thought ill-health is as of a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation. Basically, the ‘hitherto ontologically-flawed postmodern ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵’ in its relation with modernity wrongfully implied that it seeks the validation of modernity, and so as ridiculously as implying that budding-positivism/rational-empiricism should have sought for its validation from medieval-scholasticism. In both cases, the fundamental issue once ¹⁰⁴universal-transparency¹⁰⁵-〈transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸〉 avails as of overall underlying human ontological-commitment⁶⁶ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ for relative-ontological-completeness⁸⁸, as herein implied originarily/as-of-event³⁷ with the ‘prospective/new postmodern ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵’, is mostly about dismissing the prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as when a critique of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-

aestheticised~preconverging/dementing¹⁹—qualia-schema> exposes the reality of a dialogical and intellectual inequivalence given their anti-intellectual stances against postmodern-thought preferring to ‘circumvent genuine intellectual engagement’ for extra-intellectual activities of institutional-being-and-craft meant to preserve vested narrow interests beyond-the-

consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶.

Just as it was perceived as a fool's errand by the Descartes, Galileos, Diderots, etc., to contemplate of genuine intellectual engagement between their budding-positivism/rational-empiricism ventures with traditional medieval scholasticism, especially with regards to the latter's institutionally-associated dogmatic censure and persecution, and thus with the former resorting to discursive strategies for ¹⁰⁴universal-transparency¹⁰⁵-(<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸> as of overall underlying human ontological-commitment⁵⁶ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ for relative-ontological-completeness³⁸; it is inevitably the case that what is most critically warranted is for the 'prospective/new postmodern ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵' to articulate its full-fledged discourse as of ¹⁰⁴universal-transparency¹⁰⁵-(<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸> as of the liberality of thought allowed for in open society notwithstanding such extra-intellectual and media-driven perverted representation of postmodern-thought. The reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor speaking of human shallow-to-deeper limited-mentation-capacity implies that prospective de-mentative/structural/paradigmatic transcendental knowledge by its so-projected intemporality⁵², at the uninstitutionalised-threshold¹⁰³, is not necessarily grasp as intemporal in the overall human social-stake-contention-or-confliction framework as of the lack of ¹⁰⁴universal-

transparency¹⁰⁵-(<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸> for its prospective institutionalisation. Critical for the social validation and institutionalisation of any de-mentative/structural/paradigmatic transcendental knowledge is the fact that its ‘concurrent ontological-primemovers-totalitative-framework⁷³’ is not sufficiently decisive given that human temporal-to-intemporal nature as of the social-stake-contention-or-confliction framework at the uninstitutionalised-threshold¹⁰³ cannot adjudge-and-commit-to the ontological-pertinence of such prospective transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework⁷³’. Consider in this regard, the ‘concurrent ontological-primemovers-totalitative-framework⁷³’ of the prospective positivism/rational-realism transcendental knowledge articulated by the Copernicuses, Descartes, Galileo, Diderots, etc. as ⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought validated by corresponding prospective ‘concurrent ontological-primemovers-totalitative-framework⁷³’. Such ‘concurrent ontological-primemovers-totalitative-framework⁷³’ 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-threshold¹⁰³ 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-framework⁷³’ is only more or less determinant as of the institutionalisation’s internal basis of validation of knowledge grounded on its ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought-⁸⁵devolving’. However, at its uninstitutionalised-threshold¹⁰³ the prospective ‘concurrent ontological-primemovers-totalitative-framework⁷³’ as of the prospective

institutionalisation's basis of validation of knowledge grounded on the ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ of
the prospective institutionalisation's <amplituding/formative–
epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought–⁸⁵devolving' will not
necessarily meet with the approbation of the prior institutionalisation now construed as the
uninstitutionalised-threshold¹⁰³, and so as of mutually beyond-the-consciousness-awareness-
teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵. 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-completeness⁸⁸. Thus while the idea of 'concurrent ontological-
primemovers-totalitative-framework⁷³' as the basis for the validation of knowledge is inherently
ontologically veridical as of a given institutionalisation's internal ⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ of
its <amplituding/formative–epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-
thought–⁸⁵devolving', however, this is an overrated notion with regards to human social-stake-
contention-or-confliction framework at its uninstitutionalised-threshold¹⁰³ as
external/prospective ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-
teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-
and-teleology¹⁰⁰ of its <amplituding/formative–
epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought–⁸⁵devolving', which

should and cannot be ignored by any proponent of prospective de-mentative/structural/paradigmatic transcendental knowledge. Rather human social-stake-contention-or-confliction framework fundamentally subscribes to knowledge, given this paradox, as of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ induced as of a de-mentative/structural/paradigmatic transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework⁷³’ 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-opportunism⁷⁶ that brought about the ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ implied-by-and-deriving-from their notions of ¹⁰⁴universal human rights and open society, technical advances, better social organisation, etc., then leading to a reasoning-from-results/afterthought institutionalisation and enculturation of such ~~(re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²-of-notional~deprocrypticism-prospective-sublimation)⁹¹)~~ originary/event³⁷-of-prospective-ontology-origination positivism/rational-empiricism thought. In other words, human dimensionality-of-sublimating⁷⁴—~~amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>~~ as inclination to adhere to prospective de-mentative/structural/paradigmatic transcendental knowledge as of its ‘concurrent ontological-primemovers-totalitative-framework⁷³’ is very much limited and such prospective ‘concurrent ontological-primemovers-totalitative-framework⁷³’ however its ontological-veridicality cannot be naively construed as all that which

is needed to effectuate social transformation and transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. We can appreciate this for instance in the case of cultural diffusion with respect to many a non-modern traditional social-setting where modern day medicine however its overall ‘concurrent ontological-primemovers-totalitative-framework⁷³’ over other types of premodern medicine, will often be suspected and avoided as of its poorly established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, and it is only after it has been ‘socially habituated-as-institutionalised’ that it has the requisite ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. This equally manifests as of prospective de-mentative/structural/paradigmatic transcendental knowledge construal, as implied for instance by postmodern-thought and particularly so as postmodern-thought has still been undergoing its full construction. The implication here is that all prospective transcendental ⁵⁶meaningfulness-and-teleology¹⁰⁰ superseding uninstitutionalised-threshold¹⁰³ 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-framework⁷³’ de-mentating/structuring/paradigming of ‘⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰’, as of successive prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-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-framework⁷³’ implies that just as prospective

de-mentative/structural/paradigmatic transcendental knowledge prospective ‘concurrent ontological-primemovers-totalitative-framework⁷³’ could be ‘objected to as of human social-stake-contention-or-confliction framework’ notwithstanding its inherent prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought given its prior lack of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’; any such prospective de-mentative/structural/paradigmatic transcendental knowledge must be construed and thought-out strategically as of its ultimate establishment of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ that as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought supersedes the prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, just as positivism/rational-empiricism superseded non-positivism/medievalism scholasticism. Likewise ‘concurrent ontological-primemovers-totalitative-framework⁷³’ 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-performance⁷²-<including-virtue-as-ontology> of any ‘⁸⁴reference-of-thought-?categorical-imperatives/axioms/registry-teleology¹⁰⁰’,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’.

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 ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵’ warrants that postmodern-thought hitherto articulated beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ in terms—as-of-axiomatic-construct of the ‘modern take attitude/mental-disposition/care—and—episteme⁵’, need to be translated-as-reconceptualised into its very own ‘postmodern ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵’ as of its own truly postmodern organic-knowledge. The fact is that organic-knowledge is fundamentally driven as of attitude/mental-disposition/care—and—episteme⁵, wherein for instance Newtonian Physics as of positivism/rational-empiricism attitude/mental-disposition/care—and—episteme⁵ organic-knowledge makes little sense and is of little potential if construed as of a medieval or animistic social-setup alchemic or mystical attitude/mental-disposition/care—and—episteme⁵. In this regard, attitude/mental-disposition/care—and—episteme⁵ is fundamentally the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notional~conflatedness¹² as implied by its ‘assumed-and-unflinching transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² <amplituding/formative—epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought-⁸⁵devolving’ in reflecting the ‘incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-

‘prospective-aporeticism-overcoming/unovercoming’[>] for the given attitude/mental-disposition/care-and-episteme⁵ true⁵⁶ meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>. Where beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵, the new/prospective attitude/mental-disposition/care-and-episteme⁵ given its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, this induces constitutedness¹³ ‘as has been the case with prior postmodern-thought construed as of a modern take attitude/mental-disposition/care-and-episteme⁵’; thus leading to a sort of postmodern-thought mechanical knowledge that is in many ways just budding and poorly acted upon. Ultimately, a ‘new/prospective postmodern¹⁷ deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵, as of ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought is rather a notional~conflatedness¹² as of deneuterising¹⁶ protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern¹⁷ deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ should be rejected; as the tendency for postmodern-thought to be misconstrued or perverted is not accidental, given the very fact that at its very core postmodern-thought is implying a prospective/new prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought requiring its own

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regard, central to translating-as-reconceptualising prior and new postmodern-thought as of its very own ‘postmodern ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵’ organic-knowledge is the requirement for an affirmative mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting of ontologically flawed metanarratives and its pursuit for the most profound-and-complete objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality involving its ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ as of human existential-contextualising-contiguity³⁹’; and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) necessarily subject to ontological-bad-faith/inauthenticity⁶⁴ as of the modern’s take prospective uninstitutionalised-threshold¹⁰³ of procrypticism or disjointedness—as-of-⁸⁴reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-completeness⁸⁸ re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ appraisal of human narratives as to dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’ thus implying rather a notional~deprocrypticism institutionalisation

‘unframed/unbeholdening/bechancing–supererogation³⁷ parameterisation/reparameterisation-
 (reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
 nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
 desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-
 ontologisation’. The ‘postmodern ¹⁷deprocrypticism–or–preempting—disjointedness-as-of-
⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care–and–episteme⁵’ should equally enable the avoidance of the erroneously
 implication of ‘a metaphysical/ideological advocacy’ as postmodern-thought as to ⁴⁸human-
 subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
 singularisation⁹³ is so with regards to the inherent ontological sublimating human possibility in
 existence/intrinsic-reality/ontological-veridicality as to human-subpotency implied human
 potential, and so as emphasised and reflected with regards to the need for human limited-
 mentation-capacity-deepening⁵³. We can garner insight about how we tend to misconstrue any
 attitude/mental-disposition/care–and–episteme⁵ that is different from our own ‘present
 attitude/mental-disposition/care–and–episteme’, whether it is a ‘prior/old/superseded
 attitude/mental-disposition/care–and–episteme⁵’ or a ‘prospective/new/superseding
 attitude/mental-disposition/care–and–episteme⁵’. For instance, in the previous articulation of
 the existential-contextualising-contiguity³⁹-lowest-level-reification³⁷ perceptivity-as-of-bad-
 omen with ‘recurrent-utter-uninstitutionalisation attitude/mental-disposition/care–and–
 episteme⁵’ given its ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-
 impulsive-or-accident-ed-or-random-mental-disposition’, the reality is that our mental-devising-
 representation still remains in our ‘present positivism–procrypticism attitude/mental-
 disposition/care–and–episteme⁵’ as of its ‘perceptivity-as-of-full-disease-and-scientific-theory-
 construct-as-the-exclusive-cause-and-effect-conceptualisation’, and only ‘adhocly-and-scantly

identifies' the 'recurrent-utter-uninstitutionalisation attitude/mental-disposition/care-and-episteme'³ as it is wholly immersed-and-engrossed in its 'positivism/rational-empiricism attitude/mental-disposition/care-and-episteme'⁵ for the construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰; which it 'skewedly construes as the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' while tempering down any prior/old/superseded or prospective/new/superseding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied as of 'the reality of human shallow-to-deeper limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications' on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- 'human<amplifying/formative-epistemicity>totalising~purview-of-construal', in defining which ⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ is 'relevant as the attitude/mental-disposition/care-and-episteme⁵ of wholly immersed-and-engrossed ⁵⁶meaningfulness-and-teleology¹⁰⁰'. The point being made here is that our natural inclination is never meant to truly-and-comprehensively reflect any prior/old/superseded or prospective/new/superseding attitude/mental-disposition/care-and-episteme⁵ by itself but rather in any such exercise always apriorises the 'present attitude/mental-disposition/care-and-episteme⁵' and then reflect the other attitude/mental-disposition/care-and-episteme⁵ referred to posteriorly, and hence the latter is adhocly-and-scantly identified. We can grasp this insight about this natural inclination to uphold-as-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the 'present attitude/mental-disposition/care-and-episteme⁵' from the fact that 'originary contacts' between two cultures of prospective relative-ontological-completeness⁸⁸-and-incompleteness-of-⁸⁴reference-of-thought doesn't mean a wholly immersed-and-engrossed ⁵⁶meaningfulness-

and-teleology¹⁰⁰ between the cultures, since their natural inclination is to both apriorise ‘their own present attitude/mental-disposition/care-and-episteme’⁷ and respectively posteriorise the other culture attitude/mental-disposition/care-and-episteme⁵ as of their respectively apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument present attitude/mental-disposition/care-and-episteme⁵; and so, as the framework of any subsequent cultural diffusion metaphoricity⁵⁷. Thus to fully grasp what is implied here ontologically by attitude/mental-disposition/care-and-episteme⁵, beyond the natural inclination, is to understand that attitude/mental-disposition/care-and-episteme⁵ as ‘assumed-and-unflinching transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² implies a mental-projection exercise ‘reflecting-and-contemplating a wholly immersed-and-engrossed ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as of their given ⁵⁸neuterising-as-of-prior-relative-ontological-incompleteness-of-⁸⁴reference-of-thought if a ‘prior/old/superseded attitude/mental-disposition/care-and-episteme’⁷ or deneuterising¹⁶-as-of-prospective-relative-ontological-completeness⁵⁸-of-⁸⁴reference-of-thought if a ‘prospective/new/superseding attitude/mental-disposition/care-and-episteme⁵’, whilst the ‘present attitude/mental-disposition/care-and-episteme’⁷ is then rather adhocly-and-scantly identified now as either deneuterising¹⁶ if it in relation to the prior/old/superseded or ⁵⁸neuterising if it is in relation to the prospective/new/superseding. In other words, when it comes to registry-worldview/dimension implications, ontologically-veridical representation of attitude/mental-disposition/care-and-episteme⁵ means ‘to be or exist as of the given registry-worldview/dimension ⁸⁴reference-of-thought’ rather than ‘to refer to it’; as the ‘referring to’ natural inclination is ontologically-flawed as it registers into the ‘present attitude/mental-disposition/care-and-episteme⁵’ unlike the ‘to be or exist as’ approach which is ontologically-veridical but is not the natural inclination of representation as it overrides the ‘present attitude/mental-disposition/care-and-episteme⁵’. ‘Postmodern ¹⁷deprocrypticism—or–

preempting—disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵⁷ construed as of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought is thus in its potentiation the very summum for the ‘conception of human-subpotency existential scope’ implied as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. In reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, successive institutionalisations reflect ‘successive and changing conceptions of human-subpotency existential scope’, and so from recurrent-utter-uninstitutionalisation as ‘the most supernatural/mythical/idolised conception of human-subpotency existential scope’ to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism as the most ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’. Insightfully, what is critical about ‘the conception of human-subpotency existential scope’ is the paradoxical fact that the more waywardly supernatural/mythical/idolised it is, the least potent has been human-subpotency mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’, while the more waywardly realistic/authentic/unexceptional-as-of-the-mediocrity-principle it is, the more potent has been human-subpotency in its mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’. Effectively, ‘postmodern ¹⁷deprocrypticism—or-

preempting—disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵⁷ implied notional~deprocrypticism is about a radicalisation of the ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’ as of its maximum potency for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’. This radicalisation is grounded on the rational-realism postulate that humankind as of its limited-mentation-capacity-deepening⁵³ has always encountered its uninstitutionalised-threshold¹⁰³ all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ retrospectively and prospectively, reflecting the reality that humankind is of both a temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ nature at uninstitutionalised-threshold¹⁰³, as of prospective institutionalisation prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought and uninstitutionalised-threshold¹⁰³ prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. This departs from the ‘modern take attitude/mental-disposition/care-and-episteme⁵⁷’, which poorly appreciates the continuity implied by ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-

⁵⁶meaningfulness-and-teleology¹⁰⁰ and is rather caught up, beyond-the-consciousness-
 awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵, in the
 reasoning-from-results/afterthought effect of the positivism/rational-empiricism
 institutionalisation outcome as of its transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity from non-positivism/medievalism, and as
 it construes of that outcome as the absolute possibility of human existential emancipation
 failing to factor in the positivism/rational-empiricism prior relative-ontological-
 incompleteness⁸⁹-of-⁸⁴reference-of-thought, such that the latter is construed as not having its
 own uninstitutionalised-threshold¹⁰³ which then implies its failure to apriorise the notion of a
 human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-
 threshold¹⁰³. Consequently, by assuming such a positivism/rational-empiricism transcendental
 outcome reasoning-from-results/afterthought predisposition as the complete basis for
 construing humankind existential emancipation, ‘the modern take attitude/mental-
 disposition/care-and-episteme⁵’ adopts an ontologically-flawed ‘conception of human-
 subpotency existential scope’ that is construed essentially as-of <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 untransvaluated-temporal-intemporality⁵² at its ontologically-veridical uninstitutionalised-
 threshold¹⁰³, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold¹⁰³
 pointing to its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. Thus, the
 manifestations of temporality⁹⁹/shortness at its unrecognised ontologically-veridical
 uninstitutionalised-threshold¹⁰³ are construed as aberrations/oddities going from this wrongly
 implied intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ posture in
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, rather than a recognition of it prior
 relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, implying recognising its

uninstitutionalised-threshold¹⁰³ with the temporal-to-intemporal implications as of knowledge-
 notionalisation; thus providing the potency/empowering-consciousness for prospective
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, as knowledge-
 notionalisation not only factors in conceptual knowledge dynamics but equally the dynamics of
 the conceptual ignorances to better skew ⁵⁶meaningfulness-and-teleology¹⁰⁰ towards
 intemporality⁵²/longness as of organic-knowledge. The paradox here is that by its ‘most
 realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-
 subpotency existential scope’ as of its maximum potency/empowering-consciousness for
 human subpotent mastery of the the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative–
 epistemicity>totalising~purview-of-construal’, the ‘postmodern ¹⁷deprocrypticism–or–
 preempting—disjointedness-as-of-⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care–and–episteme⁵’ grounded on such rational-realism recognition of humankind
 temporal-to-intemporal nature at its uninstitutionalised-threshold¹⁰³ is actually ‘effectively
 empowered’ to incisively tackle issues arising from human temporality⁹⁹/shortness as of its
 prospective de-mentative/structural/paradigmatic prospective relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought; and so beyond just <~~amplituding~~/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 and ad-hoc palliative resolution of a ‘modern take attitude/mental-disposition/care–and–
 episteme⁵’ very much inclined to aberrational/oddities conceptioning of such
 temporality⁹⁹/shortness manifestations thus leading to their endemisation/enculturation from
 ‘ontologically-flawed and inevitability analyses’ conception. Thus a ‘modern take
 attitude/mental-disposition/care–and–episteme⁵’ is de-mentatively/structurally/paradigmatically
 disempowered to address issues of its temporality⁹⁹/shortness as of the vices-and-

impediments¹⁰⁶ at its uninstitutionalised-threshold¹⁰³. So because its <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is ‘existentially invested’ in modern social-stake-contention-or-confliction framework of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ⁸¹procrysticism—or-disjointedness-as-of-⁸⁴reference-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-completeness⁸⁸-of-⁸⁴reference-of-thought postmodern social-stake-contention-or-confliction framework of ⁵⁶meaningfulness-and-teleology¹⁰⁰ of value-construct and value-reference at the procrysticism uninstitutionalisation. Such prospective change as of ¹⁴de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ of attitude/mental-disposition/care—and-episteme⁵ can be appreciated retrospectively with respect to non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and-episteme⁵ which from our modern take attitude/mental-disposition/care—and-episteme⁵ we rather construe as vague scholastic pedantic dogmatism with regards to budding-positivism/rational-empiricism, but then such a conclusion as of their non-positivism/medievalism habits and traditions is not necessarily obvious to the non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and-episteme⁵. Ultimately, a notional~deprocrysticism coherent ‘postmodern ¹⁷deprocrysticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and-episteme⁵’ is one that comes into terms-as-of-axiomatic-construct in

conceiving of the implied prospective need for deneuterising¹⁶—referentialism. Put another way in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with regards to ⁸⁴reference-of-thought, dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶-of-⁸⁴reference-of-thought-by-reification⁸⁷/contemplative-distension as from the-most-immediateness/shalowness-of-‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-aposteriorising/logicising/deriving/intelligising/measuring of ⁵⁶meaningfulness-and-teleology¹⁰⁰ with recurrent-utter-uninstitutionalisation by its ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition’ right up to the-most-unimmediateness/profoundness-of-‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-aposteriorising/logicising/deriving/intelligising/measuring of ⁵⁶meaningfulness-and-teleology¹⁰⁰ with notional~deprocrypticism by its ‘preempting—disjointedness-as-of-⁸⁴reference-of-thought’ is what, so-construed comprehensively as notional~deprocrypticism as of notional~conflatedness¹², increasingly induces corresponding ⁵⁶meaningfulness-and-teleology¹⁰⁰ convergence of human-subpotency with the full-potency that is existence; thus reflecting that dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative> ‘wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-

‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>)) is rather the human empowering potential inducing Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. We can appreciate with respect to the ‘ill-health <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that as of ontological-primemovers-totalitative-framework⁷³, it is rather ‘relatively realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’ which have the relative potency for human greater subpotent mastery of the ‘ill-health <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, as implied successively as of: - recurrent-utter-uninstitutionalisation random-as-uncircumscribing/undelineating-as-‘epistemic-totality³⁶’ existential–epistemic-totalisation-scheme-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ trepidatious-consciousness ‘omnidimensional’ systemic-recomposuring construal of ill-health, existential-contextualising-contiguity³⁹-lowest-level-reification⁸⁷ perceptivity-as-of-bad-omen; - base-institutionalisation–ununiversalisation tendentious–circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential–epistemic-totalisation-scheme-of—⁵⁶meaningfulness-and-teleology¹⁰⁰, warped-consciousness ‘bidimensional’ seclusive-recomposuring systemic construal of ill-health, further existential-contextualising-contiguity³⁹-second-level-reification⁸⁷ perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period; - ¹⁰⁴universalisation–non-positivism/medievalism qualifying–circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential–epistemic-totalisation-scheme-of—⁵⁶meaningfulness-and-teleology¹⁰⁰, preclusive-consciousness ‘tridimensional’ circumstantiating-recomposuring

seclusive-systemic construal of ill-health, further existential-contextualising-contiguity³⁹-third-level-reification⁸⁷ perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor; –positivism– procrypticism categorising–circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential–epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ occlusive-consciousness ‘quadridimensional’ categorising-recomposuring circumstantiating-seclusive-systemic construal of ill-health, further perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation; - notional~deprocrypticism referentialism–circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential–epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ protensive-consciousness ‘transdimensional’ referentialism-recomposuring categorising-circumstantiating-seclusive-systemic construal of ill-health, further existential-contextualising-contiguity³⁹-full-reification⁸⁷ perceptivity-as-of-factoring-in-hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery. And so, as of the intemporal ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought attitude/mental-disposition/care-and-episteme⁵ as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶-of-⁸⁴reference-of-thought-by-reification⁸⁷/contemplative-distension thus transcendently enabling the successive registry-worldview’s/dimension’s ontological-possibilities construed as of human intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming. This underscores Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-

⁵⁶meaningfulness-and-teleology¹⁰⁰ implied notion of responsibility as reflected by the Nietzschean metaphor ‘God is dead’, castigatory of ‘beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ attitude/mental-disposition/care-and-episteme⁵’ which is inclined to pass on to ‘a certain Messiah’ the possibility of our Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ with the paradox of assuming the pretence of understanding Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ on that basis on the naivety that such passing on is teleologically-elevating and exonerating of our mortal-as-temporal manifestations so-construed as a ridiculous untransvaluated-temporal-intemporality⁵² notion. This equally points to what is the central ethos of aetiologisation/ontological-escalation implied as of ‘notional~deprocrypticism attitude/mental-disposition/care-and-episteme⁵ as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought’; as much more than just with regards to a resolatory conception of acts and miscuings in temporality⁹⁹/shortness as of themselves circumstantially, but rather as of the relevance to myriad human social situations is much more critically an issue of ¹⁰⁴universal import, escalated as of humankind’s temporal ontological-contiguity⁶⁷ as beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ attitude/mental-disposition/care-and-episteme⁵ with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁹-in-reification⁸⁷/dereification⁸⁷ cognisant-and-integrative of such acts and miscuings in temporality⁹⁹, thus endemising and enculturating the ⁸⁴reference-of-thought vices-and-impediments¹⁰⁶. Thus such Being underdevelopment, construed as of dynamic social-chainism of human temporality⁹⁹/shortness endemisation and enculturation as of

the ¹⁰⁴universal implications of such endemising and enculturating de-
 mentating/structuring/paradigming in ontological-contiguity⁶⁷, warrants corresponding
 aetiologisation/ontological-escalation superseding ethos as of ‘notional~deprocrypticism
 attitude/mental-disposition/care–and–episteme⁵ as of ontological-normalcy/postconvergence
 epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought’
 notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema>. The fact is any registry-
 worldview/dimension as of its ‘present attitude/mental-disposition/care–and–episteme⁵’ is de-
 mentatively/structurally/paradigmatically oblivious-to and does-not-reflect its very own
 prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought as the underlying
 basis of its own specific-level induced vices-and-impediments¹⁰⁶, 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-completeness⁸⁸-of-⁸⁴reference-of-thought of the notional-discontiguity/epistemic-
 discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> of this ‘made-up’ normativity
 supposed ontological-contiguity⁶⁷, whether such a prior relative-ontological-incompleteness⁸⁹-
 of-⁸⁴reference-of-thought as <amplifying/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ is actually as of Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ at its uninstitutionalised-threshold¹⁰³, and in
 a position, on the basis of such palliation, to address the actual fundamental grounding of its
 vices-and-impediments¹⁰⁶; which in reality are actually ontologically addressable/resolvable as
 to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 so-implied as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought.

What is particular with notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> is this insight that fundamentally the appropriate prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ precedes-and-is-the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-to its requisite ⁵⁶meaningfulness-and-teleology¹⁰⁰ as prospective aetiologisation/ontological-escalation. This reflects the salient and underlying idea about Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ that a given ⁸⁴reference-of-thought ⁵⁶meaningfulness-and-teleology¹⁰⁰ cannot be apriorised as of a prior/old prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ to that given ⁸⁴reference-of-thought. Insightfully, we can thus grasp that the non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care-and-episteme⁵

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰’ is inherently not structured to be transcendentially-enabling and operative of positivism/rational-empiricism aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰ which precedingly needs its very own positivism attitude/mental-disposition/care-and-episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰’;

as the former is in a circular state of reasoning-from-results/afterthought of non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care-and-episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸⁴reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring⁵⁶meaningfulness-and-teleology¹⁰⁰’ instead of positivism attitude/mental-disposition/care-and-episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸⁴reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring⁵⁶meaningfulness-and-teleology¹⁰⁰’ as of its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. Thus Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ points out that a ⁸⁴reference-of-thought requisite apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ necessarily precedes-or-apriorises its aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰ as the latter is about systematic existential-instantiations devolving of the former, that is, as teleologically-devolving-as-drifting meaningfulness it systematically makes reference to its appropriate attitude/mental-disposition/care-and-episteme⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸⁴reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology¹⁰⁰; as we know that no ‘normal person’ in our positivism/rational-empiricism ⁸⁴reference-of-thought makes reference to the non-appropriate non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care-and-episteme⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸⁴reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ that is positivistically intelligible. This insight about Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰, that a ⁸⁴reference-of-thought requisite apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵ necessarily precedes-or-apriorises its aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰, equally applies prospectively whereby at our prospective positivism/rational-empiricism manifestation of ⁸¹procrypticism—or—disjointedness-as-of-⁸⁴reference-of-thought uninstitutionalisation, the idea of prospective institutionalisation as of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought implies that the latter’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵ as reflected by the prospective ‘postmodern ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵’ is the requisite appropriate attitude/mental-disposition/care—and—episteme⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ in preempting—disjointedness-as-of-⁸⁴reference-of-thought as so implied by postmodern ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³, for prospective aposteriorising/logicising/deriving/intelligising/measuring postmodern-notional~deprocrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ referencing. A further naïve misconstrual about Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ is one that ignores this bigger picture of attitude/mental-disposition/care—and—episteme⁵

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument preceding
 aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰,
 and thus strives to articulate ⁵⁶meaningfulness-and-teleology¹⁰⁰ while oblivious to its
 attitude/mental-disposition/care-and-episteme⁵
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰,
 and thus naively implying its said given registry-worldview/dimension ⁸⁴reference-of-thought is
 unaffected by any such notion of its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-
 of-thought since it doesn't factor in that it is operating by a corresponding uninstitutionalised-
 threshold¹⁰³ deficient
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵. Consider in this regard, the <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 aposteriorising/logicising/deriving/intelligising/measuring certitude mental-states of the of
 medieval-scholasticism-pedants—ideal-type-or-individuation articulating
 aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 of non-positivism/medievalism pedantic dogmatism attitude/mental-disposition/care-and-
 episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰?
 Such an orientation is no more different from an interpretation that every registry-
 worldview/dimension ⁸⁴reference-of-thought is the absolute framework of ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ as of its given practices and habits failing to account retrospectively and
 prospectively for the succession of institutional-cumulation/institutional-recomposure-(as-to-

⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ underscored by ¹⁴de-mentation-(~~supererogatory~~—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) behind the succession of transformation of attitude/mental-disposition/care—and-episteme⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ bringing about the successively transformed registry-worldviews/dimensions aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰ of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’. 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ need to be rethought as of

the prospective institutionalisation attitude/mental-disposition/care-and-episteme⁵
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸⁴reference-of-
thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰,
and so superseding that of the uninstitutionalised-threshold¹⁰³. We can appreciate in this regard
that budding-positivism/rational-empiricism and its associated liberality that was the backdrop
for technical and organisation possibilities that actually required their interpretation in terms–
as-of-axiomatic-construct of advancing human emancipation and bringing an end to serfdom in
Europe for instance, but as of a perverted twist due to poor appreciation of Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ led to the opportunistic undermining of
human emancipation elsewhere not as of positivistic/rational-empiricism attitude/mental-
disposition/care-and-episteme⁵
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸⁴reference-of-
thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰
but retrograde non-positivism attitude/mental-disposition/care-and-episteme⁵
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸⁴reference-of-
thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰. It
is to be noted here that the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of
attitude/mental-disposition/care-and-episteme⁵
aposteriorising/logicising/deriving/intelligising/measuring for ⁵⁶meaningfulness-and-
teleology¹⁰⁰ while seemingly counterintuitive, simply speaks of the implications of the notion of

prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought/prior relative-ontological-incompleteness⁸⁹-of-axiomatic-construct as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’, in that our appropriate-or-inappropriate-at-various-successive-levels conception as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’ has nothing to do with inherent existential reality but with us adjusting our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰ in order to reflect ontologically-veridical signification as of existence. And intuitively from our positivistic angle we can effectively recognise this about all the prior registry-worldviews/dimensions ⁸⁴reference-of-thought as we appreciate that by reflex these are just beholden to their very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰ reasoning-from-results/afterthought, but it is hard from our positivistic angle to then appreciate that prospectively we are equally in such a beheld positivism-procrypticism attitude/mental-disposition/care-and-episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰’ for our positivism-procrypticism aposteriorising/logicising/deriving/intelligising/measuring

⁵⁶meaningfulness-and-teleology¹⁰⁰, which when shown to be of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as of ⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought implies necessarily the need for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought attitude/mental-disposition/care—and—episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰’,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’ as so implied by postmodern ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation³³ for prospective postmodern-notional~deprocrypticism aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰. But then with respect to the possibility of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, the question arises as to how it is possible for human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity to occur given its ‘~~re-originary-as-unenframed/unbeholdening/outlier-conceptualisation~~-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ metaphoricity⁵⁷ instigation’ in the face of any registry-worldview/dimension <~~amplituding~~/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>) natural inclination rather for construing ⁵⁶meaningfulness-and-teleology¹⁰⁰ as ‘wholly of its cloistered-consciousness living experience only’ whether as of recurrent-utter-uninstitutionalisation only, base-institutionalisation—ununiversalisation only, ¹⁰⁴universalisation-non-positivism/medievalism only or in our case

positivism–procrypticism only, with a rather poor inkling for appreciating ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ as of a protracted-consciousness associated with grasping Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰. This brings home the fact that however the
 human intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
 mentating/structuring/paradigming implied as of a protracted-consciousness, and specifically
 the prospective protensive-consciousness of ¹⁷deprocrypticism–or–preempting—disjointedness-
 as-of-⁸⁴reference-of-thought Being-development/ontological-framework-expansion–as-to-
 depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ is
 practically inevitably constrained-and-potentially-jeopardised as of the framework of the
 <amplifying/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ cloistered-consciousness of any of the
 successive registry-worldviews/dimensions in their respective reasoning-from-
 results/afterthought logocentric constitutedness¹³; as the ‘reasoning existentialising—
 enframing/imprintedness-⟨as-to-⁴¹historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⟩’ of the registry-worldview/dimension
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is
 underdeveloped for contemplating-and-construing of prospective Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the prospective institutionalisation. A
 registry-worldview/dimension as of its <amplifying/formative>⁸wooden-language-⟨imbued—
 averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of–⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>⟩ is de-mentatively/structurally/paradigmatically bound to existential-extrication-

as-of-existential-unthought as of human-subpotency epistemic perspective at its uninstitutionalised-threshold¹⁰³ rather than the ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought; such that articulation of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is beyond its reasoningness as of its ‘reasoning-from-reasults’/afterthought logocentric constitutedness¹³ conceptualisation of meaningfulness-and-teleology. Inevitably thus this conundrum points out that the instigating of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ is as of intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> individuation reasoning-through/messianic-reasoning, more like Derridean messianic reasoning, arising as of intellectual-and-moral inequivalence and thus implying the dialogical inequivalence of intemporal and temporal <~~amplituding~~/formative>*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>); given that no secondnature institutionalisation grounding of ⁵⁶meaningfulness-and-teleology¹⁰⁰ exists for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. The ontological-veracity of such an dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> individuation reasoning-through as of Derridian messianic reasoning

can be grasp when we contemplate that in a secondnature institutionalisation framework of deferential-formalisation-transference we give pre-eminence to say a professional or technician for resolving a technical problem, and as non-technicians we don't get involve in <amplifying/formative>*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) exercise to resolve the technical problem. This outlook is actually 'seeded' within dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> individuation reasoning-through that is instigative of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰. Thereof, what is critical for enabling human successive transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is 'appropriate prospective institutionalisation secondnaturating metaphoricity⁵⁷'. Consider in this regard, that the instigative matesis ¹⁰⁴universalis metaphoricity⁵⁷ by the Galileos, Descartes, etc. of budding-positivism/rational-empiricism is de-mentatively/structurally/paradigmatically 'not a reasoning with non-positivism/medievalism' but rather 'reasoning-through or Derridian messianic reasoning' over non-positivism/medievalism scholasticism's pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as of its <amplifying/formative>*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) reasoning-from-results/afterthought logocentric constitutedness¹³. Such altogether new metaphoricity⁵⁷ as of its instigating 'out of thin air' the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-

disposition/care-and-episteme⁵ further inspired its subsequent radicalisation by latter thinkers; wherein for instance, the more thoroughly positivism/rational-empiricism development of ‘the very same physics <amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ was undertaken by Newton and Leibniz, extending the metaphoricity⁵⁷ further even when we contemplate that in many ways these metaphoricity⁵⁷ relaying scientists were still imbued with non-positivism/medievalism mystical and alchemic ideas. This ‘out of thin air’ metaphoricity⁵⁷ 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 ⁶³nonpresencing-<perspective-ontological-normalcy/postconvergence>; as the very notion of ‘human-subpotency-as-human-knowledge grasp of the full-potency of existence’ given human limited-mentation-capacity implies that such a grasp only opens up a ‘limited framework of the full-potency of existence’ for new human existential and knowledge possibilities as of new/prospective habits-and-tradition. But then this ‘limited framework of the full-potency of existence’ as of new habits-and-tradition construed as ‘reason-from-results/afterthought framework, ‘doesn’t induce a commitment upon the absolute transcendental possibility in the full-potency of existence’. Such that by dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)) with respect to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-

development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, the further insight of ‘out of thin air’ metaphoricity⁵⁷ as of human limited-mentation-capacity-deepening⁵³ comes with the possibility of its ontological-primemovers-totalitative-framework⁷³ validation by existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. In this regard, the ontologically-veridical ‘postmodern ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ with respect to our modern take

<amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)

reasoning-from-results/afterthought logocentric constitutedness¹³ is rather as of ‘reasoning-through or Derridian messianic reasoning’ over our positivism/rational-empiricism manifestation of ⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ weeding out ornate pedantic detours, to articulate blunt reality as of ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity implied ⁵⁶meaningfulness-and-teleology¹⁰⁰, 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 ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ consummated/forfeiting posture’ with respect to establishment

social stakes, but rather sought to induce the requisite metaphoricity⁵⁷ of budding-positivism for the destruction-deconstruction of non-positivism/medievalism for prospective positivism, as their conception of achievement motive were tied down to prospective positivism institutionalisation as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. Likewise, the prospective ‘postmodern ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ is well beyond the notion of eliciting the approbation of the modern take established arrangement in terms-as-of-axiomatic-construct, but rather is of ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ consummated/forfeiting posture’, in inducing budding-postmodern metaphoricity⁵⁷ for the destruction-deconstruction of the modern take for prospective postmodern-notional~deprocrypticism institutionalisation as of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. In both cases, the prospective institutionalisation attitude/mental-disposition/care-and-episteme⁵ is ontologically validated as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, divulging the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ vagueness and futility of the pretences and judgments of the destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>.

We can equally appreciate here that such a conception of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is rather as of organic-knowledge and not mechanical knowledge, in the sense that what is critical is the induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity⁵⁷

for prospective institutionalisation as of prospective ontological-primemovers-totalitative-framework⁷³ and not simply a mechanical knowledge conception possibly tolerated as of a stale a posteriori adjunctiveness as with the Copernican heliocentric idea initially, needing a latter apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity⁵⁷ reinvigoration as of the overall renewal of ‘the very same physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. It should be noted that such metaphoricity⁵⁷ rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification⁸⁷ organic-knowledge nature of such prospective institutionalisation transcendental⁵⁶ meaningfulness-and-teleology¹⁰⁰, which in its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought is ‘a dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> inventing’ of the prospective notion of ‘thinking/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ as positivism/rational-empiricism thinking or notional~deprocrypticism thinking respectively, and so as their successive prospective reasoning-from-results/afterthought. In both cases, such metaphoricity⁵⁷ as of its reasoning-through/messianic-reasoning cannot be construed as grounded-as-intelligible on the superseded/transcended registry-worldview’s/dimension’s attitude/mental-disposition/care-and-episteme⁵ of medievalism-non-positivism or positivism/rational-empiricism manifestation of ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought, but rather as of its very own transcendental-enabling/sublimating/supererogatory~de-mentativity prospective institutionalisation attitude/mental-disposition/care-and-episteme⁵ of positivism or deprocrypticism respectively. Thus such metaphoricity⁵⁷ is rather induced as of the framework of prospective concurrent ontological-primemovers-totalitative-framework⁷³ in establishing its

prospective ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. Thus such metaphoricity⁵⁷ as of its reasoning-through/messianic-reasoning is more aptly and consciously articulated at a dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>)) depth/profoundness of human posterity; projecting well beyond the narrow and decadent obsessions of shallow as of extricatory/temporal de-mentating/structuring/paradigming of social-stake-contention-or-confliction, as it actively strives as of its prospective ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶ meaningfulness-and-teleology¹⁰⁰ to supersede such existentialising—enframing/imprintedness-(as-to-⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) and their associated institutional-anchoring and mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation temporally induced denaturing¹⁵ of ⁵⁶ meaningfulness-and-teleology¹⁰⁰, and so as of human intemporal/ontological/social/species/¹⁰⁴ universal/transcendental/⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming. Reasoning-through/messianic-reasoning metaphoricity⁵⁷ brings about the prospectively renewed reasoning-from-results/afterthought instigating the secondnaturing of prospective institutionalisation, and so as of implied ⁸⁴reference-of-

thought/axiomatic-constructs reflection of the pre-eminence of the full-potency of existence as
 of prospective ontological-primemovers-totalitative-framework⁷³ over human-subpotency with
 the latter adjusting to existence as-of-¹⁴de-mentation-(~~supererogatory~~~ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) enabling its
 prospective relative-ontological-completeness⁸⁸. dimensionality-of-sublimating²⁴ —
~~<amplituding/formative>supererogatory~~~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> articulation of reasoning-through/messianic-reasoning cannot be
 construed as amenable to the contending disposition of prior deferential-formalisation-
 transference secondnatured institutionalisation, thus the irrelevance/impertinence of any such
 implied contending as of prior reasoning-from-results/afterthought, as any such contention can
 only re-arise as of the reasoning-through/messianic-reasoning renewing of secondnatured
 prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-
 through/messianic-reasoning is that it can only call upon ‘a kindred sense of things’, as of
 dimensionality-of-sublimating²⁴ —~~<amplituding/formative>supererogatory~~~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>
 contemplation that can surpass/overcome temporal nihilistic ~~<amplituding/formative>~~⁸wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>) as of a protracted-consciousness cognisant of the
 prospective ontological-performance⁷²-<including-virtue-as-ontology> and human
 emancipation implications of Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. It
 should be noted here that the notion of ~~<amplituding/formative>~~⁸wooden-language-(imbued—

averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>) as of its nihilism rather speaks to social apathy towards veridical prospective ontological possibilities of emancipation as of aetiologisation/ontological-escalation implications going by the very implications of knowledge-reification⁸⁷ as being as of the relative-ontological-completeness⁸⁸ perspective, and is not to be confused with naïve and literal interpretations in ‘untransvaluated-temporal-intemporality⁵² non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification⁸⁷ can be contemplated paradoxically as being as of the relative-ontological-incompleteness⁸⁹ perspective as may be reflected by mere conceptual-patterning in ⁸⁰presencing—absolutising-identitive-constitutedness¹³ without contemplating that the underlying knowledge-reification⁸⁷ process/gesturing implications is definitely as of the relative-ontological-completeness⁸⁸ perspective since a untransvaluated-temporal-intemporality⁵² non-ontological interpretation will rather imply knowledge dereification⁸⁷ and endemising/enculturating of temporal-dispositions as of vices-and-impediments¹⁰⁶ for the simple reason that the latter ‘cannot be ignored and then by magic become virtue’ as the overall for knowledge-reification⁸⁷ is to understand human destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> and then bring about prospective constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>. This tendency to misconstrue the meaning of <amplifying/formative> wooden-language-(imbued—averaging-of-thought-

~~<as-to-leveling/ressentiment/closed-construct-of-~~⁵⁶~~meaningfulness-and-teleology~~¹⁰⁰~~-as-of-~~
~~‘nondescript/ignorable-void~~⁶⁰~~’-with-regards-to-prospective-apriorising-implications>}~~ and
 associated philosophical notions like leveling, critically arises because of a poor construal of
 philosophy as ontologically-driven just like any other knowledge as of ‘baseline ~~re-originary-~~
~~as-unenframed/unbeholdening/outlier-conceptualisation-~~(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation)>⁹¹ up-to-date knowledge-reification⁸⁷
 process/gesturing of the specific knowledge area as of inherent existence/ontological
 implications’ subject to validation and falsifiability⁴¹ rather than a naïve construal of philosophy
 as an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of
 ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation-<unforegrounding-
 disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’>. It is herein contended
 that the critical notion underlying ~~<amplifying/formative>~~⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶~~meaningfulness-and-~~
~~teleology~~¹⁰⁰~~-as-of-‘nondescript/ignorable-void~~⁶⁰~~’-with-regards-to-prospective-apriorising-~~
~~implications>}~~, ressentiment and leveling specifically with reference to Heideggerian and
 Nietzschean thought can actually be interpreted critically as relating rather to ‘originariness-
 parrhesia,—as—spontaneity-of-aestheticisation over the human atrophying tendency for prior
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’
 with regards to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-
 implications reflected as existence-potency³⁸~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression. But then Heidegger failed to realise that the induced
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity of the Socratic
 philosophers ¹⁰⁴universalising-idealisation as well as that of Descartes and other budding-
 positivists rational-empiricism/positivism were both originariness-parrhesia,—as—spontaneity-of-

aestheticisation disseminative events³⁷ induced as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression involving transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that dimensionality-of-sublimating²⁴—~~amplifying~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as-spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s¹⁰⁴universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and-Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively. These induced transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity later on became prior reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation as of their mere ‘atrophying mechanical practice’ with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere ‘atrophying mechanical practice’ of succeeding Christian generations as for instance with ascetic practices becoming more of symbolism/aura and losing their inceptive emancipatory inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia,—

as-spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ and so as of prospective projection as implied with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, but instead Heidegger will elicit a naïve turn to the pre-Socratics while Nietzsche will express admiration of Buddhism as both being of grander originariness and ontological-good-faith/authenticity⁶⁹. However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> notion of philosophy, it is herein contended that this relatively deficient analysis reflects the fundamental ontological-deficiency of subsequent philosophies influenced by Kantian philosophy which is rather ‘as a projection within the very same intelligible Cartesian/budding-positivists induced rational-empiricism/positivism registry-worldview’s/dimension’s ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’ failing to conceive of the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ 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 ⁸⁴reference-of-thought’ (as the true reality of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is rather one of

¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) involving ‘human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-worldviews/dimensions ⁸⁴reference-of-thought, inducing human limited-mentation-capacity-deepening⁵³ as of the very ontologically same existence/existential-reality’ so-reflected as the ‘difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ of successive registry-worldviews/dimensions as of their successive ⁸⁴reference-of-thought imbued apriorising/axiomatising/referencing-psychologism’ construed ‘as the successive reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for aposteriorising/logicising/deriving/intelligising/measuring of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative~supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-psychologism’⁹⁰ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ dimensionality-of-sublimating⁸⁴—<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation> implications beyond just ‘transformation from
 Roman/Master/Hierarchising/Aristocratic value-construct to Judeo-Christian-Islamic-
 monotheisms/Slave/Dehierarchising/Commoner value-construct as of the very same
¹⁰⁴universalising-idealisation’ speaking rather more of revaluation than transvaluation. It is this
 underlying misconception that induces subsequent philosophical misinterpretations of notions
 like <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>),
 ressentiment and leveling failing to appreciate that these are ontologically-driven as of
 underlying relative-ontological-completeness⁸⁸ knowledge-reification⁸⁷ 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-deepening⁵³. Thus <amplituding/formative>⁸ wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>) is herein rather construed as
 <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>) or
 ontological-bad-faith/inauthenticity⁶⁴ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-performance⁷²-<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 ¹⁰⁴universalising-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern day science ontologisation; and besides, it can equally perfectly be claimed that even our modern day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to resentment and leveling (as to <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/resentment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>));

pointing to the centrality of originariness-parrhesia,—as—spontaneity-of-aestheticisation as more critically about inducing the necessary human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation transformation towards prospective ontologisation rather than the mere critique of any given human aestheticisation as of its inherence, as the fact is all human aestheticisations including religion (which is often a target in modern times, however rightly so on many an occasion) are sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating-nascence> and the more salient point is in instigating their more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology as of relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> ⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity⁶⁷. Such a possibility recurrently arises mainly as of human value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness⁸⁸ human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence>. Transvaluation notionally refers to the de-mentative/structural/paradigmatic referencing basis of human value structure as of social-stake-contention-or-confliction, and is what critically defines the variation of human ontological-performance⁷²-<including-virtue-as-ontology> as from ' <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ temporal inclination for human-subpotency as of the underpinning—suprasocial-construct

⁵⁶meaningfulness-and-teleology¹⁰⁰ or its <amplituding/formative>⁸wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>) determination’ to ‘ascetic intemporal inclination for existence-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 determination’; and so as to the fact that prospective sublimation-over-desublimation of human
⁸⁴reference-of-thought-and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-
 teleology¹⁰⁰ involves prospective ‘originariness-parrhesia,—as-spontaneity-of-aestheticisation
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹—for—
 conceptualisation’ in attending to the ‘prior requisite human experiential framework to be
 challenged-disproved-invalidated’ highlighting the facet of the existentially-withdrawn-(as-
 ‘unaccounted-for’-leftover-or-residuality-or-spirit-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-so-
 construed-as-metaphoricity⁵⁷,-informing-prospective-
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness,-so-reflected-and-
 compensated-with-the-notion-of-dimensionality-of-sublimating²⁴ —
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>) as limiting or of prospective human-subpotency aporeticism’ and so-
 captured by the notion of prospective dimensionality-of-sublimating²⁴ —
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> for prospective human limited-mentation-capacity-deepening⁵³ as to
 human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.
 Transvaluation as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-

epistemic-digression implies the ontological-veracity of all values is derived from their ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>) as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷–as-rede-mentating/restructuring/reparadigming–psychologism⁹⁰ in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation> as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-
 singularisation⁹³-as-veridical-epistemic-determinism³¹ ⁴⁵<amplituding/formative–
 epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
 contiguity⁶⁷ (that doesn’t allow for any nondescript/ignorable–void⁶⁰ to allow for notional-
 contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>) while the value
 proposition as of human-subpotency is one that is based on absolutising the present ⁸⁴reference-
 of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as of ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³/identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-
 dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ (allowing for
 nondescript/ignorable–void⁶⁰ inducing notional-discontiguity/epistemic-discontiguity⁶³-
 <shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
 schema>); and this basic human value dichotomy explains the re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-

thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation>⁹¹ and epistemic-
 ricochetting/transepistemicity nature of human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity instigation as of prospective
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>
 originariness-parrhesia,—as—spontaneity-of-aestheticisation and subsequent prospective
 secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation. In this regards, it is important to grasp that human secondnaturing capacity is
 just as critical as human dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> capacity for the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ to be able to materially/substantively arise, notwithstanding the
 contradiction that secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation is ‘bound to be reflected as teleologically-degraded’
 prospectively as a destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—
 desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> as
 of mere ‘mechanical practice’ that fails prospective anamnesis as of ecstatic-existence-as-
 transcendental-signifier—becoming-spontaneity-implications reflected as existence-
 potency³⁸~sublimating-nascence,—disclosed-from-prospective-epistemic-digression from such
 human-subpotency prior reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation. In this regards, we can appreciate that when base-
 institutionalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument arises, the value structure of recurrent-utter-uninstitutionalisation collapses, and likewise across all the prospective registry-worldviews/dimensions, with the implication that our naïve conception of value as of mere-and-vague impression-driven/good-naturedness/wishfulness is not what is de-mentatively/structurally/paradigmatically deterministic but rather the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ lies in the de-mentative/structural/paradigmatic effectuation of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity in the bigger social construct as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring involving the prospective construction-of-the-Self from trepidatious-consciousness, warped-consciousness, preclusive-consciousness, occlusive-consciousness and prospectively protensive-consciousness so-implied with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ induced prior to prospective registry-worldviews/dimensions transvaluation ‘reflecting deterministically the structure of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ontological-primemovers-totalitative-framework⁷³’. Transvaluation thus speaks to human value-construct ⁴⁴foregrounding—entailment-⟨postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism on the reference basis of the ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ anamnesis as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism⁷¹, as undermining the successive registry-worldview’s/dimension’s implied

temporal/sycophantic-sophistic ⁸⁰presencing—absolutising-identitive-constitutedness¹³
 ontologically-flawed disparateness-of-conceptualisation-<unforegrounding-disentailment,-
 failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> value-construct conceptions.
 Transvaluation rather reflects human value-construct as derivational as from the very enabling
 fundamental self-consciousness instigation for the possibility of ‘human self-conscious
 awareness of value-construct’ to arise in the first place as of
 apriorising/axiomatising/referencing-psychologism implied reference basis-of/base
⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶
 (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-
 collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede
 human temporality⁹⁹/shortness <amplituding/formative>⁸wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>)) associated with the successive registry-worldview’s/dimension’s self-conscious
⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure so-implied successively as of trepidatious-self-
 consciousness, warped-self-consciousness, preclusive-self-consciousness, occlusive-self-
 consciousness and prospectively protensive-self-consciousness; as the human proclivity to even
 recognise and pursue any value-construct can only arise in the very first place with its
 correspondingly induced self-consciousness. But then, the fact remains that such
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> induced

self-consciousness ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure as instigative of the human reference basis reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of value-construct tend to be related to by the suprasocial-construct and <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ dispositions as being beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ (as to when the inherent ontologisation/ontological-veracity/aestheticisation-towards-ontology implications of prospective relative-ontological-completeness⁸⁸ as of human limited-mentation-capacity-deepening⁵³ is blanked out as nondescript/ignorable–void⁶⁰), and rather tends to come at ‘dimensionality-of-sublimating²⁴ —<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> induced self-consciousness ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure’ in a secondnature positive-opportunism⁷⁶ disposition and so in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; explaining the inclination of all successive registry-worldviews/dimensions to be engrossed in a <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ difficultly recognising the idea of prospective destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology>, and wary of prospective transcendence-and-sublimity/sublimation/supererogatory~de-

mentativity implications that can be instigated as of prospective ‘dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> induced self-consciousness ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure’. It is thus not odd that as of human emotional-involvement implications, Socratic philosophers ¹⁰⁴universalising-idealisation and budding-positivists projected ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure rather met initially with the antipathy of their underpinning—suprasocial-construct and <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁵⁰’-with-regards-to-prospective-apriorising-implications>) and specifically had to face up respectively with the value-construct conception of their temporal/sycophantic-sophistic ⁸⁰presencing—absolutising-identitive-constitutedness¹³ ontologically-flawed disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁵⁷’> whether with the Ancient Sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the ¹⁰⁴universalising-idealisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure of the Socratic philosophers and their successors as providing the appropriate ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure of budding-positivists, with perverted consequences like annihilation of Native Indians in the New World and the Transatlantic slavery rather arising as of their far-flung societies opportunistic activities distortive of budding-positivism ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure as so-construed in their

core societies in Europe with respect to the ending of serfdom, nascent socioeconomic emancipation and human rights. Thus basically the idea of human value-construction is ever always caught up between on the one hand human limited-mentation-capacity to come to terms with ‘transvaluation as ⁴⁵<amplitudinal/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ anamnesis as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ underlying the human construction-of-the-Self’ and on the other hand ‘the effective ontological-impertinence/dereification⁸⁷ arising in the conceptualising of human value-construction as of a <amplitudinal/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>) in <amplitudinal/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as construing of value-construction within any given registry-worldview’s/dimension’s ⁸⁰presencing—absolutising-identitive-constitutedness¹³-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ and so whether as of trepidatious (recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation), preclusive (¹⁰⁴universalisation–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-commitment⁶⁶ and so in order to elicit stable social-functioning-and-accordance for social-stake-contention-or-confliction, whether such social-value-construction is ontologically-pertinent or not. In this respect, the reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ points to changing ‘de-mentative/structural/paradigmatic marginal equity of social-value-construction’, so-construed as ‘expected equity of all individuals for social-value-construction’ and so rather as from the de-mentative/structural/paradigmatic reference basis of ‘priorly implied-and-justified inequity’ whether the latter is implied-and-justified as of talent, royalty, class, productivity, mere traditional and cultural practice justification, etc.; thus effectively reflecting the overall consequence of social-value-construction as the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’. In this regards, social-value-construction arises from two levels; as of the inherent de-mentative/structural/paradigmatic implication of ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’ as of ‘priorly implied-and-justified inequity’ and this in conjugation then with the individual inherently appraisable social-value-construction as of ‘expected equity of all individuals for social-value-construction’. In this respect, we can appreciate that an autocrat is more capable of ‘displaying greater social-value-construction’ than an ordinary denizen by the former’s mere social-value-construction ‘priorly implied-and-justified inequity’ as of its status in the autocracy (however an autocrat’s apparent magnanimity on the basis of the prior perspective of the autocratic society will rather be construed as of deficient value-construction as from a prospective perspective of ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ comparison to the overall social and virtue progress implications of a better accountable political system, while on the other hand individuals effectively advocating for such a prospective political system may be construed as

of deficient value-construction in the prior autocracy), while modern day social-value-construction ‘priorly implied-and-justified inequity’ arises as of politico-bureaucratic, talent, entrepreneurial, socio-historical, traditional and cultural practice justification, etc. implications (but is just as well subject to transvaluation analysis as of ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷, 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 ⁸⁰presencing—absolutising-identitive-constitutedness¹³ is geared towards propping special interests, warfare spending, anti-taxation, anti-immigration, trivial interest in global human development, co-opted media narrative, etc. as of a suboptimal social-value-construction). But this doesn’t cancel the fact that individuals throughout sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> notwithstanding any disadvantaged ‘priorly implied-and-justified inequity’ for social-value-construction, intuitively cognisant of the pertinence of human transvaluation have elicited the underlying ontological-veracity/ontological-impertinence of their social-construct value-construction as of its supposedly coherent ontological-commitment⁶⁶ 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-reification⁸⁷ of social-value-construction thus lies with its ‘priorly implied-and-justified inequity’ narrative(s) with respect to underlying knowledge-reifying transvaluation implications projection as being of most profound intellectual-pertinence-as-of-ontological-veracity. In this regards, our present rational-empiricism/positivism occlusivity warrants prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure transvaluation so-implied as of notional~deprocrypticism or <amplituding/formative>notional~preempting—disjointedness-as-of-⁸⁴reference-of-thought appropriate ⁴⁴foregrounding—entailment-⟨postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’⟩,-as-operative-notional~deprocrypticism; and so as the disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> of our rational-empiricism/positivism occlusivity in its <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ tend to rather reflect our <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. The occlusivity of our positivism/rational-empiricism social-value-construction as such from the prospective perspective of ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought can be analysed-and-construed as imbued with occlusive collateral aspects of rather nondescript/ignorable-void⁵⁰ falsely implying ‘the appropriate exhaustiveness of our rational-empiricism/positivism stances’ thus speaking rather of ideology than ontological-veracity as aptly reflected upon by postmodern-thought. Such occlusive-collateral

aspects take the form of economic dysfunction and inequities as occlusively-collateral to economic ideologism, social dysfunction and discriminations as occlusively-collateral to domineering and secluding social narratives, sophistic/pedantic and vested interest undermining genuine sovereignty paradoxically as of obscured-and-deluding knowledge and misinformation that undermines individuals sovereign competence and choice with regards to increasingly skewed-contrived-and-limited stakes of the democratic process thus eliciting protest voting, and in the bigger global framework of competing politico-cultural values with individuals and societies rather construed occlusively as collateral damages. Transvaluation analysis thus ensues from the human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness⁹⁹ as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potentially conducive/endemising/enculturating of its vices-and-impediments¹⁰⁶ (as so-reflecting the grandest deeds of ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics, etc. of any given registry-worldview's/dimension's with regards to its 'destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology> dynamics of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'). But then while such an abstract transvaluation perspective for the construal of social-value-construction is cogently obvious, however the fact remains that the human subject as of its limited-mentation-capacity exists in circumstances of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as of its given reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation inducing its deficient ontological-performance⁷²-<including-virtue-as-ontology> thus explaining its given registry-worldview/dimension vices-and-impediments¹⁰⁶. Thus the transvaluation of the

successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is critically of dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications of dispensing-with-immediacy-for-relative-ontological-completeness³⁸-by-reification³⁷/contemplative-distension⁷⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency⁷⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality³⁹/shortness <amplituding/formative>*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)) as of successive human construction-of-the-Self as from based animality to trepidatious-self-consciousness, warped-self-consciousness, preclusive-self-consciousness, occlusive-self-consciousness and prospectively protensive-self-consciousness. Thus human limited-mentation-capacity implies that ‘more than just a thought-of ontological notion’ as of transvaluation, social-value-construction is rather accomplished phronetically/in-practicality as of the specific social-setup ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of supposedly coherent ontological-commitment⁶⁶ 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 ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-

ontological-completeness⁸⁸) is muted and where such ¹⁰⁴universal-transparency¹⁰⁵-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸) is unmuted rather infused with
 ‘expected equity of all individuals for social-value-construction’ narrative(s). Basically, thus
 the reality of prospective social-value-construction critically arises as of the intemporal
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
 or-acumen reasoning-through/messianic-reasoning induced originariness-parrhesia,—as-
 spontaneity-of-aestheticisation with respect to the prospective human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, which
 when naively construed in ⁸⁶presencing—absolutising-identitive-constitutedness¹³ as of prior
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 simply reflects the <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasitic-drag³³ of the prior registry-worldview/dimension
 as reflected with its social value-construct dilemmas. Consider in this regards the implications
 for an individual having to respond to an accusation of sorcery in a non-positivism social-setup
 as the individual and the social-setup both effectively believe in superstition. Transvaluation
 insight will point out that ontological-veracity as of ⁴⁴foregrounding—entailment-
 <postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-
 operative-notional~deprocrypticism lies with the-Good/understanding/knowledge-
 reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ as of ecstatic-existence-as-
 transcendental-signifier—becoming-spontaneity-implications reflected as existence-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression required
 prospective rational-empiricism/positivism registry-worldview/dimension construction-of-the-

Self in deflating the non-positivistic social-setup value-construction dilemmas as impression-driven/good-naturedness/wishfulness <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁵⁰’-with-regards-to-prospective-apriorising-implications>) in social-aggregation-enabling of the prior non-positivistic registry-worldview/dimension so-associated with notions-and-accusations-of-sorcery. Likewise implied social-value-construction dilemmas in our positivism-procrypticism are ontologically deflated as of ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),-as-operative-notional~deprocrypticism with the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression required prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of⁸⁴reference-of-thought registry-worldview/dimension construction-of-the-Self (as of notional~deprocrypticism protensive-self-consciousness over our ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought occlusive-self-consciousness social-value-construction induced dilemmas). Basically, as highlighted above such a transvaluation knowledge-reification⁸⁷ of social-value-construction reflects the prospective human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of any relative-ontological-incompleteness⁸⁹ registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance as of its ontologically-flawed implied supposedly coherent ontological-commitment⁶⁶; pointing to the ontological-veracity of a ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective

relative-ontological-completeness⁸⁸ 56 meaningfulness-and-teleology¹⁰⁰'. This ontological reality basis of social-value-construction, it is often claimed, needs to account for the reality of human sovereignty and free-will as to the 'autonomy and independence of human disposedness'. But then such a conception of human sovereignty and free-will seems to imply an 'existence-in-existence constitutedness¹³ ontologically-flawed de-mentating/structuring/paradigming' as to imply human sovereignty and free-will supersede-and-override existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-
implied-'prospective-aporeticism-overcoming/unovercoming'> so-reflected as of
<amplifying/formative-epistemicity>totalisingly~preceding-and-redefining-existential-contextualising-contiguity³⁹. We can effectively appreciate that such human sovereignty and free-will implied 'autonomy and independence of human disposedness' say with regards to a mystical cause of disease in a non-positivistic society doesn't stop existence as reflecting bacteria theory or any other biological reason from being the cause of disease and such a
⁸⁴reference-of-thought-⁸⁵devolving-level manifestation of the primacy of existence equally extends to ⁸⁴reference-of-thought-level wherein overall existence 'as transcendental-enabling' for a rational-empiricism/positivism registry-worldview/dimension as of its
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ 'is more effective' with respect to human grasp of existential reality manifestations than a non-positivism registry-worldviews/dimension, just as a prior ¹⁰⁴universalisation registry-worldview/dimension 'is more effective' as of its
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ in grasping existential reality manifestations than a preceding ununiversalisation registry-

worldview/dimension. This however doesn't implies the elimination of human sovereignty and free-will but rather effective speaks of human-subpotency within existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression, so-construed as 'human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> within the full-potency-of-existence's~sublimating~nascence-as-of-its-coherence/contiguity'; and specifically speaks as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'~human-subpotency~epistemic-perspective-of-projective/reprojective~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>, wherein within the absolute a priori framework that is existence, humankind can construe of existence becoming/emanance manifestations allowing for human knowledge-reification⁸⁷ and empowerment from the knowledge-reification⁸⁷ within existence, with this in itself inducing a human reflexivity as of a human reflexive influence within existence (wherein for instance, a positivistic disease theory of bacteria and biological causation de-mentatively/structurally/paradigmatically induces a whole set of human existential disposedness of emancipatory and curative implications in existence as of human sovereignty and free-will, but also in the very first place the fundamental human existential disposedness at ⁸⁴reference-of-thought-level to rational-empiricism/positivism is de-mentatively/structurally/paradigmatically conducive/preparatory for the possibility of such a positivistic disease theory of bacteria and biological causation to be construed by such humans). This then speaks to the fact that 'human sovereignty and free-will is deflated going by the ontological-veracity of human <amplifying/formative~epistemicity>totalising~thrownness-in-existence³⁴' as of 'the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'~human-subpotency~

epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>’; and so, as it applies to human knowledge-reification⁸⁷ and empowerment from such knowledge-reification⁸⁷ within existence as this defines human ontological-performance⁷²-<including-virtue-as-ontology> reflected as of constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>. In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human <amplifying/formative–epistemicity>totalising~thrownness-in-existence³⁴ is rather grounded in the reality that all humans come into existence as of an overall framework of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-commitment⁶⁶. Thus, on this basis, the reality of human ontological-performance⁷²-<including-virtue-as-ontology> (reflected as of constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>) towards the effective articulation of human sovereignty and free-will is actually one that involves, with respect to human limited-mentation-capacity: ‘the deferential-formalisation-transference overall and underlying social-setup conception of knowledge-reification⁸⁷ and empowerment from such knowledge-reification⁸⁷ as enabling the framework of living-development–as-to-personality-development, institutional-development–

as-to-social-function-development and Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶ meaningfulness-and-
teleology¹⁰⁰ and then ‘the individual dimensionality-of-sublimating⁷⁴—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness~equalisation> mental-disposition and expression’ within the former (and it is the
latter that often comes to the mind when speaking of human sovereignty and free-will as
‘autonomy and independence of human disposedness’, while naively ignoring/overlooking the
underlying ‘superseding existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> reflected in <amplituding/formative-
epistemicity>totalisingly~preceding-and-redefining-existential-contextualising-contiguity³⁹
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 ⁴⁶historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> character that extends right up
to the very first humans and as with the production of language and human institutions, with
regards to constraining existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-
epistemic-digression as to existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>, and as these institutions and
institutional practices undergo metaphoricity⁵⁷ all along towards our present, and carries

effective/ontologically-veridical teleological implication in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ dimensionality-of-sublimating⁷⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-
 singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplituding/formative—
 epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-
 contiguity⁶⁷ successiveness of registry-worldviews/dimensions. The point here is that, ‘the
 individual dimensionality-of-sublimating³⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> mental-
 disposition and expression’ driving the deferential-formalisation-transference knowledge-
 reification⁸⁷ and empowerment from the knowledge-reification⁸⁷ as of ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>, even as of poor ontological-
 performance⁷²-<including-virtue-as-ontology> of social—value-construction so-construed as
 destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-
 decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>, can only achieve
 social-functioning-and-accordance by a claim to be as of supposedly coherent ontological-
 commitment⁶⁶, 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-commitment⁶⁶ that gives the
 teleological orientation of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-

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-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression manifestation of 9.8 m/s^2 and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'⁶⁷>. The conception of human sovereignty and free-will so- implied as of 'the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility'⁷⁴ -<imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>' basically underlies all human knowledge-reification⁸⁷ whether with regards to philosophy as first-level ontology pertaining to 'overall existence phenomenal appraisal of ⁵⁶meaningfulness-and-teleology¹⁰⁰' as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising~purview-of-construal' or with regards to second-level ontologies 'specific epiphenomenon-(in-the-overall-ecstatic-existence-supervening-conflatedness¹²) appraisal of ⁵⁶meaningfulness-and-teleology¹⁰⁰' as of <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; differentiated by the fact that 'overall existence phenomenal appraisal of ⁵⁶meaningfulness-and-teleology¹⁰⁰' across human generations as of 'cumulative ⁸⁴reference-of-thought 'relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-

and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-psychologism⁹⁰ is surprisingly of high ontological-contiguity⁵⁷ explaining the crossgenerational relative intelligibility of philosophical ⁵⁶meaningfulness-and-teleology¹⁰⁰ (for instance the questions and answers/contemplations about the why and how of human existence phenomena from the very first humans are just as relevant today even as of the differing contextual discernments, and so with regards to virtue, value attribution, aesthetics, episteme and Being) while ‘specific epiphenomenon—(in-the-overall-ecstatic-existence-supervening-conflatedness¹²) appraisal of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as of ⁸⁴reference-of-thought-⁸⁵devolving ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-psychologism⁹⁰ is of high notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing⁴⁹—qualia-schema> explaining the unintelligibility of the explanation of epiphenomena as contrasted crossgenerationally with various superstitious beliefs in the past compared with modern day science epiphenomenal explanations (for instance with the appraisal of ‘health epiphenomena of existence’ as of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> ranging from perceptivity-as-of-bad-omen, perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period, perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-

mysticism-or-failure-to-pay-reverence-to-an-ancestor, perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, and perceptivity-as-of-factoring-in-hermeneutically/reprojectively/supererogatingly/zeroingly:- socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery). Insightfully, the very essence of ‘overall existence phenomenal appraisal of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as associated with philosophical aspects (beyond the our artificial subject-matter divisions referring to aspect where virtue, value, ontological principles and epistemic issues are of central concern) is one of interpretation given that the ordinary human-framework-of-experiential-existence is ‘a directly comprehensive and fulsome framework amenable to interpretation’ whereas ‘specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness¹²) appraisal of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ 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-reification⁸⁷’). 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-reification⁸⁷ interpretation than any such ad-hoc and simplistic experimentation vagueness and naivety); and in many ways this explains experimental delusions in many domains associated with poor reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as to the misunderstanding that experimentation should focus on the very critical epiphenomenal manifestations that are not amenable to the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’. However, as of underlying human-subpotency sovereignty and free-will, what is definitely central to knowledge-reification⁸⁷ is that it is grounded on human empowering reflexivity from prospective knowledge as of ‘ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency³⁸~sublimating—nascence,—disclosed—from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/throwness-disposition’. This reflects the ontological-veracity that human sovereignty and free-will can only be construed in conflatedness¹² as of human <amplituding/formative—epistemicity>totalising~throwness-in-existence³⁴ revealing the epistemic-impertinence of dispositions for ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ as wrongly implying human sovereignty and free-will supersedes existence-potency³⁸~sublimating—nascence,—disclosed—from-prospective-epistemic-digression rather than the epistemic-veracity of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity⁶⁷ of human ⁵⁶meaningfulness-and-teleology¹⁰⁰. We can garner for instance that there is and has never been any truly ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³’ of the sciences as often wrongly implied by science ideologues, but that scientists across-the-times have allowed existence-potency³⁸~sublimating—nascence,—disclosed—from-prospective-

epistemic-digression to manifest itself in determining ontological-primemovers-totalitative-framework⁷³; 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-deepening⁵³ implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>’. A further twist to such a poor conception of human sovereignty and free-will in the social arises as of an improper appraisal of the ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’. The fact is human sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining to the customer what is advantageously entailed in a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to ensure that their professional assessment will truly resolve the technical issue (as they are just looking to contract the job) is not really advancing the sovereign choice of the customer compared to another plumber who undertakes a candid professional assessment that may not sound

advantageous with the customer (as they are more critically interested in the ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human institutions as of their inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In many ways, the systemic interrelatedness of large institutions as to their complementary end purposes and

practices, renders such an assessment of implied equanimity/balance rather de-mentative/structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social–value-construction’ in relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>)⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; going by the phronesis/practicality as of our positivism–procrypticism occlusivity, the assessment of institutionally implied ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’, as advancing human sovereignty and free-will as of deferential-formalisation-transference implications, can be rather straightforward with regards to relatively compact/self-contained institutional functions and roles usually involved in direct public service delivery but it is much more difficult with spurious/supporting institutional functions and roles. We can appreciate in this regards that public scandals generally tend to

arise out of public services and private services delivery institutional frameworks as of their relatively compact/self-contained institutional functions and roles, and that issues of transparency rendering such assessment difficult generally arise with regards to underlying spurious/supporting/supervisory/regulatory institutional functions and roles. In another respect concerning the modern day media, the need for relevant and balanced/equanimous communication and information delivery to the general public has increasingly been taking a backseat, and so fundamentally as the media becomes more of a business-making institution and rather plays a weaker and ancillary/perfunctory role in public policies and politics accountability. This is paradoxically reflected in the reality that despite the huge choice of media today, strangely enough this has rather been associated with greater public muddlement with regards to political stakes and public policies; undermining the political process as increasingly public policies are de-mentated/structured/paradigmed to default/revert into the interests of powerful groups and corporations with the support of increasingly astute, surreptitious and media-savvy political and economic think-tanks, as their media underhandedness in many ways foil the possibility for credible and effective public interest debate as of the distractedness of media reflexive anchoring on a stale, traditional, simplistic and increasingly irrelevant age-old left and right political narrative (and its derived politics and policies narratives) poorly reflecting the sophistication of the electorate that ‘doesn’t live in left and right worlds but a realistic world in want for solutions’! Strangely enough, such a media environment is now laden with public gurus holding outlandish views increasingly given the forum for their opinions (presented as reified-knowledge) not only in marginal media but mainstream media as well out of all proportion with the social and/or relevant expertising academic/professional resonance of such ideas, and so as of the underlying pretence of freedom-of-speech; as the notion of freedom-of-speech is increasingly being portrayed rather as the rationalising foundation for all sorts of discreetly, whimsically/fancifully and strategically

prejudiced influences on media orientation. In this regards, the notion of freedom-of-speech as of such consequentially biased and disproportionate representation undermining ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’ (as thusly failing to advance human sovereignty and free-will as of deferential-formalisation-transference implications), is increasingly becoming the unbecoming/undoing of the modern day democratic political process. Direct media surreptitious drumming-up of specific policy stances and political movements have often interfered with political governance as with the tea-party movement for instance; when considering how political orientations are ‘strategically advanced/framed’ in the media at critical moments for upholding favourable political policies or foiling unfavourable political policies while undermining sound analytic public debate. It is no small wonder that a public opinion increasingly exposed to such media-driven ‘subterfuges’, overlooking the age-old party politics narrative entrapment, has been turning to protest voting as an expression of political disdain. Furthermore, the idea of human sovereignty and free-will across all times is intimately tied down to human limited-mentation-capacity-deepening⁵³ as to the ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-

⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>⟩ as to human-and-social–expectations/anticipations—metaphoricity⁵⁷–as-rede-mentating/restructuring/reparadigming–psychologism’⁹⁰ for knowledge-reification⁸⁷ underlying sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-

panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>; as the fact is the conception of human sovereignty and free-will effectively varied in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as from the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰⁴universalisation–non-positivism/medievalism, our positivism–procrypticism and will equally vary with prospective ¹⁷deprocrypticism–or–preempting—disjointedness-as-of-⁸⁴reference-of-thought as of human limited-mentation-capacity-deepening⁵³. This effectively brings up the centrality of causality, as implied with ontological-primemovers-totalitative-framework⁷³ conflating towards the inherent ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier, wherein human sovereignty and free-will is construed as of the ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness⁸⁸ in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness⁸⁹’, reflecting a human-causative-construction conception in conflatedness¹⁷/projective-conflating apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the ‘totalitative epistemic/notional~projective-perspective’ that points out the veridical conception of causation) and so over a traditional reflex construal of human causation in constitutedness¹³ as of any given ⁸⁰presencing—absolutising-identitive-

constitutedness¹³ apriorising/axiomatising/referencing in prospective relative-ontological-incompleteness³⁹. This insight about human sovereignty and free-will effectively points to the ontological-flaw of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ conceptions whether as of the past, present or future, inherently as of failing to account for ‘relative-ontological-incompleteness³⁹/relative-ontological-completeness³⁸-
 ⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>⟩ as to human-and-social–expectations/anticipations—metaphoricity⁵⁷–as-rede-mentating/restructuring/reparadigming–psychologism’⁹⁰ that effectively and empirically underline sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>; and so especially as it is often implied by a ‘naïve type of philosophising that the conception of human sovereignty and free-will can be abstracted outside existential-contextualising-contiguity³⁹ as to the underlying supposedly coherent ontological-commitment⁵⁶ in wrongly implying that human sovereignty and free-will is rather veridically underlied by ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ outside existential-contextualising-contiguity³⁹ implications of relative-ontological-incompleteness³⁹ to relative-ontological-completeness³⁸. But then such pretence of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ veracity of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is both theoretically and empirically non-veridical, speaking more of the reality of power-grabbing/appropriating/usurpatory/arrogating implications than truly

rational argumentations as of knowledge-reification⁸⁷ implications. Such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentations are often intimately associated with providing the ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure for the powerful and vested-interests, and their insinuations of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as ‘outside existential-contextualising-contiguity³⁹ implications of relative-ontological-incompleteness⁸⁹ to relative-ontological-completeness⁸⁸’ is in effect not truly about the irrelevance of existential-reality implications of relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness⁸⁸ but rather more critically ‘is in effect about defaulting to specifically unavowedly/surreptitiously implied convenient/advantageous interpretations about existential-contextualising-contiguity³⁹ which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness⁸⁸ and so on the basis of merely projecting the term ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ and thereof implying logical-dueness and articulating logic on the so-narrowed and uncontested framework’. The reason why such a ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ supposedly pertinent argumentation about human sovereignty and free-will cannot hold is that all ⁵⁶meaningfulness-and-teleology¹⁰⁰ (as implied with the logical operation of any such projected ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’) operate on priorly established apriorising/axiomatising/referencing

and inherently all apriorising/axiomatising/referencing purport to be as of existential-contextualising-contiguity³⁹ thus subject to analysis as of ‘relative-ontological-incompleteness³⁹/relative-ontological-completeness³⁸-
 ⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>⟩ as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-psychologism’⁹⁰ as to their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ argumentation about human sovereignty and free-will are rather ‘internally inconsistent’ and more aptly reflect manifestations of power-grabbing/appropriating/usurpatory/arrogating implications when analysed as of relative-ontological-completeness³⁸. Consider in this regards for instance as of the ⁸⁰presencing—absolutising-identitive-constitutedness¹³ notion of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ underlying slavery, such an implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ is inherently making a claim on existential-reality which rather more aptly reflect a manifestation of power-grabbing/appropriating/usurpatory/arrogating implications as of its apriorising/axiomatising/referencing that one human being has the right to own another human being (as actually not even the logical-dueness of such a ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ argumentation can arise from the

perspective of relative-ontological-completeness⁸⁸ as what is then implied from the relative-
 ontological-completeness⁸⁸ perspective is the
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ in
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹~apriorising-
 psychologism> of any such implied slavery ‘human social-vestedness/normativity-<discretely-
 implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-
 discrete-social–value-construction’). The proof that this is priorly ‘a power-
 grabbing/appropriating/usurpatory/arrogating implications of
 apriorising/axiomatising/referencing and not of veridical logical-dueness’ lies in the fact that
 for instance the Haitian slave revolters wouldn’t countenance the logical-dueness of any such
 implied logic of ‘human social-vestedness/normativity-<discretely-implied-functionalism>
 implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-
 construction’ underlying their enslavement but merely as of their relative-ontological-
 completeness⁸⁸ perspective of apriorising/axiomatising/referencing undertake in revolt the
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹~apriorising-
 psychologism> of any such implied slavery ‘human social-vestedness/normativity-<discretely-
 implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-
 discrete-social–value-construction’. This points to the reality that ‘human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation do
 not truly escape the ontological prism as of existence being the absolute a priori, and rather
 speak of epistemic situations in epistemic-abnormalcy/preconvergence¹⁰ with the possibility for

true causality implications to be drawn in relative-ontological-completeness³⁸ as of ontological-primemovers-totalitative-framework⁷³ construable ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness³⁸ in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness³⁹’. The confusion here arises because of the habituation of any such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ which is then taken to be natural to the point of ‘forgetting/overlooking that it is underlied by apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications’ to which even the weaker party might end up getting habituated to (over years, decades or centuries) as of little alternate existential choice and possibilities, and from which point a ⁸⁶presencing—absolutising-identitive-constitutedness¹³ false sense of logical-dueness as of ‘relative-ontological-incompleteness³⁹/relative-ontological-completeness³⁸-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ as to human-and-social–expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming–psychologism’⁹⁰ may seem to arise; but as with say the American civil war and the Haitian slave revolt, the reality that such implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather of flawed apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications is met not with logical-dueness and logical-engagement in wrongly validating any such apriorising/axiomatising/referencing but is

rather meted with relative-ontological-completeness⁸⁸ perspective
~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ in
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹–apriorising-
psychologism>. In fact, besides the more starkly demonstrable case with respect to say slavery
this equally applies with less starkly obvious situations having to do with human social
differentiation as well as any other situations requiring prospective knowledge-reification⁸⁷ as
the possibility for all human progress arises effectively as a result of the transcending of all
such human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint power-
grabbing/appropriating/usurpatory/arrogating implications construed as ‘human social-
vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ as well as their
socially attendant situations in need for prospective knowledge-reification³⁷; and so not as of a
falsely implied logical-dueness and logical engagement that wrongly validate the relative-
ontological-incompleteness⁸⁹ apriorising/axiomatising/referencing of ‘human social-
vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ as being of
existential-reality in relative-ontological-completeness⁸⁸, but rather as of the relative-
ontological-completeness⁸⁸ perspective
~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ in
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹–apriorising-

psychologism> of such implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. In fact, such an interpretation about the ontological-veracity of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is not only relevantly undermined with respect to say highlighting the supposed weaker party perspective in such a framework of power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing but is equally undermined/subverted when conveniently so by the stronger party for instance in the case of the various allied powers of the second-world war overlooking Nazi scientists direct or indirect participation in war crimes on the rationale of strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendancy of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening⁵³ possibilities of relative-ontological-completeness⁸⁸ analysis over the absolutising of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. Thus any such pretence that ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is absolute as of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ and not subject to prospective ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–

and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-psychologism⁹⁰ with regards to an animal of limited-mentation-capacity requiring its prospective limited-mentation-capacity-deepening⁵³ (and thus paradoxically in want of its very own ‘prospective³¹<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced originariness-parrhesia,—as-spontaneity-of-aestheticisation’ as to cohere with ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) is effectively bound not to be able to address the very central/critical implications to prospective knowledge-reification⁸⁷ of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor (with the latter involving ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness⁸⁸ ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination²⁷ and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination²⁷’). Even with the modern day polity and law, the reality of human sovereignty and free-will implied in human rights takes precedence over any ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ practicalities and is the basis for continual social and governmental reforms; and as so-implied

by the ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness⁸⁸ in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness⁸⁹’ and this is the very legitimation for any intellectualism purporting knowledge-reification⁸⁷. Ultimately, the very possibility for prospective knowledge-reification⁸⁷ as providing the illumination for prospective human sovereignty and free-will conceptualisation is itself bound to be undermined, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, in the interplay of human ⁸⁰presencing—absolutising-identitive-constitutedness¹³ inclinations for vested postures and interests poorly appreciating ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism⁹⁰ in contrast to dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> inclinations very much appreciative of ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—

ontological-normalcy/postconvergence>) as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism⁹⁰ as of
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-
 epistemic-determinism²¹ ⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-
 totalitative—implications,-for-explicating-ontological-contiguity⁶⁷. In this regards, one can
 appreciate the human sovereignty and free-will expansion drive of the prospective knowledge-
 reification⁸⁷ associated with the Socratic ¹⁰⁴universalising philosophers, budding-
 positivists/rational-empiricists and today's postmodern critical thinkers emancipatory
⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure while on the other hand the prospective
 dereification⁸⁷ as reflected in ' <amplituding/formative>⁸ wooden-language-(imbued—temporal-
 mere-form/virtualities/dereification³⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) of non-universalising sophists', non-positivising/non-rational-empiricist medieval
 scholasticism pedants and todays manifestations of institutional-being-and-craft muddlement as
 providing the ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure for their respective present-day
 vested postures and interests. The paradox here is that the lack of dimensionality-of-
 sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> of such ⁸⁰presencing—absolutising-identitive-constitutedness¹³
 'human social-vestedness/normativity-<discretely-implied-functionalism> implied
 contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction'
 apriorising/axiomatising/referencing conceptualisation perspective reasoning as of its
 'ontologically-flawed supposedly superseding of existential-contextualising-contiguity³⁹
 'relative-ontological-incompleteness³⁹/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-

conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>> as to human-and-social–expectations/anticipations—
 metaphoricity⁵⁷–as-rede-mentating/restructuring/reparadigming–psychologism⁹⁰ construes such
 ‘dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality seeding promise of
 human-subpotency ontological-performance⁷²-<including-virtue-as-ontology>
 equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-
 its-coherence/contiguity’ as teleologically-degraded, even as it is the previous same
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>
 originariness-parrhesia,–as–spontaneity-of-aestheticisation⁵⁶ meaningfulness-and-teleology¹⁰⁰
 that⁸⁰ presencing—absolutising-identitive-constitutedness¹³ formulaic interpretation adopt as the
 <amplituding/formative> ‘wooden-language-(imbued—temporal–mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–
 narratives—of-the-⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰); and so equating such ‘prospective³¹<amplituding/formative–epistemicity>growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness magnanimity induced originariness-parrhesia,–as–spontaneity-of-aestheticisation’
 with teleologically-degraded⁵⁶ meaningfulness-and-teleology¹⁰⁰ as of blatant two-
 facedness/falseness that would hardly contemplate that ‘the⁸⁶ presencing—absolutising-

identitive-constitutedness¹³ institutional framework de-
mentatively/structurally/paradigmatically undermines in many ways the possibility for veridical
prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as
of its apriorising/axiomatising/referencing <amplifying/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³.
Beyond and informing this analysis of human sovereignty and free-will ontological
implications (in articulating the very underlying ontological-veracity insights that
expand/broaden our specific human-subpotency as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation>’), the notion of causality as of
ontological-primemovers-totalitative-framework⁷³ is basically tied to the resolving/elucidating
of human-subpotency-aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’-existentialism-form-factor as of the full potential for human
knowledge-reification⁸⁷. Such a human-causative-construction as of the underlying notion of
‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
<sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—
metaphoricity⁵⁷-as-rede-mentating/restructuring/reparadigming-psychologism’⁹⁰ is construed as
‘more than just about direct re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-

intelligibilitysettingup/re-measuringinstrumenting in <amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought' as to wrongly imply that
 human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is just of a
 direct intemporal-as-ontological nature rather than truly involving both dimensionality-of-
 sublimating²⁴—<amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> implications and secondnature institutionalisation implications. That
 is, the all-pervasiveness of the reality of human notional~firstnaturedness—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> (as to temporal-to-intemporal individuations) regarding
 ontological-performance⁷²-<including-virtue-as-ontology> (as so-reflected as of human-
 subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>'—existentialism-form-factor) interjects-and-invalidates the
 possibility of merely such intemporal-as-ontological dimensionality-of-sublimating²⁴—
 <amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> construal of human transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity; thus implying 'relative-ontological-
 incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence>) as to human-and-social-expectations/anticipations—

metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism⁹⁰ (and not
 ‘absolute-ontological-completeness implications’) given human limited-mentation-capacity at
 all moments, as so-reflected in the prospective destructuring-threshold-(uninstitutionalised-
 threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> of any specific registry-worldview’s/dimension’s existential
 desublimation manifestation underlined by <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>) or <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>). This more effectively speaks to the fact that
 ‘dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as
 originariness-parrhesia,—as-spontaneity-of-aestheticisation’, instigative of the
 ‘inventing’/‘creating’ of the possibility for ‘prospective secondnature institutionalisation as
 prospective reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-
 aestheticisation’, gets lost effectively in the prospective secondnature institutionalisation
 induced ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 human temporality³⁹/shortness encounters it (beyond-the-consciousness-awareness-teleology¹⁰⁰-
 <in-existential-extrication-as-of-existential-unthought>⁶) and so rather as of the
 ‘secondnature institutionalisation existence-potency³⁸~sublimating—nascence,-disclosed-from-
 prospective-epistemic-digression epistemically-induced/constrained—reproducibility-motif-of-

⁵⁶meaningfulness-and-teleology¹⁰⁰ as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’ beyond which its implied dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplituding/formative>~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>)) is construed as relatively vague-and-irrelevant as human temporality⁹⁹/shortness now re-construes in constitutedness¹³ such ‘secondnature-institutionalisation existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-reproducibility-motif-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’ in such a way that is obviating and becomes homeless as to the conflatedness¹² of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation> reflected in perpetuating/preserving the ontological-veracity in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-
the-human-institutionalisation-process⁶⁸; and this ‘secondnatured-institutionalisation existence-
potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
epistemically-induced/constrained–reproducibility-motif-of–⁵⁶meaningfulness-and-teleology¹⁰⁰
as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-
and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation>’ fundamentally underlies the very idea of human
notional~procrypticism/notional~disjointedness-as-of-⁸⁴reference-of-thought (so-manifested as
of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-of-thought), such that none of any such
‘secondnatured-institutionalisation existence-potency³⁸~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of relatively-shallow-frame-of-elicited-positive-
opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>’ de-
mentatively/structurally/paradigmatically carries the possibility (as of its constitutedness¹³
epistemic stance in ⁸⁰presencing—absolutising-identitive-constitutedness¹³) for ‘prospective
originariness-parrhesia,—as-spontaneity-of-aestheticisation’, instigative of the
‘inventing’/‘creating’ of the possibility for ‘prospective secondnatured institutionalisation as
prospective renewed reproducibility—mathesis/motif/thrownness-disposition,—as–

reproducibility-of-aestheticisation' so-reflected in their existential desublimation manifestation
 of ~~<amplituding/formative>~~'wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>> or
~~<amplituding/formative>~~'wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>> in
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³. Hence the need for prospective rede-
 mentating/restructuring/reparadigming apriorising/axiomatising/referencing as of
~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought
 as from the instigation of dimensionality-of-sublimating²⁴—
~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>, as the latter as the intemporal-as-ontological de-
 mentatively/structurally/paradigmatically reflects the ontological-normalcy/postconvergence of
 existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 depth/profoundness of conception of human-subpotency causality as of ontological-
 primemovers-totalitative-framework⁷³ in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
 perpetuating/preservation. Basically, any such 'secondnatured-institutionalisation existence-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 epistemically-induced/constrained-reproducibility-motif-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
 as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-
 and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>' assumes a ⁸⁶presencing—absolutising-identitive-constitutedness¹³
 inclination in ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ that cannot cohere to the ecstatic-
 existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as
 existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression.
 Thus this notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-
 from-perspective-ontological-normalcy/postconvergence> (as to temporal to intemporal
 individuations) interjection invalidating the possibility of merely intemporal-as-ontological
 dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-~~
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> construal
 of human transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~, speaking of
 'relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative~supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence>)' as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming~psychologism⁹⁰ (and not
 'absolute-ontological-completeness implications'), fundamentally validates 'conflatedness¹²-of-
 construal as potentiating the superseding of the de-mentative/structural/paradigmatic
 apriorising/axiomatising/referencing implications of human temporal-dispositions for the
 prospective conception of knowledge-reification⁸⁷ as so-reflected in the
 transepistemicity/conflating-nature of notional~deprocrypticism or

<amplifying/formative>notional~preempting—disjointedness-as-of-⁸⁴reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as from recurrent-utter-uninstitutionalisation, base-institutionalisation, ¹⁰⁴universalisation, positivism/rational-empiricism and prospectively ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought. It is this epistemic-conflatedness¹² veracity (construed as transepistemicity) over epistemic constitutedness¹³ (construed as ⁸⁶presencing—absolutising-identitive-constitutedness¹³), of human knowledge that underlies knowledge-notionalisation as to ‘notional conceptualisations’ like conception / misconception, intellectualism / sophistry, leveling / deleveling, human-subpotency / existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² / dialogical-equivalence, organicism / mechanicalism, postconverging/dialectical-thinking²⁰–qualia-schem / apreconverging/dementing¹⁹–qualia-schema, etc., respectively as to ‘dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>)) and existential-extrication-as-of-existential-unthought implications’ for veridical ontologisation/ontological-veracity/aestheticisation-towards-ontology. The very ontological-veracity of any such ‘notional conceptualisation’ lies in construing how these reflect causality as of ontological-primemovers-totalitative-implications as so-implied with the

ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ opened-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰. What is critical with respect to prospective
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought is effectively
 the fact that its prospective institutionalisation is much more than just any such ‘secondnature-
 institutionalisation existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression epistemically-induced/constrained~reproducibility-motif-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of relatively-shallow-frame-of-elicited-positive-
 opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’ as
 prospective notional~deprocrypticism involves ‘superseding existential-extrication-as-of-
 existential-unthought as of human-subpotency epistemic perspective with the integration of the
 necessary, abstract and non-eliciting-of-opportunism dispensing-with-immediacy-for-relative-
 ontological-completeness³⁸-by-reification⁶⁷/contemplative-distension²⁶ into its secondnature-
 institutionalisation’ thus providing the de-mentative/structural/paradigmatic interlocking of
 notional~deprocrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ with the ontological-contiguity⁶⁷—
 of-the-human-institutionalisation-process⁶⁸ ‘re-inventing’/‘re-creating’ dimensionality-of-
 sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation>; as otherwise such supposedly prospective notional~deprocrypticism
 institutionalisation will in reality be just a complexification of our positivism/rational-
 empiricism institutionalisation were it to manifest a secondnature incapacity for the ‘re-
 inventive’/‘re-creative’ preservation/sustaining/upkeep of ¹⁷deprocrypticism—or—preempting—
 disjointedness-as-of-⁸⁴reference-of-thought. The fact is the elucidation/resolving of human-

subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor has ever always been about the interplay of ‘immediacy of temporal-dispositions in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective’ and ‘dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ as intemporal-disposition as intemporal-disposition’, wherein the former (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>’)

is mainly responsive to ‘secondnatured-institutionalisation existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>’ and is rather critically apathetic to the necessary, abstract and non-eliciting-of-opportunism as of ‘dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ as intemporal-disposition’ that de-mentatively/structurally/paradigmatically enables the preserving/sustaining/upkeep and ‘inventing’/‘creating’ possibilities for prospective institutionalisation. Inevitably as of ontological-normalcy/postconvergence of existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, such dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-

beholdening-prot Humanity'-to-'attain-sublimating-humanity'-as-to-existence-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede
 human temporality⁹⁹/shortness <amplifying/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-
 teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁵⁰'-with-regards-to-prospective-apriorising-
 implications>)) with regards to prospective institutionalisation transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity 'effectively implies the
 apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence³⁰ of all
⁸⁰presencing—absolutising-identitive-constitutedness¹³', wherein prospective base-
 institutionalisation implies the apriorising/axiomatising/referencing epistemic-
 abnormalcy/preconvergence³⁰ of recurrent-utter-uninstitutionalisation, and the same applies to
 our positivism-procrypticism as prospective ¹⁷deprocrypticism—or-preempting—disjointedness-
 as-of-⁸⁴reference-of-thought implies the apriorising/axiomatising/referencing epistemic-
 abnormalcy/preconvergence³⁰ of our positivism-procrypticism, even as no registry-
 worldview/dimension is de-mentated/structured/paradigmed to construe of itself paradoxically
 as of such apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence³⁰ where
 it is prospectively of preconverging/dementing¹⁹—qualia-schema at its destructuring-threshold-
 (uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-
 performance⁷²-<including-virtue-as-ontology>; and this explains why the very essence of such
 metaphoricity⁵⁷ of ⁵⁶ meaningfulness-and-teleology¹⁰⁰ is rather of a crossgenerational
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Furthermore, the
 reality of all prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
 mentativity for prospective registry-worldview/dimension institutionalisation is that it can
 difficultly be expected that dimensionality-of-sublimating⁷⁴—
 <amplifying/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> ‘ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
 reasoning’ induced originariness-parrhesia,—as—spontaneity-of-aestheticisation required for any
 such prospective institutionalisation can be contemplated of on the reasoning-from-
 results/afterthought basis of the priorly ‘secondnatured-institutionalisation existence-
 potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression
 epistemically-induced/constrained—reproducibility-motif-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
 as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-
 and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>’. The ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸ as of living-development—as-to-personality-development, institutional-development—
 as-to-social-function-development and Being-development/ontological-framework-expansion—
 as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰ has ever always been driven as of the instigative human dimensionality-of-
 sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>, but so in a mismatch with ‘secondnatured-institutionalisation
 existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression
 epistemically-induced/constrained—reproducibility-motif-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
 as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-
 and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>'; such that de-mentatively/structurally/paradigmatically the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, underlying the
 institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) of successive registry-
 worldviews/dimensions in relative-ontological-completeness³⁸, has always developed more or
 less accidentally as to wrongly imply the requisite selfless projection of human dimensionality-
 of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-~~
 growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness-equalisation> as to construction-of-the-Self is only as critical
 when it enables the relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-
 intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-
 desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-~~
 growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness-equalisation> (as of prospective ‘secondnature-
 institutionalisation existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of relatively-shallow-frame-of-elicited-positive-
 opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~de-~~
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>’) in
 coherently perpetuating priorly-and-prospectively the possibility for human registry-

worldview's/dimension's institutionalisation to arise in the very first place. This explains in many ways temporal-dispositions to existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective over intemporal-disposition of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ across all the registry-worldviews/dimensions reflected in the repetitive succession of <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable—void⁶⁰'-with-regards-to-prospective-apriorising-implications>) assuming a ⁸⁰presencing—absolutising-identitive-constitutedness¹³ inclination about all that ever existed and matters, implying an orientation to living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰ devoid of the homeliness of the apriorising/axiomatising/referencing—re-originariness/re-origination as reflected by the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁷, as the latter attends to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality with regards to prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint thus enabling prospective human transcendence-

and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Such that paradoxically in many ways the prior ‘secondnatured-institutionalisation existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—

<~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation>’ as of its temporal social-vestedness/normativity-<discretely-implied-functionalism> goes on recurrently (in its <~~amplituding~~/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ to undermine prospectively the very dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation> (from which it obtained its prior reproducibility—mathesis/motif/thrownness-disposition,—as~reproducibility-of-aestheticisation) that carries possibilities for prospective originariness-parrhesia,—as~spontaneity-of-aestheticisation for human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity; paradoxically, recurrently elevating the human mortal beyond existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression implications as to the uninstitutionalised-threshold¹⁰³ attendant framework of lack of social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative~epistemicity>totalising~in-relative-ontological-completeness³⁸)-or-understanding-of-ontological-primemovers-totalitative-framework⁷³-of-underlying-phenomena and institutional ascendancy as to flawed

⁸⁰presencing—absolutising-identitive-constitutedness¹³, against which dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> has to recurrently prospectively re-enable the relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> for prospective ‘secondnatured-institutionalisation existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained~reproducibility-motif-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’ (resolving the prior destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating~desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> given human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), and so for the latter to paradoxically prospectively become homeless as reflected with the successive registry-worldviews/dimensions <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>). This protensive-consciousness analysis (as from the ⁴⁵<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-

contiguity⁶⁷ of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought registry-worldview/dimension) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ highlights that while in many ways such a conundrum of deficient ontologisation/ontological-veracity/aestheticisation-towards-ontology could de-mentatively/structurally/paradigmatically be overlooked with regards to prior human registry-worldviews/dimensions institutionalisations as to their specific notional~deprocrypticism or <amplifying/formative>notional~preempting—disjointedness-as-of-⁸⁴reference-of-thought of base-institutionalisation, ¹⁰⁴universalisation and our positivism/rational-empiricism, the prospective possibility for notional~deprocrypticism registry-worldview/dimension ⁸⁴reference-of-thought is only imaginable/conceivable with the resolution of this specific underlying ‘conundrum of human registry-worldview’s/dimension’s institutionalisation formation discrepancy/sundering’ as to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. As human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor is herein construed as ‘the fundamental de-mentating/structuring/paradigming/frame of human causative determination (underlying causality as to ontological-primemovers-totalitative-framework⁷³)’, as so reflected in the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-

apriorising/re-axiomatising/re-referencing~conceptualisation>; as to the fact that human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor is the underlying form-factor recurrently de-mentated/structured/paradigmed/framed across human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as ultimately reflected in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ of successive registry-worldviews/dimensions⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰, speaking of successive recurrent thresholds of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression with regards to human ontological-performance⁷²-<including-virtue-as-ontology>-including-virtue-as-ontology up to ‘the given specific point of living-development—as-to-personality-development or institutional-development—as-to-social-function-development or Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ where the human fails in its capacity for human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. The latter is construed as ‘the human-threshold-of-<amplifying/formative>⁸ wooden-language-(imbued—averaging-of-

thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-
 of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>) as of
 living-development-as-to-personality-development or institutional-development-as-to-social-
 function-development or Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’; with this
 more profound ontologisation elucidation (of prior philosophers aestheticisation-towards-
 ontology elucidation of the notions of averaging, <amplituding/formative>⁸ wooden-language-
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>} and leveling) speaking more precisely rather of (from an
 individuations basis of conception) <amplituding/formative>⁸ wooden-language-{imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>} as of ‘varying magnitudes/scales—as-to-successively-profound-rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-
 subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor’ (and so with regards to human living-
 development-as-to-personality-development or institutional-development-as-to-social-
 function-development or Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ successive registry-worldviews/dimensions). Such a threshold

construal of human ontological-performance⁷²-<including-virtue-as-ontology> as to
 constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and
 destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-
 decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> (with regards to
 ‘varying magnitudes/scales—as-to-successively-profound-rede-
 mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
 normalcy/postconvergence>’-existentialism-form-factor’), underlies the (ontological-
 normalcy/postconvergence as to ⁴⁵<amplifying/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷) perspective of
 analysis herein of such ontological-performance⁷²-<including-virtue-as-ontology> (construed as
 of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective–ontological-normalcy/postconvergence>) reflected rather as of ‘individuations
 basis-of-analysis-as-can-be-reflected-with-individuations-as-being-the-occurrent-manifest-
 outcomes-of-the-individual-as-a-subpotency’ (as all human individuations can theoretically be
 manifested by all individuals at varying occasions even as specific individuals are more or less
 prone to the recurrence of specific individuations as to specific conceptual and contextual
 frames of contemplation) thus enabling ‘precision of conceptualisation and knowledge-
 reification⁸⁷ implications’, and not individual basis-of-analysis-which-will-fail-to-construe-of-
 the-potent-variability-implications-of-the-individual-as-a-subpotency-subject-to-
 transformation-and-not-absolutely-deterministic-and-immuable-as-individuation-
 representations. Furthermore (even as prior ‘secondnatured-institutionalisation existence-

potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 epistemically-induced/constrained-reproducibility-motif-of-⁵⁶meaningfulness-and-teleology¹⁰⁰
 as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-
 and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>' implies the prior human self-surpassing—existentialism-form-
 factor,-in-overcoming-'notionally-collateralising-beholdening-protohumanity'-to-'attain-
 sublimating-humanity'-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression is massively already secondnatured in generalised human
 behaviour as of the prior living-development-as-to-personality-development or institutional-
 development-as-to-social-function-development or Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
 and-teleology¹⁰⁰), such 'varying magnitudes/scales—as-to-successively-profound-rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-
 subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>'—existentialism-form-factor' speak to the 'more and more
 profound dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension⁷⁶ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-'notionally-collateralising-beholdening-protohumanity'-to-'attain-
 sublimating-humanity'-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression to supersede human temporality⁹⁹/shortness

~~<amplituding/formative>~~⁸ wooden-language-~~(imbued—averaging-of-thought-<as-to-~~
 leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)) as to
 human self-consciousness capacity for construction-of-the-Self in inducing the requisite
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of successive
 registry-worldviews/dimensions underlying the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸; as recurrently implied all along in reflecting holographically-
~~<conjugatively-and-transfusively>~~ the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ with the circular conflicting paradox of human opened-construct-
 of-⁵⁶ meaningfulness-and-teleology¹⁰⁰ with regards to prospective originariness-parrhesia,—as-
 spontaneity-of-aestheticisation and closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-
 of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications in-
 dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>~~~~supererogatory~~~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>. This in
 many ways will explain the underlying conundrum as to the prospective originariness-
 parrhesia,—as-spontaneity-of-aestheticisation associated with projecting prospectively the more
 profound dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁹⁷/contemplative-distension⁷⁶ as to human self-consciousness capacity for
 construction-of-the-Self to induce the required
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for prospective
¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought human self-
 surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-

beholdening-prot Humanity'-to-'attain-sublimating-Humanity'-as-to-existence-
 potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as to
 prospective notional~deprocrypticism living-development-as-to-personality-development,
 institutional-development-as-to-social-function-development and Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰; as effectively such dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶
 is susceptible to sophistic/pedantic dispositions ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ eliciting of human temporality⁹⁹/shortness as to
 <amplifying/formative>'wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>). This
 insight speaks of a more profound notion of human psychology as to a veridical ontology-
 driven 'postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-
 dynamics or natural~psychological-dynamics', reflecting the fact that the underlying
 conceptualisation involving the notions of construction-of-the-Self as to human
 constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and shiftiness-
 of-the-Self⁹² as to human destructuring-threshold-(uninstitutionalised-
 threshold¹⁰³/presublimating~desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> in addressing human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor is effectively
 of more profound ontological-veracity than naïve ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ conception of psychology in many ways rather in <amplifying/formative-

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

‘as the latter in its epistemic-abnormalcy/preconvergence³⁰ naively and wrongly goes on to define the very human-in-its-temporality⁹⁹/shortness/mortality in want for its prospective development paradoxically as the determining agent (as in its very ⁸⁰presencing—absolutising-identitive-constitutedness¹³) of such prospective development’; such that there is an underlying transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² between such ⁸⁰presencing—absolutising-identitive-constitutedness¹³ and prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation that is fundamentally irreconcilable, as to the former’s in-dimensionality-of-desublimating-lack-of¹⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> critical for prospective human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (as so-validated by the fact that we’ll effectively recognised that ‘supposedly constructing psychology’ on the effective <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of any of the successive registry-worldviews/dimensions ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of either recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation and ¹⁰⁴universalisation-non-positivism/medievalism is effectively sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating-nascence> but then go on to falsely imply the profoundness of thought as of the ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of our positivism-procrypticism in its <amplituding/formative—

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³;
as insightfully, as herein implied, such a most profound notion of psychological science is one
of ⁴⁵<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-
for-explicating-ontological-contiguity⁶⁷ of ontology-driven ‘postconverging-or-dialectical-
thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-
dynamics’ underlying the construction-of-the-Self all along in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸ with regards to the prospective relative-ontological-completeness⁸⁸
possibilities of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-³⁴reference-of-thought).
In recapping, this ‘conundrum of discrepancy/sundering in ontologisation/ontological-
veracity/aestheticisation-towards-ontology along human registry-worldview’s/dimension’s
institutionalisation formation’ (with respect to living-development—as-to-personality-
development or institutional-development—as-to-social-function-development or Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), is underlied by ‘human formative
discrepancy/sundering of the relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-
low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-
desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation> from dimensionality-of-sublimating⁷⁴—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation>; and is elucidated as from the ‘formative de-
mentating/structuring/paradigming of ontologically-flawed ⁸⁶presencing—absolutising-
identitive-constitutedness¹³ that fails re-originariness/re-origination as to human limited-

mentation-capacity-deepening⁵³ so-elucidated as of difference-conflatedness¹²-as-to-totalitative-reification⁶⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹

⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ construal of causality as ontological-primemovers-totalitative-framework⁷³, as can be so reflected in the ‘⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of the contrasting postconverging/dialectical-thinking²⁰-qualia-schema and preconverging/dementing¹⁹-qualia-schema’ of any specific registry-worldview/dimension as to its ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>> as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’⁹⁰ (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>); and effectively, <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>> is operantly construed as the contrasted postconverging/dialectical-thinking²⁰-qualia-schema and preconverging/dementing¹⁹-qualia-schema, as from the perspective of relative-ontological-completeness⁸⁸ over relative-ontological-incompleteness⁸⁹ (as to ⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰). In the bigger picture (of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-

of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), the overcoming of <amplifying/formative> 'wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) (as to human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor 'relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism'⁹⁰) has been the determinant for the possibility for the successive registry-worldviews/dimensions institutionalisations to even arise in the very first place and equally speaks to the prospective human potential possibilities, as the ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> records of successive human civilisations shows that nothing is inherently given (particularly so as the cultural diffusion possibilities are already limited as to the already globalised world warranting our very own prospective reinvention/recreation) but for effective human effectuation. Humanity is thus intimately tied to human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor 'relative-

ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative~supererogating-<projective/reprojective—aestheticising-re-motif-
 and~re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-
 normalcy/postconvergence> as to human-and-social~expectations/anticipations—
 metaphoricity⁵⁷~as-rede-mentating/restructuring/reparadigming~psychologism⁹⁰ of
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation> as to the
 fact that the ultimate attainment of humanity as from Hegelian proto-humanity has ever always
 been as of originariness-parrhesia,-as-spontaneity-of-aestheticisation as reflected by the fact
 that our mere reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-
 aestheticisation is rather ‘a positive-opportunism⁷⁶ exploitation that poorly projects humanity
 prospectively as to an existential-extrication-as-of-existential-unthought and notionally-
 collateralising posturing that is unwary of its relative-ontological-incompleteness⁸⁹ to then
 aspire for prospective relative-ontological-completeness⁸⁸’ and all the prospective humanity that
 can arise is ever always as of originariness-parrhesia,-as-spontaneity-of-aestheticisation that
 goes after that relative-ontological-completeness⁸⁸, as to the fact that the possibility for
 humanity to arise is ever always tied down with the possibility for the human to address human-
 subpotency~aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint. Humanity as a dynamic construct speaks to
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation> that de-
 mentatively/structurally/paradigmatically re-enables the possibility for humanity to arise (as of

human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>)); as the Foucauldian take truly reflects the fact that there is no given human nature but rather the becoming possibility of human nature as of the ultimate construction-of-the-Self towards attaining deprocrypticism/preempting—disjointedness-as-⁸⁴reference-of-thought, thus overriding/overcoming the hitherto ever present ‘human relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>’, underlying prior successive registry-worldviews/dimensions destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>. In more explicit terms, this ‘conundrum of discrepancy/sundering in ontologisation/ontological-veracity/aestheticisation-towards-ontology along human registry-worldview’s/dimension’s institutionalisation formation’ speaks to the ‘social-and-institutional-dissipative-integration of any human originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor’; as so-

reflected with the susceptibility to variedly teleologically-degraded ontological-performance⁷²-
<including-virtue-as-ontology> in a ‘dynamic social and institutional conjugation of
notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> ontological-performance⁷²-<including-
virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-
⟨uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality⟩~of-ontological-
performance⁷²-<including-virtue-as-ontology>’ that ends up ‘reconstructing any implied
originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of
institutional and social relations, constraints and performances’ that as of varying implicated
stakes are not ‘necessarily absolutely tied-down’ to the abstract
originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is
clearly or abstrusely the reference of social and institutional deferential-formalisation-
transference. Thus the underlying reflex in considering human
originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-
practicable-projected-outcome in many ways is naïve and incomplete as to when it is ‘wrongly
predicated on a conception of the social and institutional as merely a passive framework of
exquisite integration of abstract originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ failing to
factor in the dynamics of social-and-institutional-dissipative-integration of any such abstract
originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
and-its-institutionalisation as to a ‘dynamic social and institutional conjugation of
notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

such originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. This points to the need to assume a notional construal cognisant and integrating the de-mentative/structural/paradigmatic implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, as the ‘dynamic social and institutional conjugation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ontological-performance⁷²-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>’ speaks to the susceptibility of the destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> (addressed as of originariness-parrhesia,—as—spontaneity-of-aestheticisation) to teleologically-degraded ontological-performance⁷²-<including-virtue-as-ontology> and more profoundly so specifically with enculturated/endemised postlogism⁷⁸ and conjugated-postlogism⁷⁸ social and institutional manifestations, and with regards to many social-stake-contention-or-confliction circumstances of poor social and institutional accountability. Basically, the bigger point here is that however the socially transformative implications as of prior originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation and beyond the elicited positive-opportunism⁷⁶ underlying deferential-formalisation-transference, there is much more involved in overall social and institutional⁵⁶ meaningfulness-and-teleology¹⁰⁰ as to the ‘dynamic social and institutional conjugation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-

as-from-perspective—ontological-normalcy/postconvergence> ontological-performance⁷²-
<including-virtue-as-ontology> at deconstructing-threshold-(uninstitutionalised-
threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-
<including-virtue-as-ontology>’. This may be overlooked in critical ways as to the critical fact
that prior ‘secondnatured-institutionalisation existence-potency³⁸~sublimating—nascence,-
disclosed-from-prospective-epistemic-digression epistemically-induced/constrained—
reproducibility-motif-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of relatively-shallow-frame-of-
elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-
susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—
<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation>’ idealising/transcending/sublimating doesn’t necessarily speak of an
outright/absolute prospective inclination for human dispensing-with-immediacy-for-relative-
ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-
surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-
beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression to supersede
human temporality⁹⁹/shortness <amplifying/formative>⁸wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-
teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁵⁰’-with-regards-to-prospective-apriorising-
implications>)) for the possibility of renewed originariness-parrhesia,—as-spontaneity-of-
aestheticisation to induced prospective ‘secondnatured-institutionalisation existence-
potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression
epistemically-induced/constrained—reproducibility-motif-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-

and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—
~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation>’ idealising/transcending/sublimating; as a naïve and
~~<amplituding/formative–epistemicity>~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ registry-worldview/dimension⁸⁴reference-
of-thought including our positivism–procrypticism may falsely project of itself (beyond-the-
consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>°).
Thus prospective originariness/reifying/intellectualising—idealising/transcending/sublimating–
meaningfulness-and-its-institutionalisation must necessarily contend/vie with social and
institutional wonkiness-of-secondnaturing as to the social-and-institutional-dissipative-
integration of originariness/reifying/intellectualising—idealising/transcending/sublimating–
meaningfulness-and-its-institutionalisation. Critically such wonkiness-of-secondnaturing, as to
the social-and-institutional-dissipative-integration of originariness/reifying/intellectualising—
idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation, involves
‘blurry social and institutional expanse of accommodating, contradictory and modulatory
~~<amplituding/formative>~~’wooden-language-⟨imbued—temporal–mere-
form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸⁴reference-of-thought–°categorical-imperatives/axioms/registry-
teleology¹⁰⁰)’ that while of differing functional/dysfunctional implications however critically
lends itself to paradoxical accommodations, contradictions and modulations of the prospective
originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-
and-its-institutionalisation. In many ways thus such social and institutional ‘cognisance-and-
integration of the associated dysfunctional ~~<amplituding/formative>~~°wooden-language-
⟨imbued—temporal–mere-form/virtualities/dereification⁸⁷/akrasiatic-

drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰’ (as to shiftiness-of-the-Self¹² and
 corresponding ⁵⁶meaningfulness-and-teleology¹⁰⁰ implications) by itself provides
 ‘preparatory/foundational causation’ for existential-extrication-as-of-existential-unthought
 temporal-dispositions underlying institutional and social failures and crises as to their
 destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-
 decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> (however the
 seeming remoteness from such direct social and institutional issues, crises and failures); as
 associated with various social and institutionalised frames of <amplituding/formative>⁶wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>), and as further surreptitiously enabled with
 sophistic/pedantic dispositions predisposed to articulate ⁵⁶meaningfulness-and-teleology¹⁰⁰ in
 terms eliciting human temporality³⁹/shortness but then of teleologically-decadent—as-in-
 dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>
 totalising-entailing social and institutional implications that default to vested postures and
 interests. This analysis is critical by the very ‘direct bilateral relationship of appropriate
 construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-
 ontological-completeness⁸⁸ ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as required for prospective
¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought (as to the reality
 of the implications of ‘wonkiness-of-secondnaturing as of the social-and-institutional-
 dissipative-integration of originariness/reifying/intellectualising—
 idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ associated

with our positivism/rational-empiricism ‘secondnatured-institutionalisation existence-
potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression
epistemically-induced/constrained~reproducibility-motif-of-⁵⁶meaningfulness-and-teleology¹⁰⁰
as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-
and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness~equalisation>’); as what marks out prospective ¹⁷deprocrypticism—or~preempting—
disjointedness-as-of-⁸⁴reference-of-thought is the necessity for the appropriate protracted self-
consciousness as to deprocrypticism’s protensive~self-consciousness to overcome our human
relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-and-
high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness~equalisation>, and this ‘notionally protracted dispensing-with-immediacy-for-
relative-ontological-completeness⁶⁸-by-reification⁸⁷/contemplative-distension²⁶ conception’ as
of notional~deprocrypticism is what underlies the homeliness in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸, as to the direct bilateral relation of ‘the successive construction-
of-the-Self induced human self-consciousness capacity
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’ as enabling
‘corresponding possibilities of ⁵⁶meaningfulness-and-teleology¹⁰⁰ transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity’ with regards to the successive registry-
worldview’s/dimension’s ⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—

⁵⁶meaningfulness-and-teleology¹⁰⁰. The fact is ‘wonkiness-of-secondnaturing as of the social-and-institutional-dissipative-integration of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ implies that any given registry-worldview/dimension is in a <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ conception of value-construction and overall ⁵⁶meaningfulness-and-teleology¹⁰⁰ that is subpar to prospective possibilities of human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity; and this particular point is critical for the awareness that social thought can be developed that ‘transepistemically overlooks the ⁸⁰presencing—absolutising-identitive-constitutedness¹³ conception of value-construction and overall ⁵⁶meaningfulness-and-teleology¹⁰⁰’ (as to its destructuring-threshold-<uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)>~of-ontological-performance⁷²-<including-virtue-as-ontology> induced <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>)) for the possibility of prospective transvaluation as of dimensionality-of-sublimating⁷⁴—<amplituding/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>, as so-reflected empirically in the instigation of the successive registry-worldviews/dimensions institutionalisations. Thus, there is a direct relation between human-subpotency and existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression (so underlied as of the parrhesiastic seeding-promise-of-human-subpotency-ontological-performance⁷²-<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence’s~sublimating—nascence-as-of-its-coherence/contiguity), and this is effectively

instigated/originated by the human capacity for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ in its construction-of-the-Self with respect to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. The underlying point here is that there is no inherent⁵⁶ meaningfulness-and-teleology¹⁰⁰ but rather as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>, that is, as to ‘human-subpotency potential to epistemically converge to the full-potency of existence’; and this underlying structure of reflexivity is the very structure in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, however, the surreptitious and opportunistic temporal interpretations to exploit its positive consequences at one moment and to reject it the moment it prospectively challenges-us/puts-us-to-question as of prospective implications of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰. The implication here is that all human knowledge is necessarily for-human-studies/for-human-constructs whether with regards to the social or the natural sciences; as to the fact that all such knowledge is ever only referenced/registered/decisioned in the human consciousness (individual consciousness and collective consciousness respectively as to direct knowledge and indirect knowledge as of deferential-formalisation-transference implications) and functions to broaden-the-latitude-of-human-collective-consciousness with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in

existence. The very possibility for prospective human knowledge generation thus calls for human dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>~~ given the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, with such human dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>~~ speaking of true humanity projection for prospective secondnaturing institutionalisation (that goes on to broaden-the-latitude-of-human-collective-consciousness), and so over the wrongfully elicited self-satisfaction of sophistic/pedantic⁸⁰ presencing—absolutising-identitive-constitutedness¹³ in existential-extrication-as-of-existential-unthought failing to address the¹⁰⁴ universal implications of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. This underlying human knowledge-notionalisation is what speaks of the distinction between the physician and quack-doctor, the technician/engineer and the scammer, the intellectual and the sophist, etc. Critically, the former as involved in prospective originalariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation bluntly profess that ‘human temporality⁹⁹/shortness ~~<amplituding/formative>~~’ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩’ is in want for secondnature knowledge and institutionalisation, and so as to the former human

limited-mentation-capacity-deepening⁵³ (as to the specifically cultivated arts/skills and time investment, and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment⁵⁶). In the bigger picture, this speaks to a human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with their knowledge deferential-formalisation-transference validation as of the supposedly coherent ontological-commitment⁶⁶; and implying a greatly expanded human collective consciousness as of differing for-human-studies/for-human-constructs of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. On the other hand, what is typical about quack-doctors, scammers, sophists, etc. with regards to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint is a predilection for eliciting the idea that ‘human temporality⁹⁹/shortness <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>)’ is basically of competent judgment (notwithstanding the latter’s underlying banal framework as to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, and lack of related cultivated skills/arts and time investment as to the requisite human limited-mentation-capacity-deepening⁵³). It is on the basis of ‘so-prepping the human ego’ in an exercise not truly meant to broaden-the-latitude-of-human-collective-consciousness (going by the eventual outcomes of such falsehoods) given that in the very first place the issue has nothing to do with inherent and genuine originariness/reifying/intellectualising—idealising/transcending/sublimating—

meaningfulness-and-its-institutionalisation but rather a lulling falsehood that sees our mortal egos as the very target for surreptitiously inducing our moral and intellectual disenfranchisement/swindling/corruption/dispossession; as in effect, overall sophistry as to its underlying social-vestedness/normativity-<discretely-implied-functionalism> undermining of human dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶ is effectively about discouraging the possibility for prospective humanity to manifest. But then this intellectualism and sophistry conundrum underlying knowledge-notionalisation (as of prospective human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), de-mentatively/structurally/paradigmatically marks all human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as to ‘the uninstitutionalised-threshold¹⁰³ attendant framework of lack of social ¹⁰⁴universal-transparency¹⁰⁵-{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸}-or-understanding-of-ontological-primemovers-totalitative-framework⁷³-of-underlying-phenomena’. This very fact is defining as without the latter there wouldn’t be any human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in the very first place; and this very much explains the defining relevance of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor, as to the possibility for genuine human reification⁸⁷ and emancipation to broaden-the-latitude-of-human-collective-consciousness or disenfranchising falsehoods. The taxingness-of-originariness (as to

the direct relation between human-subpotency and existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression) is effectively what underlies human institutional paralysis and social-vestedness/normativity-<discretely-implied-functionalism> as well as the possibility for prospective human construction-of-the-Self in the face of increasingly technically aloof/remote and racing technological, organisational and social transformation; such that the requisite human thoughtfulness that can correspondingly broaden-the-latitude-of-human-collective-consciousness is increasingly out of the loop as humankind in the modern positivism age has increasingly become rather a self-subjugating agent to such transformations as to their lopsided material/equipment/accoutrement sublimation implications with the notion of human consciousness sublimation increasingly passivised and blanked to vested social-and-institutional-frameworks-of—referencing/registering/decisioning actions. But then humankind faces the challenge of contemplatively articulating ⁵⁶meaningfulness-and-teleology¹⁰⁰ capable of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/unthought-of driven existential emergence/becoming as of lopsided material/equipment/accoutrement sublimation over a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/accoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such ‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶) is predicated upon and drags along the shiftiness-of-the-Self³² as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in ⁸⁰presencing—absolutising-identitive-constitutedness¹³ as ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’, and so towards humankind’s supposed future (as of

living-development-as-to-personality-development, institutional-development-as-to-social-
 function-development and Being-development/ontological-framework-expansion-as-to-depth-
 of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰); and in
 many ways this ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 has already been stifling/stalling the human prospective potential as from the ontological-
 normalcy/postconvergence perspective conception of future ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> relevant to ¹⁷deprocrypticism—
 or—preempting—disjointedness-as-of-⁸⁴reference-of-thought. Such ⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition is fundamentally defined by a certain
 enduring reproducibility passivity and blankness of human social processes, wary of the
 implications of prospective renewal possibilities as the psychological entrapment constraints of
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition override
 prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation possibilities, and the
 prospect for the future is ever so tied down to the psychological entrapment of prior human
 stake-contention-or-confliction framework that nullifies the possibility for renewal of humanity.
 Institutionalised ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 thus foregoes the construal of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as a construct of re-
 originariness/re-origination of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to human limited-
 mentation-capacity-deepening⁵³ so-implied from the ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective as to ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness³⁸—unenframed-conceptualisation and rather adopts the
 temporality⁹⁹/shortness comfort as of ⁵¹incrementalism-in-relative-ontological-
 incompleteness³⁹—enframed-conceptualisation hanging on to ⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition ⁸⁰presencing—absolutising-identitive-

constitutedness¹³ notional framework of human stake-contention-or-confliction. ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition thus involves a <amplifying/formative—epistemicity>totalising/circumscribing/delineating conception of social-vestedness/normativity-<discretely-implied-functionalism> as to an underlying human psychological entrapment (as of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) that is incapable to re-stake/put-back-at-stake ⁵⁶meaningfulness-and-teleology¹⁰⁰ out of its ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition social-vestedness/normativity-<discretely-implied-functionalism> in order to reflect the true prospective overall aestheticisation—and-aestheticisation-towards-ontology as to the unbridled ontological-normalcy/postconvergence epistemic/notional~projective-perspective re-originariness/re-origination of human limited-mentation-capacity-deepening³³. Such social and institutional social-vestedness/normativity-<discretely-implied-functionalism> for instance like in many ways the practice in modern day scholarship (especially when poorly constrained to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression) is bound to ‘make its own weather’ rather as from human-subpotency temporality⁹⁹/shortness; wherein ‘invested’ institutional and theoretical/conceptual postures take on an essence all of their own, and so independently and overlooking the precedence of existential-reality for the possibility for prospective sublimation and knowledge-reification⁸⁷ and failing to ‘effectively re-stake/put-back-at-stake in re-originariness/re-origination the capacity of human ontological-performance⁷²-<including-virtue-as-ontology> in a renewing originality-parrhesia,—as-spontaneity-of-aestheticisation’ over already set/established/determining prior reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation, and so failing to be responsive to the fact

that human limited-mentation-capacity-deepening⁵³ rather invokes prospective dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> for re-originariness/re-origination (and as ever always such destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> across the successive registry-worldviews/dimensions abuse of the idea of being at the backend of human institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as speaking to its own exceptionalism in a naïve <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ posture instead of the true instigative exceptionalism of the underlying ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸). This temporal/shortness disposition to fail re-originariness/re-origination is of overall social recurrence as to human temporality⁹⁹/shortness <amplituding/formative>*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) as of ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’; and so in all situations particularly

those poorly constrained to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. Such that such ontologically-flawed ⁸⁰presencing—absolutising-identitive-constitutedness¹³ becomes a psychological entrapment of an overwhelming presence hardly capable of profound re-originariness/re-origination but for its thresholding to the accrued ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition perception of temporal/shortness human stakes-contention-or-confliction framework; with the consequence that this mitigates the possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (as of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) as to the relation with human lopsided material/equipment/accoutrement sublimation, as such a consciousness increasingly adopts a desublimation/gimmickiness rather than its very own sublimation in tandem with material/equipment/accoutrement sublimation. This is reflected with the increasing remoteness/alooness and alienation of the generalised human subject from such material/equipment/accoutrement sublimation captured under abstract institutional frameworks of stewardship expecting a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by the lopsided material/equipment/accoutrement sublimation) in order to maximise passive enculturation and merchandising as of ⁸⁰presencing—absolutising-identitive-constitutedness¹³-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ given ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’. Thus, the possibility for the generalised human subject capacity for consciousness sublimation is seized up and constrained in such socially and institutionally bureaucratising and deterministic frameworks that now de-

mentatively/structurally/paradigmatically determine the possibilities of human consciousness sublimation as to their abstracted defining conception of human stake-contention-or-confliction (as of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) such that the generalised human subject re-originariness/re-origination sublimation imaginary possibilities are already truncated as from prospective ontological-normalcy/postconvergence epistemic/notional~projective-perspective of re-originariness/re-origination as implied with prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought. Today, many agile initiatives allowing more or less for the expression of the human subject imaginary and so specifically with start-up entrepreneurship increasingly highlight that in many ways traditional social-and-institutional-frameworks-of—referencing/registering/decisioning are suboptimal conceptualisations of human consciousness sublimation possibilities as to their thoroughgoing beholdenness to ‘⁸⁶presencing—absolutising-identitive-constitutedness¹³-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ given ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In many ways because of poor appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness⁸⁸ ⁵⁶meaningfulness-and-teleology¹⁰⁰’ the modern mindset has tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-

teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>); and so as potentially contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation-and-aestheticisation-towards-ontology increasingly substitute for more profound possibilities of human aestheticisation-and-aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology¹⁰⁰ with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶. Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events³⁷ like the invention of metal implements, the plough, writing, the printing press, etc. provided more profound possibilities for human consciousness sublimation in re-orginariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a ⁸⁰presencing—absolutising-identitive-constitutedness¹³-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ given ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ that passivises and blanks thus undermining/stifling the possibility for prospective ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. While a traditional conception of human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring is often articulated as resting on ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ ⁸⁰presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³ apriorising/axiomatising/referencing—conceptualisation perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent ontological-commitment⁶⁶ with regards to the ‘full-conflatedness¹² of

apriorising/axiomatising/referencing–conceptualisation as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), but rather tending to a construal as of ‘inherent prior aestheticisation–and–aestheticisation-towards-ontology as of human social-vestedness/normativity-<discretely-implied-functionalism>’; such a traditional conception from the relative-ontological-completeness³⁸ perspective is actually unfounded and rather speaks to prior relative-ontological-incompleteness⁸⁹ manifestation of human ⁸⁰presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³ (as to ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications of human limited-mentation-capacity). The reality of the dynamic relation between human constitutedness¹³ and conflatedness¹² of apriorising/axiomatising/referencing–conceptualisation (as to the successive relative-ontological-completeness³⁸ registry-worldviews/dimensions adopted human ⁸⁴reference-of-thought ~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for ⁵⁶meaningfulness-and-teleology¹⁰⁰ with respect to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), as reflected in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ with: base-constitutedness¹³ at recurrent-utter-uninstitutionalisation, first-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ at base-institutionalisation–ununiversalisation, second-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ at ¹⁰⁴universalisation–non-positivism/medievalism, third-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ at our positivism–procrypticism, and prospectively full-conflatedness¹² at prospective deprocrypticism; rather speaks to a more fundamental driver as to underlying ontological-veracity (as to supposedly coherent ontological-commitment⁴⁶ with regards to the ‘full-conflatedness¹² of apriorising/axiomatising/referencing–conceptualisation as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-

digression) but that such a reality is oblivious to the traditional construal in ⁸⁰presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³ of apriorising/axiomatising/referencing—conceptualisation that speaks of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ in ⁸⁰presencing—absolutising-identitive-constitutedness¹³. This is so inherently because of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>, by the mere token that human-subpotency reflexivity of existence at any such given apriorising/axiomatising/referencing—conceptualisation shallow <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ⁸⁰presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³ in relative-ontological-incompleteness⁸⁹ (that is, in epistemic-abnormalcy/preconvergence³⁰ as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression) will rather imply its corresponding apriorising/axiomatising/referencing—conceptualisation of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ (and this is no more correspondingly different from the relative-ontological-incompleteness⁸⁹/relative-ontological-completeness³⁸-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹³/formative—supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>) human-subpotency reflexivity of existence as to say the ‘health epiphenomenon of existence’ in reflecting holographically-<conjugatively-and-

transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ with ‘various registry-worldviews/dimensions shallow <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ⁸⁶presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³ apriorising/axiomatising/referencing—conceptualisation of healthcare’ as to their successive relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸- <sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>)). In both cases it is rather from the full ⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity⁶⁷ as to ontological-primemovers-totalitative-framework⁷³ that the ontological-veracity as of prospective ontological-normalcy/postconvergence (as to supposedly coherent ontological-commitment⁶⁶ with regards to the ‘full-conflatedness¹² of apriorising/axiomatising/referencing—conceptualisation as to existence-potency³⁸~sublimating—nascence,—disclosed-from-prospective-epistemic-digression) truly reflects the deterministic epistemic causality of existential sublimation manifestation, and so over any such conceptualisation of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’, rather in shallow <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ⁸⁶presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³ of apriorising/axiomatising/referencing—conceptualisation (and not full-conflatedness¹² of apriorising/axiomatising/referencing—conceptualisation with existence-potency³⁸~sublimating—nascence,—disclosed-from-prospective-epistemic-digression). Such prospective ontological-normalcy/postconvergence

epistemic/notional~projective-perspective of re-originariness/re-origination is of the most profound <amplituding/formative-epistemicity>causality conceptualisation of human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring as to human limited-mentation-capacity-deepening⁵³, that is, as driven as of dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating-nascence-as-of-its-coherence/contiguity’. This reality speaks to human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’, as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; as it dynamically induces (as of ‘varying magnitudes/scales—as-to-successively-profound-rede-

mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor’) successive prospective reasoning-
 through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-
 institutionalisation of successive registry-worldviews/dimensions ⁸⁴reference-of-thought—and-
⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ so-construed as
 ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-
 of—⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
 eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁸
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’. It is
 rather such an ontological-normalcy/postconvergence conceptualisation as reflected by the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ ⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷ as to ontological-primemovers-
 totalitative-framework⁷³ in full-conflatedness¹² of apriorising/axiomatising/referencing-
 conceptualisation as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression imbued ontological-veracity (reflected in supposedly coherent ontological-
 commitment⁶⁶) that actually reflects the underlying notional-contiguity/epistemic-contiguity⁶²-

<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking⁷⁰–
 qualia-schema> of existence/existential-reality speaking of ontological-contiguity⁶⁷, whereas
 the ⁸⁶presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³ of
 apriorising/axiomatising/referencing—conceptualisation implied from ‘human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social–value-construction’ perspective are
 actually varying levels of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-
 supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> in
 identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-
 flawed-epistemic-determinism⁴⁹ speaking of their discreteness as not reflecting ontological-
 contiguity⁶⁷ as from the ontological-normalcy/postconvergence epistemic/notional~projective-
 perspective (since there are not in full-conflatedness¹² of apriorising/axiomatising/referencing–
 conceptualisation as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression imbued ontological-veracity). This human-subpotency ‘fatedness-of-
 sublimation-over-desublimation, to existence-potency³⁸~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), of
 human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity⁶⁹—over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’
 (arising as from the very first/primordial existential becoming manifestations of human self-
 surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede

human temporality⁹⁹/shortness <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>)) can be observed with the traditional first peoples like the pygmies. As for instance the very basic initiation of trading/exchange itself with the ‘other person’ as to the possibility of developing community is as of human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’, wherein an item of trade/exchange is placed at a neutral location/spot in the hope that the other will take it and reciprocate out of ontological-good-faith/authenticity⁶⁹ with a satisfactory trade/exchange item (and so with the very real possibility that it might be taken without reciprocity out of ontological-bad-faith/inauthenticity⁶⁴), and so as to their underlying correspondingly ‘instigatable/promptable ontological-good-faith/authenticity⁶⁹ or ontological-bad-faith/inauthenticity⁶⁴ apriorising/axiomatising/referencing-conceptualisation’, with ‘mutually-and-complementarily instigated/prompted ontological-good-faith/authenticity⁶⁹ apriorising/axiomatising/referencing-conceptualisation’ inducing the very creative dynamics for human sublimating-over-desublimating social-and-institutional-constructs-of—⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices etc., as such ‘instigative/prompting ontological-good-faith/authenticity⁶⁹ or

ontological-bad-faith/inauthenticity⁶⁴ apriorising/axiomatising/referencing–conceptualisation’
 ontologically precede and define the possibility for the creative dynamics of human
 sublimating-over-desublimating social-and-institutional-constructs-of⁵⁶ meaningfulness-and-
 teleology¹⁰⁰—in-cumulation/recomposuring as to human-subpotency potential for social
 formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices, etc. (as of
 the historial selectivity/deselectivity of underdetermined human social constructs,
 conceptualisations and theories as to existence constrained transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity as knowledge-reification⁹⁷ and human
 registry-worldview’s/dimension’s institutionalisation in a ⁴⁴foregrounding—entailment-
 ⟨postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),–as-
 operative-notional~deprocrypticism dynamics of the human ⁸⁴reference-of-thought, as from
 recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing–
 psychologism, base-institutionalisation–ununiversalisation
 apriorising/axiomatising/referencing–psychologism, rulemaking-over-non-rules—
¹⁰⁴universalisation–non-positivism/medievalism ¹⁰⁴universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism, positivism–procrypticism
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism, and prospectively
 notional~deprocrypticism preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-
 ‘³¹<amplifying/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism, while excluding disparateness-
 of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-

ontological-contiguity⁶⁷>). It can be appreciated that without perceived reciprocity out of
 ontological-good-faith/authenticity⁶⁹, as to disseminative—sublimating-selectivity-of-
 ontological-good-faith/authenticity⁶⁹—over—desublimating-deselectivity-of-ontological-bad-
 faith/inauthenticity⁶⁴, an ontologically natural and mutually consenting underlying framework
 of human sublimating-over-desublimating social-and-institutional-constructs-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring is not sustainable but for
 where any such party is of ‘overall-survival constrained to the perceived ontological-bad-
 faith/inauthenticity⁶⁴ of the other party’ as with respect to say contexts of engrained social
 subjugation, enslavement, etc.; and in the bigger scheme of things the possibility for sustaining
 any human sublimating-over-desublimating social-and-institutional-constructs-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring lies with the ‘totalitative
 implications as to the pre-eminence of ontological-good-faith/authenticity⁶⁹ in the dynamics of
 ontological-good-faith/authenticity⁶⁹ by ontological-bad-faith/inauthenticity⁶⁴ perception by all
 parties involved’ as so-perceived by the parties rather as of ‘prospectively projected relative-
 ontological-completeness³⁸ dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>’. This human-subpotency ‘fatedness-of-sublimation-over-
 desublimation, to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), of human-subpotency
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
 disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over-
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’ is the instigative driver of

human social relationships for clanic formations and breakups associated with early human migratory dynamics together with their institutional formations and breakups/diversification as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices, etc. This insight further points out that the central deterministic argument made as from ‘human social-vestedness/normativity-<discretely-implied-functionality> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ conceptualisation perspective (in ⁸⁰presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³ of apriorising/axiomatising/referencing-conceptualisation) as underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring is actually of shallow <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in relative-ontological-incompleteness⁸⁹, as human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’ rather inherently implies that the true underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring lies with ‘prospectively projected relative-ontological-completeness⁸⁸ dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>’ as to the inherent transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity implications with respect to human dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶ (and this effectively explains everything in ontological-contiguity⁶⁷ and notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> and so in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as from relative-ontological-incompleteness⁸⁹ to prospective relative-ontological-completeness⁸⁸ as there is nothing left to be explained about the human-subpotency phenomena, unlike the notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> discreteness perspective of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’); as we can appreciate that the very possibility for prior successive and prospective human emancipation paradoxically lies in superseding any such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ⁸⁰presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³ of apriorising/axiomatising/referencing–conceptualisation perspective in relative-ontological-incompleteness⁸⁹ as underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs—of-⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring (as it rather becomes prospectively from the relative-ontological-completeness⁸⁸ perspective a

~~<amplituding/formative>~~⁸ wooden-language-~~(imbued—temporal—mere-~~
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰), beyond-the-consciousness-awareness-teleology¹⁰⁰-~~<in-existential-extrication-as-~~
 of-existential-unthought>⁶). This point out that just as prior registry-worldviews/dimensions
 specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-
 existence-as-panintelligibility⁷⁴-~~<imbued-and-~~
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation> rather implied their
 corresponding human-subpotency ontological-performance⁷²-~~<including-virtue-as-ontology>~~
 transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity reflexivity in ecstatic-
 existence, this ontological-normalcy/postconvergence ⁴⁵~~<amplituding/formative-~~
 epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-
 contiguity⁶⁷ as of its prospective relative-ontological-completeness⁸⁸ equally implies its
 correspondingly more profound human-subpotency ontological-performance⁷²-~~<including-~~
 virtue-as-ontology> transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity
 reflexivity in ecstatic-existence with regards to the prospective ontological-veracity of
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought re-
 originariness/re-origination construction-of-the-Self ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to its
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring projection of
 prospective postconverging/dialectical-thinking²⁰—qualia-schema (over our ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ as ⁸¹procrypticism—or—disjointedness-as-of-⁸⁴reference-
 of-thought preconverging/dementing¹⁹—qualia-schema). Critically, from the
 notional~deprocrypticism/~~<amplituding/formative>~~notional~preempting—disjointedness-as-of-

⁸⁴reference-of-thought epistemic/notional~projective-perspective ontological-
normalcy/postconvergence (beyond any relative-ontological-incompleteness⁸⁹ given registry-
worldview/dimension <amplifying/formative~epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³, which basically ‘projects a unified
referencing construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of postconverging/dialectical-
thinking²⁰—qualia-schema’ wrongly implying ‘an absolute-coherent-rationalising-framework of
⁵⁶meaningfulness-and-teleology¹⁰⁰’ that fails to reflect from the prospective relative-ontological-
completeness⁸⁸ perspective its preconverging/dementing¹⁹—qualia-schema), the projection of ‘an
absolute-coherent-rationalising-framework of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ is actually of
unreal ontological-veracity as to the effective temporal ontological-performance⁷²-<including-
virtue-as-ontology> at any given registry-worldview’s/dimension’s uninstitutionalised-
threshold¹⁰³. The reality at any such uninstitutionalised-threshold¹⁰³ is rather one of
‘dynamically-convergent-rationalising-frameworks of ⁵⁶meaningfulness-and-teleology¹⁰⁰ of
differing ontological-performance⁷²-<including-virtue-as-ontology> implications’ hence
defining both the given institutionalisation/constructiveness-of-ontological-performance⁷²-
<including-virtue-as-ontology> and its destructuring-threshold-(uninstitutionalised-
threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-
<including-virtue-as-ontology>. This effectively ‘dynamically-convergent-rationalising-
frameworks of ⁵⁶meaningfulness-and-teleology¹⁰⁰ of differing ontological-performance⁷²-
<including-virtue-as-ontology> implications’ reflects the fact that human ⁵⁶meaningfulness-
and-teleology¹⁰⁰ operate along criss-crossing rationalising-frameworks: as of ‘social-
rationalisation—as-reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-
of-aestheticisation construed as of token/emblematic absolute (and thus equally giving rise to
the possibility of its temporality³⁹/shortness articulation as <amplifying/formative>⁸ wooden-
language-(imbued—temporal—mere-form/virtualities/dereification³⁷/akrasiatic-

drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰}’ as of its uninstitutionalised-threshold¹⁰³)
 as defining the given registry-worldview/dimension ⁵⁶meaningfulness-and-teleology¹⁰⁰, and
 secondly ‘the ordering-of-values within the scope of the social-rationalisation—as—
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 construed as of token/emblematic absolute’, and thirdly ‘dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> of the social-rationalisation—as—reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’. These three
 criss-crossing rationalising-frameworks are parametrically reflected as of ‘the varying
 magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—
 frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—
⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’. This
 theoretical elucidation is critical from the
 notional~deprocrypticism/~~<amplituding/formative>~~notional~preempting—disjointedness-as-of-
⁸⁴reference-of-thought ontological-normalcy/postconvergence epistemic/notional~projective-
 perspective of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension²⁶, in properly garnering the requisite ontological-
 veracity/insight as to prospective notional~deprocrypticism re-originariness/re-origination
 construction-of-the-Self as of its implied psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring exercise of dimensionality-of-sublimating²⁴—

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation> reasoning-through/messianic-reasoning; to further broaden-the-
 latitude-of-human-collective-consciousness; beyond the ⁸¹procrypticism~or~disjointedness-as-
 of-⁸⁴reference-of-thought ‘gimmickiness of consciousness’ (as to the blanking and passivity
 associated with its ~~<amplituding/formative>~~⁸wooden-language-(imbued—temporal~mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰)) to the requisite prospective ¹⁷deprocrypticism~or~preempting—disjointedness-as-
 of-⁸⁴reference-of-thought ‘sublimation of consciousness’, as the latter’s protensive~self-
 consciousness prospectively overcome human relatively-shallow-frame-of-elicited-positive-
 opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~de-~~
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation>. This
 disambiguation of ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
 ‘dynamically-convergent-rationalising-frameworks of ⁵⁶meaningfulness-and-teleology¹⁰⁰ of
 differing ontological-performance⁷²-<including-virtue-as-ontology> implications’ speaks to the
 fact that, as from the ontological-normalcy/postconvergence epistemic/notional~projective-
 perspective, the ontological-performance⁷²-<including-virtue-as-ontology> of human
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective~ontological-normalcy/postconvergence> (rather operantly construable as temporal-
 to-intemporal individuations) reflect a ‘formative underlying human decoherencing-structure—
 of-⁵⁶meaningfulness-and-teleology¹⁰⁰-for-institutionalisation’ in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-

institutionalisation-process⁶⁸. The ‘imaginary of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought’ is a projection towards the prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> bound to overcome our positivism—procrypticism desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition imbued psychological entrapment, as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘formative underlying human decoherencing-structure—of-⁵⁶meaningfulness-and-teleology¹⁰⁰-for-institutionalisation’ as to its hitherto recurrent instigation of human relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>. Desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition imbued psychological entrapment arises inherently because of the taxingness-of-originariness as to the fact that: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation, with regards to human limited-mentation-capacity-deepening⁵³ as of its decoherencing-structure—of-⁵⁶meaningfulness-and-teleology¹⁰⁰-for-institutionalisation. But then existence is not beholden to any such human reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation residuality that induces human decoherencing-structure—of-⁵⁶meaningfulness-and-teleology¹⁰⁰-for-institutionalisation stifling/stalling of the full possibility of prospective ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. Desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition

aestheticisation—and-aestheticisation-towards-ontology decoherencing-structure—of—
⁵⁶meaningfulness-and-teleology¹⁰⁰-for-institutionalisation (as construed from the prospective
notional~deprocrpticism ontological-normalcy/postconvergence
epistemic/notional~projective-perspective) can be reflected with respect to the very supposedly
most enlightening-giving notion of philosophy as to its decoherencing-structure—of—
⁵⁶meaningfulness-and-teleology¹⁰⁰-for-institutionalisation (as from the ontological-
normalcy/postconvergence epistemic/notional~projective-perspective) from human philosophy,
to varying philosophies as of African, Oriental, European, Arab, etc. as to desublimating
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological
entrapment that ultimately denatures the ⁴⁶historiality/ontological-eventfulness³⁷/ontological-
aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’> purity of the very notion of philosophy. This patent elucidation of the
decoherencing-structure—of—⁵⁶meaningfulness-and-teleology¹⁰⁰-for-institutionalisation as to
such a supposedly most abstract and enlightening-giving notion that is philosophy is a basic
insight (as construed from the ontological-normalcy/postconvergence
epistemic/notional~projective-perspective) of desublimating ⁴⁷historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition psychological entrapment with respect to
the overall prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-
aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’> (which de-mentatively/structurally/paradigmatically seems to be entrapped/stifled
in human taxingness-of-originariness). Effectively, human decoherencing-structure—of—
⁵⁶meaningfulness-and-teleology¹⁰⁰-for-institutionalisation arises as of ‘taxingness-of-
originariness (what has gone before aesthetically structures/paradigms distortedly the
possibility for the later aestheticisation). The idea of superseding the human registry-
worldview’s/dimension’s institutionalisation decoherencing-structure—of—⁵⁶meaningfulness-

and-teleology¹⁰⁰-for-institutionalisation (as to ‘abstractly projected finality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’) for prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, patently makes obvious what the true implications of prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought project with respect to its dispensing-with-immediacy-for-relative-ontological-completeness³⁸-by-reification³⁷/contemplative-distension²⁶ re-originariness/re-origination conceptualisation in relation to our present positivism—procrypticism aestheticisation—and—aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology¹⁰⁰. This is reflected in the projected underlying ontological-performance⁷²-<including-virtue-as-ontology> divergent relation between ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (as constrained to human taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation) and prospective ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as implied at all uninstitutionalised-threshold¹⁰³ is what underlies the notionally-collateralising inclination of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of any given registry-worldview/dimension in relative-ontological-incompleteness³⁹; speaking in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as ‘an overall human aestheticisation—and—aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ for corresponding human consciousness sublimation. But then the implication of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought as supposedly superseding human relatively-

shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—
 <amplitudinal/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>, as to its ‘aspiring pureness of re-originariness/re-origination’, is effectively ‘a reconstrual in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as to the obviating of its decoherencing-structure—of-⁵⁶meaningfulness-and-teleology¹⁰⁰-for-institutionalisation induced ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (beyond the implications of taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation)’; such that the notional~deprocrypticism potential is ‘a wholly other of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ as to the implications of its re-originariness/re-origination for prospective ⁴⁶historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> beyond foregone aestheticisation—and-aestheticisation-towards-ontology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (in truly reflecting the ‘full human-subpotency potentiation’ as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶). Its defining question is whether and how can the human reconstrue ⁵⁶meaningfulness-and-teleology¹⁰⁰ in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal? This limitativeness of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally an issue of human psychological entrapment ‘defining naiveties and complexes’ as to human shiftiness-of-the-

Self² as of its ⁸⁰presencing—absolutising-identitive-constitutedness¹³ (construable abstractly as fundamentally subpar to human effectuation potential but for the fact that the psychological entrapment is a paradoxical circular constituent of the human as to its ‘notionally–collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’). Human ⁸⁰presencing—absolutising-identitive-constitutedness¹³ as the very seeding disposition for ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is ever always characterised by its immediacy-reactive-criticality (over panoramic-sublimating-criticality) as to its constraining aestheticisation–and–aestheticisation-towards-ontology framework; such that the propensity for human ⁵⁶meaningfulness-and-teleology¹⁰⁰ to be instigated (as to human limited-mentation-capacity-deepening⁵³ before any construable human panoramic-sublimating-criticality outcome of ⁵⁶meaningfulness-and-teleology¹⁰⁰) has ever always been bound to take ‘a notionally-collateralising inclination detour of aestheticisation–and–aestheticisation-towards-ontology’ (as of the defining ‘originariness-by-reproducibility-laddering effect of human ontological-performance⁷²-<including-virtue-as-ontology>’), and so as of the ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’ (with regards to human living-development–as-to-personality-development or institutional-development–as-to-social-function-development or Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-

institutionalisation-process⁶⁸ successive registry-worldviews/dimensions). From the
 ontological-normalcy/postconvergence epistemic/notional~projective-perspective (as to
 panoramic-sublimating-criticality), immediacy-reactive-criticality inherently implies human-
 subpotency induces discreteness (and not ontological-contiguity⁶⁷) by its ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ that undermines the ‘<amplifying/formative-
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹
⁴⁴foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-
 ontological-contiguity⁶⁷’),–as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’ (inducing notional-discontiguity/epistemic-
 discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>). Thus as of ultimate human
¹⁷deprocrypticism—or–preempting—disjointedness-as-of-⁸⁴reference-of-thought
 ideality/imaginary—as-to-its-sublimation-beyond-prior-aestheticisation paradox: ‘human
 originariness-by-reproducibility-laddering effect’ underlying ⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition speaks to the ‘succession of notional-
 discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> of registry-worldviews/dimensions
⁵⁶meaningfulness-and-teleology¹⁰⁰’ (so-construed from the ontological-
 normalcy/postconvergence epistemic/notional~projective-perspective) rather as of their
 ‘manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-
 incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human
⁵⁶meaningfulness-and-teleology¹⁰⁰’ towards the ultimately reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-

institutionalisation-process⁶⁸ notional-contiguity/epistemic-contiguity⁶²-<profound-
 supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> and ontological-contiguity⁶⁷ as of ontological-normalcy/postconvergence; however,
 prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> is about human re-
 orginariness/re-origination as of ontological-normalcy/postconvergence exclusively, as to its
 obviating of prior desublimating ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition for prospective ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> as unbeholding to the
 ‘successive notional~discontiguities/epistemic-discontiguities—as-preconverging/dementing¹⁹—
 qualia-schema failing to achieve notional-contiguity/epistemic-contiguity⁶²-<profound-
 supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> as to ontological-contiguity⁶⁷’ in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (and so
 with regards to human living-development-as-to-personality-development or institutional-
 development-as-to-social-function-development or Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
 and-teleology¹⁰⁰). Such that, prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-
 of-⁸⁴reference-of-thought (with respect to obviating of prior desublimating ⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition imbued ontological-
 performance⁷²-<including-virtue-as-ontology>) implies the superseding of the ontological-
 veracity of such ⁸⁰presencing—absolutising-identitive-constitutedness¹³ human sublimating-
 over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology¹⁰⁰—

in-cumulation/recomposuring (and so with regards to human living-development-as-to-personality-development or institutional-development-as-to-social-function-development or Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), as to the fact that these end up overtly or covertly drawing their inherent justification on the basis of their inherent prior aestheticisation-and-aestheticisation-towards-ontology as of human social-vestedness/normativity-<discretely-implied-functionalism> rather than any relevant underlying supposedly coherent ontological-commitment⁵⁶ as their social-vestedness/normativity-<discretely-implied-functionalism> increasingly become dépassé (prospectively ontologically-invalid), thus rather stifling the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ and thus marring prospective historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. Actually, the notion of hyperreality-as-to-its-simulacrum implications highlighted by postmodern-thought is more profoundly manifested in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as to ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications with regards to ‘prospective taxingness-of-originariness’. ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications rather speaks of human limited-mentation-capacity ‘paradoxical prior epistemic reinfusion (as of prior notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) into the supposed construal of prospective ontological-veracity-as-to-inherent-ontological-contiguity⁶⁷ in the face of ‘manifest existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in epistemic conflation ’ rather veridically construable in the prospective

apriorising/axiomatising/referencing transepistemicity (as of prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>).⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as such actually reflects the de-mentative/structural/paradigmatic limitation of the given human registry-worldview's/dimension's epistemic-gesturing for the construal of ontological-veracity—as-to-inherent-ontological-contiguity⁶⁷ at its prospective uninstitutionalised-threshold¹⁰³; speaking of a state of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in relative-ontological-incompleteness⁸⁹ in relation to the now prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> of the relative-ontological-completeness⁸⁸, as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective. Effectively, ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as of its implied contrastive apriorising/axiomatising/referencing—psychologism of (relative-ontological-incompleteness⁸⁹ of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) and apriorising/axiomatising/referencing—psychologism of (relative-ontological-completeness⁸⁸ in prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>), can be reflected historically with respect to say 'an engrained traditional non-positivism/medievalism conceptualisation of the world' incapable/could-not-bring-itself to mentally process the implications of planets shown with a telescope to be rather going around the sun in a nascent positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ implied by Galileo and further conceptually articulated by Descartes' thinking proposition as to its

mathesis ¹⁰⁴universalis implications, such that it is as of a crossgenerational transformation/supererogatory~de-mentativeness that humankind develops the positivism/rational-empiricism apriorising/axiomatising/referencing-psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) to grasp the full de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation—and-aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology¹⁰⁰. Likewise, this insight can be extended in reflecting the ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘an engrained traditional non-universalising conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of the nascent ¹⁰⁴universalising-idealisation attitude/mental-disposition/care—and-episteme⁵ implied by the Socratic philosophers as to its apriorising/axiomatising/referencing-psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) induced crossgenerational transformation. In both instances it speaks to an underlying apriorising/axiomatising/referencing-psychologism ‘wanting of human consciousness sublimation’ to effectively come to terms with ‘manifest existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in epistemic conflation’, thus inducing its notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> is now implied prospectively as of prospective relative-ontological-completeness⁸⁸ as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective. Thus in the bigger

picture, Baudrillard's conception of hyperreality (as implied with respect to our present lopsided technological as of lopsided material/equipment/accoutrement sublimation) speaks to the underlying apriorising/axiomatising/referencing-psychologism 'wanting of human consciousness sublimation' as to its capacity to sublimate beyond our positivism-procrypticism⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of aestheticisation—and-aestheticisation-towards-ontology as⁵⁶ meaningfulness-and-teleology¹⁰⁰; reflected as the epistemic insufficiency of our 'gimmickiness of consciousness' with regards to the potential for re-originariness/re-origination beyond⁸¹ procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition inclination now reflected as prior notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>, as so-construed projectively from the prospective ontological-normalcy/postconvergence epistemic/notional~projective-perspective of¹⁷ deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought in prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>. Human limited-mentation-capacity-deepening⁵³ as to its prospective apriorising/axiomatising/referencing-psychologism recovery of notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> with regards to 'manifest existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in epistemic conflation' (overcoming the prior apriorising/axiomatising/referencing-psychologism 'loss of notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>' now of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) is

rendered possible by human metaphoricity⁵⁷-of-aestheticisation—as-of-’dimensionality-of-
 sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation>-totalising-entailing-instigation,-process,-and-outcome-of-re-
 originariness-of-aestheticisation’-in-preserving-notional-contiguity/epistemic-contiguity⁶²-by-
 the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-
 contiguity⁶⁷. Thus in the bigger scheme of things, the state of recurrent-utter-
 uninstitutionalisation given
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ ⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition enters into at its
 uninstitutionalised-threshold¹⁰³ in its epistemic construal of prospective base-
 institutionalisation—ununiversalisation, likewise the latter in its epistemic construal of
 prospective ¹⁰⁴universalisation—non-positivism/medievalism, and likewise the latter in its
 epistemic construal of prospective positivism—procrypticism, and the latter as well in its
 epistemic construal of prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-
⁸⁴reference-of-thought; as so-reflected from the relative-ontological-completeness⁸⁸ implied
 notional-contiguity/epistemic-contiguity⁵²-<profound-supererogation³⁷-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> as to perspective
 ontological-normalcy/postconvergence. In other words, (with regards to human living-
 development—as-to-personality-development or institutional-development—as-to-social-
 function-development or Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) ⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition is associated with
 uninstitutionalised-threshold¹⁰³ as so-reflected by the ontological-contiguity⁶⁷—of-the-human-

institutionalisation-process⁶⁸ ‘recurrently renewed ⁸⁴reference-of-thought-level and ⁸⁴reference-
 of-thought-⁸⁵devolving-level apriorising/axiomatising/referencing–psychologism for
 conceptualisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ so-underlined by human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor; and
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition speaks of the
 successive registry-worldviews/dimensions states of notional-discontiguity/epistemic-
 discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>, so-construed in their given
⁸⁰presencing—absolutising-identitive-constitutedness¹³ eliciting an underlying sense of
 ‘drift/homelessness/destitution of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ in dimensionality-of-
 desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness—equalisation> of any given registry-worldview/dimension and
 eliciting the prospect for ‘renewed ⁸⁴reference-of-thought-level and ⁸⁴reference-of-thought-
⁸⁵devolving-level apriorising/axiomatising/referencing–psychologism of conceptualisation of
⁵⁶meaningfulness-and-teleology¹⁰⁰’ as of ‘prospectively projected relative-ontological-
 completeness⁸⁸ in dimensionality-of-sublimating⁷⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation>’. Hence ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition reflects the given registry-worldview’s/dimension’s
 aestheticisation—and-aestheticisation-towards-ontology (as of its
 apriorising/axiomatising/referencing–psychologism) ‘saturation of ontological-performance⁷²-

<including-virtue-as-ontology>’ with respect to prospective relative-ontological-completeness⁸⁸
 existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression at
 its uninstitutionalised-threshold¹⁰³ (where it induces the notional-discontiguity/epistemic-
 discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> of aestheticisation–and–
 aestheticisation-towards-ontology relative to the ‘requisite prospective
 apriorising/axiomatising/referencing–conceptualisation implied notional-contiguity/epistemic-
 contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-
 thinking²⁰–qualia-schema>’); such that the ‘mere complexification of given registry-
 worldview’s/dimension’s aestheticisation–and–aestheticisation-towards-ontology
 apriorising/axiomatising/referencing–conceptualisation’ doesn’t suffice to recover ontological-
 performance⁷²-<including-virtue-as-ontology> as to prospective relative-ontological-
 completeness⁸⁸ existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression. ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-
 transposition is so-reflected with the mere reproducibility—mathesis/motif/thrownness-
 disposition,—as–reproducibility-of-aestheticisation–and–aestheticisation-towards-ontology of
 any such registry-worldview’s/dimension’s underlying intellection induced ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ infrastructure (whether positivism/rational-empiricism manifestation of
⁸¹procrpticism–or–disjointedness-as-of-⁸⁴reference-of-thought, ¹⁰⁴universalisation–non-
 positivism/medievalism, base-institutionalisation–ununiversalisation or recurrent-utter-
 uninstitutionalisation) and its corresponding hegemonising institutional and social narratives, as
 to their notionally-collateralising framework of ⁵⁶meaningfulness-and-teleology¹⁰⁰ increasingly
 construing their defining prospective human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-

normalcy/postconvergence>'—existentialism-form-factor (reflecting their uninstitutionalised-threshold¹⁰³) rather as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable as to their given ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment (in notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing⁴⁹-qualia-schema> of aestheticisation—and-aestheticisation-towards-ontology) induced lack of ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ and its relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> of all registry-worldviews/dimensions is effectively what renders (by its ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought) the possibility for the succession of prospective registry-worldviews/dimensions underlying the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; and it is this dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

presencing—hyperrealisation/hyperreal-transposition is intimately tied to human limited-
 mentation-capacity-deepening⁵³ as to psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring so-implied as its prospective construction-of-the-Self as
 of its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension⁷⁶. Insightfully, while with prior registry-
 worldviews/dimensions human consciousness sublimation ontological-performance⁷²-
 <including-virtue-as-ontology> had rather assumed ‘an overall human aestheticisation—and-
 aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ (involving
 ‘a notionally-collateralising inclination detour of aestheticisation—and-aestheticisation-towards-
 ontology’ as to the underlying ‘notionally-collateralising-beholdening-protohumanity by
 sublimating-humanity existentialism-form-factor’), the requisite protensive–self-consciousness
 of prospective notional~deprocrypticism is one that as to its full
 grasp/understanding/¹⁰⁴universal-transparency¹⁰⁵-<(transparency-of-totalising-entailing,-as-to-
 entailing-~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-
 completeness⁸⁸) of the rede-mentating/restructuring/reparadigming possibilities of prospective
 human aestheticisation—and-aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ should be amenable to a self-consciousness projection that should be able to engage
 with its corresponding level of taxingness-of-originariness (as to its own ‘humanity-sublimation
 homework’ at its given supposed growth/maturity at the backend in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸) in adopting a re-originariness/re-origination consciousness
 sublimation over ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 that overcome ‘a notionally-collateralising inclination detour of aestheticisation—and-
 aestheticisation-towards-ontology’ implicated in the originariness-by-reproducibility-laddering
 effect (as so-implied with the notional~deprocrypticism prospective superseding of human

relatively-shallow-frame-of-elicited-positive-opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>). Thus (as it projects beyond human ‘social-stake-contention-or-confliction⁸⁰ presencing—absolutising-identitive-constitutedness¹³ psychological entrapment’ imbued notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> of aestheticisation—and-aestheticisation-towards-ontology), prospective⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as the ‘wholly other’ of⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition speaks to the succession of human edgy/incisive/astute renewed aestheticisation—and-aestheticisation-towards-ontology as⁵⁶meaningfulness-and-teleology¹⁰⁰. Thus the prospective⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of notional~deprocrypticism very much equates to human consciousness sublimation as of its successive transcendence-and-sublimity/sublimation/supererogatory~de-mentativity of registry-worldviews/dimensions as to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression, given that prospective⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> is more than just the prospective reproducibility potential of aestheticisation—and-aestheticisation-towards-ontology but is actually the ‘equalisation of all⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> aestheticisation—and-

aestheticisation-towards-ontology': as to imply that 'dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~ of recurrent-utter-uninstitutionalisation' = 'dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~ of base-institutionalisation-ununiversalisation' = 'dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~ of ¹⁰⁴universalisation-non-positivism/medievalism' = 'dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~ of positivism-procrypticism', (even as their mere reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—and—aestheticisation-towards-ontology do not equate 'as of their differing positive-opportunism⁷⁶ de-mentating/structuring/paradigming of underlying ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,—for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as to prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint'); and so-construed as 'dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~ for notional~deprocrypticism/deprocrypticism dimensionality' as of a prospective imaginary/ideality of human consciousness sublimation beyond just mere secondnaturing reproducibility aestheticisation—and—aestheticisation-towards-ontology. Thus

this underlying dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-~~
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> (as
 ‘equalisation of all ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>
 aestheticisation—and-aestheticisation-towards-ontology’) speaks to ‘a transverse dimensionality
 about human consciousness sublimation originariness/origination-<so-construed-as-to-
 ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> in
 ecstatic-existence’ as underlying ‘authentic-humanity and its homeliness-drive’; of as yet
 tenuous, but central-and-defining to the very implication of the prospective ¹⁷deprocrypticism—
 or—preempting—disjointedness-as-of-⁸⁴reference-of-thought registry-worldview/dimension as
 to its prospective superseding of human relatively-shallow-frame-of-elicited-positive-
 opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~de-~~
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>.
 Critically, dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-~~
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>
 underlying the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (with
 regards to the overall manifest ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸ ‘human aestheticisation—and-aestheticisation-towards-ontology originariness-by-
 reproducibility-laddering effect’) contrastively speaks of a dimensionality-of-desublimating-
 lack-of²⁵—~~<amplituding/formative>supererogatory~de-~~mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation> that recurrently pops up in the successive registry-
worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (as to the implications of
the lack of ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸> of the-
Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-
framework⁷³), which acts as of mere reproducibility cynicism (in the face of prospective
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint) in fundamental ontological-bad-
faith/inauthenticity⁶⁴ (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-
extrication-as-of-existential-unthought>⁸), so-reflected in its <amplituding/formative>⁸ wooden-
language-<imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-
drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰>; further speaking of the differentiation of
these two dimensionalities as of originariness/mere-reproducibility, drivenness/mere-function,
sublimation/mere-gimmickiness, reification⁸⁷/mere-extrication, existential-thoughtfulness/mere-
existential-unthoughtfulness, responsibility/mere-indulgence, antinihilism/mere-nihilism etc. in
the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatureddness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor. This highlights that the the epistemic-
instigation of prospective notional~deprocrypticism contemplation is necessarily as of
disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴ as to existence-
potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so

before logical-dueness as to ontologically-valid language-as-of-dialogical-equivalence can even arise in the first place; explaining in many ways the ontological-normalcy/postconvergence epistemic/notional~projective-perspective projecting of a dynamic differentiated transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of human-subpotencies ontological-performance⁷²-<including-virtue-as-ontology> as to the selective-and-deselective determination of existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so over the purported inherent human-subpotency/mortal perspective pre-eminence over the sublimating-over-desublimating implications of existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Thus more than just about ‘prospective succession’ as to the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (beyond just their mere secondnaturing reproducibility aestheticisation—and-aestheticisation-towards-ontology), prospective notional~deprocrypticism protensive–self-consciousness is more critically bechanced as to an originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> projection of dimensionality-of-sublimating⁷⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> beyond mere reproducibility. Prospective ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as such is more profoundly the abstractive conceptualisation (beyond the reproducibility constraining upon human limited-mentation-capacity implications) as to human-subpotency ‘fatedness-of-sublimation-over-desublimation/ontological-foreordination of human-subpotency underlying dispensing-with-

immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶
 projection reflexivity in ecstatic-existence'. Ultimately, the very conception of human limited-
 mentation-capacity-deepening⁵³ underlying metaphoricity⁵⁷-of-aestheticisation—as-of-
 'dimensionality-of-sublimating⁷⁴—<amplifying/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>-
 totalising-entailing-instigation,-process,-and-outcome-of-re-originariness-of-aestheticisation'-
 in-preserving-notional-contiguity/epistemic-contiguity⁶²-by-the-given-redefining-prospective-
 epistemic-digression-implications-as-to-ontological-contiguity⁶⁷ is tied to human ontological-
 performance⁷²-<including-virtue-as-ontology>; as to the possibility for 'prospectively
 recovering notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> of aestheticisation—and-
 aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology¹⁰⁰' faced with the
 'saturation of ontological-performance⁷²-<including-virtue-as-ontology>' at the
 uninstitutionalised-threshold¹⁰³ of the relative-ontological-incompleteness⁸⁹ (inducing its
 notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> of aestheticisation—and-
 aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology¹⁰⁰) with respect to
 prospective relative-ontological-completeness⁸⁸ existence-potency³⁸~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression; even as any specific human ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ (as of its social-stake-contention-or-confliction) is
 'susceptible to prospective desublimation/gimmickiness as to taxingness-of-originariness', such
 that in many ways our present mental state of positivism—procrypticism ⁴⁷historicity-tracing—
 in-presencing—hyperrealisation/hyperreal-transposition (and so with regards to human living-
 development—as-to-personality-development, institutional-development—as-to-social-function-

development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) obviate human appreciation and cultivation of its prospective consciousness sublimation as of the prospective ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of deprocrypticism. metaphoricity⁵⁷-of-aestheticisation—as-of-’dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>-totalising-entailing-instigation,-process,-and-outcome-of-re-originariness-of-aestheticisation’-in-preserving-notional-contiguity/epistemic-contiguity⁶²-by-the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity⁶⁷ very much explains the diversification as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices, etc., as ‘manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human ⁵⁶meaningfulness-and-teleology¹⁰⁰’. In this regards and more fundamentally (and as it is reflected in the aestheticisation—and-aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology¹⁰⁰ of human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is aestheticised (as from human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition) more as of beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising as from human-subpotency

epistemic/notional~projective-perspective of ontological-performance⁷²-<including-virtue-as-ontology> (in contrast to the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-aestheticising, as from ontological-normalcy/postconvergence epistemic/notional~projective-perspective of ontological-performance⁷²-<including-virtue-as-ontology> as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). Insightfully, ecstatic-existence (existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) is not beholden to human ⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ with regards to human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition as of human-subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising. While it is human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition that underlies ‘¹⁴de-mentation-<supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics> supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as to postconverging/dialectical-thinking²⁰—qualia-schema—mental-aestheticisation-attribution and preconverging/dementing¹⁹—qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-‘<amplifying/formative–epistemicity>totalising~pseudoconflation/conflation -of-human-limited-mentation-capacity’-as-to-correspondingly-ensuing—desublimating-or-sublimating-mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-

successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-
 institutionalising,-and-Being-ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
 of prospective human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor’), explaining the dramatically
 ‘differing and extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-
 specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations
 of human sublimating-over-desublimating social-and-institutional-constructs-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring’ out of the very same process
 of ‘¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—
 stranding-or-attributive-dialectics)
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness of
 apriorising/axiomatising/referencing for mental-aestheticisation of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰?; the ontological-pertinence (as of ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective) of human mental-aestheticisation—
 architectonically-consigning-aestheticised-perceptibility-and-disposition rather abstractly lies
 in notionally-skewing towards bechancing-becoming—originariness/origination—as-to-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-
 aestheticising (as from any priorly given ‘reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation reference-point of beholdening-becoming—
 distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-
 aestheticising)’), such that prospective notional~deprocrypticism mental-aestheticisation as
 predicated upon its dimensionality-of-sublimating²⁴—

~~<amplituding/formative>supererogatory~~~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> is rather skewed towards bechancing-becoming—
 originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’>~disinhibited-mental-aestheticising (beyond reproducibility-of-aestheticisation) as
 of increasingly unbeholdening-becoming to reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation (spontaneity-of-aestheticisation). Actually,
 all prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
 aestheticisation as beholdening-becoming—distortive-originariness/distortive-origination—as-
 to-⁴⁷historicity-tracing~inhibited-mental-aestheticising with respect to their ontological-
 performance⁷²-<including-virtue-as-ontology> are priorly of bechancing-becoming—
 originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’>~disinhibited-mental-aestheticising with regards to initially spontaneous ecstatic-
 existence epistemic-digression implications (as despite its implied taxingness-of-
 aestheticisation such an abstract perspective of bechancing-becoming—
 originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’>~disinhibited-mental-aestheticising is the full-depth of the potential to aesthetically
 reflect the implications of the full-potency of ecstatic-existence). The ⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition of pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-
 totalising-entailing,—as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-
 ontological-completeness³⁸) as of institutional-being-and-craft in our positivism—procrypticism

age is one ‘that in many ways implies an abandonment of even the reality of prior human thoughtfulness that led to its present as its present is construed as of decisively absolutised capacity of thought’, thus falsely rendering/construing of human capacity in its present ‘the exceptional capacity of excogitation’ unwary of its own ontological-impertinence as to the need to projectively integrate the de-mentating/structuring/paradigming ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-

⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>⟩ as to human-and-social–expectations/anticipations—metaphoricity⁵⁷–as-rede-mentating/restructuring/reparadigming–psychologism’⁹⁰ of excogitation in its own present and the prospective projection as reflected herein with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ conception. This occlusivity of thought then goes on to ride-the-wave/exploit-without-corresponding-sublimation-as-to-existence-potency³⁸~sublimating–nascence-implications of a lopsided scientific and technological sublimation as it falsely ‘usurps the latter’s speakership as of a science-ideology elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹’ even as notable natural scientists as to their candid knowledge-reification⁸⁷ intuitions put in question such a naïve science-ideology hardly recognising the so-implied commonality of epistemic and methodological applications reflected by the naïve institutional-appendage of gatekeeping scientism such a naïve pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩ projects as truly science and knowledge; and so, as its disparateness-of-conceptualisation-

<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’⁶⁷> and
 desublimation/gimmickiness is poorly inclined as to its blurriness⁷ to be critically exposed to
 the validative/invalidative sublimating-over-desublimating implications of existence-
 potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression (as it hardly
 recognises the epistemic pre-eminence of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> and the consequential ‘relative-
 ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative~supererogating-<projective/reprojective—aestheticising-re-motif~
 and~re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-
 normalcy/postconvergence> as to human-and-social~expectations/anticipations—
 metaphoricity⁵⁷~as-rede-mentating/restructuring/reparadigming~psychologism’⁹⁰), as its
 advancing of authority here is rather more seminal than the requisite confident knowledge-
 reification⁸⁷ and elucidation of true thought for justifying its deferential-formalisation-
 transference beyond its mere institutional pre-eminence, and ‘an alien exercise of supposed
 intellectualism’ that fails to truly engage with critiques as it is surreptitiously involved in extra-
 intellectualism rather than reify and argue/prove/disprove speaking of a political development
 that can only undermine true human knowledge-reification⁸⁷ potential as all such posturing end
 up assuming a corresponding social-vestedness/normativity-<discretely-implied-functionalism>
 role incapable of the requisite mental adventure for human consciousness sublimation as it is
 hardly bothered by the state-of-affairs of intellectual impotency it projects in the face of the
 conceptual and practical challenges of the social it construes as
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in

surmountable/unovercomable (explaining in many ways such an
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸>
 supposed conception of the end of history that fails to account for the fact that the ‘end of any
 human minds’ is not the end of the ecstatic-existence possibilities of human consciousness
 sublimation as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression as so-effectively pointed out by Baudrillard), and as eventually the tool of
 the sophist is wielded as to a supposedly intellectual approach that increasingly overlooks true
 knowledge-reification⁸⁷ work rather turning to the surreptitious eliciting of the
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ of human temporality⁹⁹/shortness
 <amplituding/formative>‘wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>’ as it
 hardly portrays the requisite dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> as of human self-surpassing—existentialism-form-factor,-in-
 overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-
 humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression, in a stance that is oblivious to the recurrent need for metaphoricity⁵⁷-of-
 aestheticisation—as-of-’dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation>-totalising-entailing-instigation,-process,-and-outcome-of-re-
originariness-of-aestheticisation’-in-preserving-notional-contiguity/epistemic-contiguity⁶²-by-
the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-
contiguity⁶⁷ underlying the ontological-contiguity⁶⁷—of-the-human-institutionalisation-
process⁶⁸ with regards to the fact that as of ‘their totalising-entailing
instigating/process/outcome conception’ defining/critical notions like democracy, independent
press, human sovereignty, social emancipation, etc. are increasingly losing their sparkle in want
for their prospective dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> over the <amplituding/formative>⁸ wooden-language-(imbued—
temporal–mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-
dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology¹⁰⁰) now increasingly inducing sovereign
disenfranchisement/swindling/corruption/dispossession. But then the requisite human
intellection sublimation from our positivism–procrypticism⁴⁷ historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition (as from prospective ontological-
normalcy/postconvergence notional~deprocrypticism perspective) is reflected in the fact that
the true prospect of the notional~deprocrypticism imaginary/ideality as prospective
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> will effectively have to be as of
a variedly sublimating-humanity that humankind could generate crossgenerationally by its
dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of
 human-subpotency ontological-performance⁷²-<including-virtue-as-ontology>
 equivalence/correspondence with the full-potency-of-existence’s~sublimating—nascence-as-of-
 its-coherence/contiguity’ towards its potentiative-attainment of singularisation⁹³/epistemic-
 immanence/veridical-epistemic-determinism, and so construed as of ‘ontologically-
 uncompromised—referentialism notional~deprocrypticism emancipated
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
 consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’;
 as we can fathom that no singular minds in recurrent-utter-uninstitutionalisation could
 metaphoricitically generate the comprehensive imaginary/ideality for the human possibility of
 base-institutionalisation—ununiversalisation, and likewise for prospective ¹⁰⁴universalisation—
 non-positivism-medievalism, likewise for prospective positivism—procrypticism, and likewise
 for prospective deprocrypticism. Dimensionality can thus be construed as the more
 salient/critical/determining factor for the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’> of aestheticisation—and-aestheteticisation-towards-ontology (as of human self-
 surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-
 beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression to supersede
 human temporality⁹⁹/shortness <amplifying/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>)), as so reflected contrastively with dimensionality-of-sublimating²⁴—

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> and dimensionality-of-desublimating-lack-of⁷⁵—
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>; and so as this profound disambiguative elucidation of dimensionality
 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—
 of-the-human-institutionalisation-process⁵⁸ up to the prospective consciousness of
 notional~deprocrypticism (as to our human-subpotency as to overall reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency—
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation>) is thus bound to induce a more
 profound consciousness implied as of the notional~deprocrypticism protensive-self-
 consciousness for overcoming dimensionality-of-desublimating-lack-of⁷⁵—
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> as to a much more profound notional~deprocrypticism
 imaginary/ideality projection (with regards to ‘varying magnitudes/scales—as-to-successively-
 profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-
 institutionalising,-and-Being-ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
 of prospective human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor’). This is very much in line with the

idea that every registry-worldview/dimension certainly has a conceptualisation of the notion of progress but such a conceptualisation is naively grounded on its ⁸⁶presencing—absolutising-identitive-constitutedness¹³ (as it engages in the complexification of ⁵⁶meaningfulness-and-teleology¹⁰⁰ on the basis of its very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument it construes/reproduces as absolute) and fails to appreciate that it is rather by putting in question its ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of the apriorising/axiomatising/referencing~psychologism that it then aligns to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression; and so because the initiation by human limited-mentation-capacity of the ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ to reflect ecstatic-existence is of limited ontological-performance⁷²-<including-virtue-as-ontology> such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-deepening⁵³ as of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting so-explaining dimensionality-of-sublimating²⁴—<amplituding/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>, as if the human had absolute-mentation-capacity as falsely implied by ⁸⁶presencing—absolutising-identitive-constitutedness¹³ inclinations the very first humans will not apriorise/axiomatise/reference ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of recurrent-utter-uninstitutionalisation but will directly attain prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought. In this regards, dimensionality-of-sublimating²⁴—<amplituding/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> and dimensionality-of-desublimating-lack-of¹⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> are intimately related respectively to ontological-good-
 faith/authenticity⁶⁹ (enabling the possibility of human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity) and ontological-bad-
 faith/inauthenticity⁶⁴ (assuming a desublimation/gimmickiness as to its perceived presencing
 social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵. Prospective
 notional~deprocrypticism thus is ‘a projection beyond just about a deterministic
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, but a
 fundamental grasp of the underlying dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> and dimensionality-of-desublimating-lack-of¹⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> implications in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (for
 prospective critical/decisive skewing towards dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>); as enabling ‘organic attainment’ of ¹⁷deprocrypticism—or–

preempting—disjointedness-as-of-⁸⁴reference-of-thought (rather than a ‘mechanical conception’ which will unbeknownst still be subject to the same dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>, rather as to a mere and further complexification of our very same positivism/rational-empiricism manifestation of ⁸¹procrypticism—or—disjointedness-as-of-⁸⁴reference-of-thought). This is critical to broaden-the-latitude-of-human-collective-consciousness so-implied as of the sublimation possibilities enabled by dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> over the desublimation/gimmickiness of dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>. Interestingly, human rememoration/historical-recording is highly skewed towards the memorising/recording of ‘transvaluative sublimating-outcomes-of-institutionalisation’ while overlooking the underlying ‘recurrent mental-orientations involved contendingly’ in producing the ‘transvaluative sublimating-outcomes-of-institutionalisation’. human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’, as the driver of the

human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (with regards to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression); inherently implies that at any given registry-worldview/dimension, its ‘transvaluative sublimating-outcomes-of-institutionalisation’ tend to be construed as instigated as of the prior underlying ‘disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹ mental-orientation’ inducing the institutionalisation while ultimately ignoring/blanking-out the prior ‘disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴ mental-orientation’. The consequence of ignoring/blanking-out the prior ‘disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴ mental-orientation’ is that with regards to prospective transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring, dimensionality-of-sublimating²⁴—<~~amplifying~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> reflected in the ‘disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹ mental-orientation’ is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>) while dimensionality-of-desublimating-lack-of²⁵—<~~amplifying~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> reflected in the ‘disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴ mental-orientation’ is unmemorated/unrecorded-and-unaccounted resulting in the prospectively induced ‘lacking-in-transvaluation relation with the sublimating-outcomes-of-institutionalisation’ (as to the ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ <amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰)), such that human ontological-bad-faith/inauthenticity⁶⁴ (as to its lack of prospective dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>) is again prospectively manifestable (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶) with respect to prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (thus speaking of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor). Basically, dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> reflected in the ‘disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴ mental-orientation’ is more than just a question of ad-hocness and speaks to the recurrence in reflecting holographically-

<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ successive registry-worldviews/dimensions uninstitutionalised-threshold¹⁰³ implied notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema (as rather failing to attain prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>), in reflecting prospective ontological-contiguity⁶⁷: as to imply that ‘the dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> of recurrent-utter-uninstitutionalisation’ = ‘the the dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> of base-institutionalisation—ununiversalisation’ = ‘the the dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> of positivism—procrypticism’; so-construed as ‘the the dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> of notional~procrypticism/notional~disjointedness-as-of⁸⁴—reference-of-thought dimensionality’. The bigger point in contrasting the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’s dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> (as of

ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-
 preempting-of-existential-unthought, as reflecting prospective notional-contiguity/epistemic-
 contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-
 thinking²⁰-qualia-schema>) and dimensionality-of-desublimating-lack-of²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> (in existential-extrication-as-of-existential-unthought as of human-
 subpotency epistemic perspective, as it rather reflects prospective notional-
 discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁸-qualia-schema>) with regards to upholding/failing
 ontological-contiguity⁶⁷ (as to existence-potency³⁸~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression), is effectively to reflect the idea that there is a more
 fundamental dimensionality issue involved in all human social-stake-contention-or-confliction
 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—
 of-the-human-institutionalisation-process⁶⁸ (and particularly as it bears upon prospective
 notional~deprocrypticism as the ultimate de-mentative/structural/paradigmatic issue with
 regards to addressing prospective human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint). This dimensionality issue in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ can be reflected in the recurrent variance of ‘dimensionality-of-
 desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness-equalisation> and dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation>’; as implied contrastively say with the-sophists/medieval-scholastics lack-of-dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> and Socratic philosophers/budding-positivists dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as reflected say in an ordinary non-universalising/non-positivism–medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>) as given even in the face of its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>) from the projected¹⁰⁴ universalising-idealisation/rational-empiricism implications. This reality is equally applicable to our state of positivism–procrypticism as to a disinclination to perceive its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>) as projected from prospective¹⁷ deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought. In many ways, as of reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation, this paradox is inevitable as the very state of recurrent-utter-uninstitutionalisation do not have the directly operant means as to its apriorising/axiomatising/referencing–psychologism to project of the⁴⁵ <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ of prospective base-institutionalisation–ununiversalisation, just as the latter with prospective¹⁰⁴ universalisation–non-positivism/medievalism, likewise the latter with prospective

positivism–procrypticism, and likewise our positivism–procrypticism with prospective
 deprocrypticism. This emphasis is made rather to point to the <amplituding/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 underlying the supposed projection of intellection on the basis of dimensionality-of-
 desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness–equalisation> (in existential-extrication-as-of-existential-
 unthought as of human-subpotency epistemic perspective, as it rather reflects prospective
 notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁸–qualia-schema>); as reflected in the fact that the
 supposed intellection of the non-universalising sophists, the medieval-scholastics and our
 present pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) ends
 up in gimmickiness-of-thought (poorly-constrained or unconstrained to existence-
 potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) skewing
 towards an exercise of eliciting human temporality⁹⁹/shortness
 <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of–⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>) with
 respect to social-stake-contention-or-confliction rather than true knowledge-reification³⁷ and
 human emancipating conception that faces prospective human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint with the
 requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁹⁷/contemplative-distension⁷⁶ (as of human self-surpassing—existentialism-form-

factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)). In this regards, this author construes such gimmicky pretences of intellection in our present day rather ‘intimating of existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective’ with regards to otherwise de-mentative/structural/paradigmatic human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint issues (requiring the ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought), which articulation and constructive addressing should actually be the very conceptualisation of intellection. In this regards, we can appreciate that the Socratic philosophers and budding-positivists actually addressed and resolved the human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of their respective times as of sublimating intellectualism (as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought, involving a sense of intellectual-and-moral sacrifice as to the pre-eminence of ecstatic-existence implications as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) undermining their respective gimmickiness-of-thought (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective) associated with sophists and medieval-scholastics then respectively defining the ‘thought/intellectual Establishment’, and that the possibility for such sublimating intellectualism as to its crude and unsavoury social discomfort implications is hardly a question

of eliciting human temporality⁹⁹/shortness <amplituding/formative>⁸ wooden-language-
<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
prospective-apriorising-implications>> as of moral and intellectual
disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things
dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> warrants
that the prospective projection of any human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as
transcendental-enabling/sublimating/supererogatory~de-mentativity should be articulated in
such a way as to imply that all human ⁵⁶meaningfulness-and-teleology¹⁰⁰ should assume the
same disposition as to the possibility of enabling the sublimation in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸; such that ‘supposed reifying’ ⁵⁶meaningfulness-and-teleology¹⁰⁰ in
existential-extrication-as-of-existential-unthought as of human-subpotency epistemic
perspective effectively comes out as epistemically-decadent and in ontological-bad-
faith/inauthenticity⁶⁴, as to the fact that in the face of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, if no
human minds projected not of nonextricatory-existential-preempting-of-existential-unthought
(eliciting the possibility for the ontological-contiguity⁶⁷—of-the-human-institutionalisation-
process⁶⁸) but rather existential-extrication-as-of-existential-unthought (undermining the
possibility for the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸) in
recurrent-utter-uninstitutionalisation, in base-institutionalisation—ununiversalisation, in
¹⁰⁴universalisation—non-positivism/medievalism and prospectively in our positivism—
procrypticism, then the de-mentative/structural/paradigmatic possibilities in reflecting

holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ wouldn't be possible. Such ⁵⁶meaningfulness-and-teleology¹⁰⁰ in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> rather speaks of a parasitising conception of intellection that warrants that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of human temporality⁹⁹/shortness <amplituding/formative>*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>). In many ways, this dimensionality-of-desublimating-lack-of⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> explains a poor inclination-or-capacity to effectively interpret the projected ⁵⁶meaningfulness-and-teleology¹⁰⁰ of many a past thinker as to ⁸⁰presencing—absolutising-identitive-constitutedness¹³ institutional and social-vestedness/normativity-<discretely-implied-functionalism> <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that naively think that being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ inherently grants epistemic-profundity (not factoring that this is not necessarily the case with overall existence beholden frameworks

which can actually suffer intellectual regression) unlike the case with epiphenomena as in the science domains (as providing the prolongation for human interpretation capacity with respect to epiphenomenal manifestations outside ordinary existential sublimation manifestations). In this regards, we can appreciate that the strong predictive constraining in many a natural science domain (as strongly constrained to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) induces the manifestation of sublimating thought as from induced requisite cogency of knowledge-reification⁸⁷ (as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought) unlike is the case in many a blurry domain highly subjected to imprimatur totalisingly-disentailing—discretion/whim-of-thought as to poor deferential-formalisation-transference justification as often in the social not the least bothered about the overall cogency of projected knowledge-reification⁸⁷ (thus rather tending towards existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective). We can consider in this regards how authority actually serves its true deferential-formalisation-transference role quickly gives to prospective possibilities of sublimating knowledge-reification⁸⁷ wherein for instance in the physics domain-of-study at the beginning of the 20th century the eminent physicists from say the cohorts of the Poincarés, the Einsteins, the Bohrs, the Feynmans, etc. successively passing on the baton (as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression), as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought; whereas in many a blurry domain-of-study, disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷> tend to be the order of the day often assuming a quasi-political strategic orientation as to gimmickiness-of-thought as of existential-extrication-as-of-existential-unthought postures (poorly appreciating the profound knowledge-reification⁸⁷ sublimating-

over-desublimating implications of existence-potency³⁸~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression) as to the fact that the human mortal whim/discretion-of-
 thought projected as aura-and-imprimatur comes to be enshrined as being bigger than ecstatic-
 existence de-mentative/structural/paradigmatic implications. In many ways (unlike is the case
 with the natural sciences directly constrained to ecstatic-existence predicative-effectivity-
 sublimation-(as-to-underlying-ontological-commitment⁶⁶) induced constraining knowledge-
 reifying-and-empowering conceptivity/epistemic-reflexivity imbued
 theoretical/conceptual/operant implications undermining human-subpotency totalisingly-
 disentailing—discretion/whim-of-thought), many a blurry domain-of-study tend to be inclined
 to conceptualise supposed knowledge-reification⁸⁷ as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁹ without the defining ‘<amplifying/formative-
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹
⁴⁴foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-
 ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’ as to the lack or poor predicative-effectivity-
 sublimation-(as-to-underlying-ontological-commitment⁶⁶) induced constraining knowledge-
 reifying-and-empowering conceptivity/epistemic-reflexivity imbued
 theoretical/conceptual/operant implications leading to a social-vestedness/normativity-
 <discretely-implied-functionalism> reflex rather than ontological elucidation reflex. Such an
 approach is often projected contradictorily as methodologically emulating the natural sciences
 on the one hand but on the other hand implying that the knowledge-reification⁸⁷ implications for
 the social are different as to the supposedly non-metaphysical (as non-ontological) nature of the

social and cultural; failing to grasp/intuit that there can't be any such thing as non-ontological as 'all that there is' is ontological, as existence is effectively all that there is and it is rather a question of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
 'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'-human-subpotency-
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation> to epistemically come to terms with the absolute a priori that is existence as the ontological as to the overall-ecstatic-existence-supervening-conflatedness¹². Furthermore, the 'social and cultural is rather priorly constrained to the ontological' with regards to the fact that 'scientific and technical capabilities and their implicated socio-organisational and value-referencing construct' as to their inherent human reifying and empowering reflexivity implications, speaking of the ontological, are not necessarily ontologically-tied-to and/or ontologically-exclusive-of any social and cultural framework or peoples (in the sense that scientific and technical phenomena like electricity, machines, modern medicine, etc., their enabling social utilities/utilisations, and the value/moral outlook of the underlying positivism/rational-empiricism conceptualisations like provision of modern public services, associated freedoms, prospective knowledge-reification⁸⁷ and empowering implications, etc. are not strictly meant for given specific social and cultural frameworks, and are rather amenable to all human social and cultural frameworks with regards to
 to 'relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence>) as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism⁹⁰ as to

‘enlightening ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
 towards-singularisation⁹³’); as the ontological inherently permeates all social and cultural
 frameworks so-reflected as of their underlying supposedly coherent ontological-commitment⁶⁶
 thus inducing the possibility for prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity when any of its given ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ is discovered/shown not to be ontologically veridical leading to its effective
 human limited-mentation-capacity-deepening⁵³. Such that all human social or cultural
 frameworks are construable as of ‘relative-ontological-incompleteness⁸⁹/relative-ontological-
 completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif-
 and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
 normalcy/postconvergence>’ as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’⁹⁰ as to
 ‘enlightening ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
 towards-singularisation⁹³’; and the idea of such ‘relative-ontological-incompleteness⁸⁹/relative-
 ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-
 becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—
 ontological-normalcy/postconvergence>’ as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’⁹⁰ is not about
 the subjugation of the state of relative-ontological-incompleteness⁸⁹ but quite the contrary as the
 state of relative-ontological-completeness⁸⁸ (as to its true human self-surpassing—
 existentialism-form-factor,—in-overcoming-‘notionally—collateralising-beholdening-
 protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-
 nascence,—disclosed-from-prospective-epistemic-digression to supersede human

temporality⁹⁹/shortness <amplifying/formative>⁸wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-
of-‘nondescript/ignorable-void⁹⁰’-with-regards-to-prospective-apriorising-implications>))
implies an ‘emancipating attitude/mental-disposition/care—and—episteme⁵’ in relation to ‘the
other’ that is in the state of relative-ontological-incompleteness⁸⁹. Interpreting the historical
failures associated with colonising or slaving or otherwise-exploitative-or-exterminating
societies (as in the specific case of positivism/rational-empiricism technical and scientific
development it inevitably implied the coming-together/encountering/meeting of societies
worldwide), to then imply such a notion of ‘relative-ontological-incompleteness⁸⁹/relative-
ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-
becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normalcy/postconvergence>’ as to human-and-social—expectations/anticipations—
metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigmig—psychologism⁹⁰ is irrelevant is
rather a nuancing error that fails to assess/evaluate that the more critical issue had to do with
‘the appropriate emancipating attitude/mental-disposition/care—and—episteme⁵’ as effectively
and paradoxically such a lack of nuancing can then lead to the interpretation that such historical
failures should equally be the unavoidable expectation prospectively in analogous
circumstances of socio-cultural disparity of societies, rather than interpreted to mean the
prospective need for the requisite human knowledge-reifying and empowering reflexivity of
appropriate human emancipating attitude/mental-disposition/care—and—episteme⁵ in the
relationship between the state of relative-ontological-completeness⁸⁸ and the state of relative-
ontological-incompleteness⁸⁹. Such a wrong interpretation arises as to lack-of—
³¹<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness (reflecting mere

reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation) that fails to make a nuance between on the one hand ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications as to the ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction ⁸⁰presencing—absolutising-identitive-constitutedness¹³ identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’ explaining the historical failures and on the other hand ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> implications as to ‘existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression given difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-singularisation⁹³-as-veridical-epistemic-determinism³¹ as to enlightening ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ reflected ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ as to ontological-primemovers-totalitative-framework⁷³’ that speaks to the ontologically-veridical and appropriate human emancipating attitude/mental-disposition/care—and-episteme⁵. Such a wrong interpretation actually falls back into prospectively disenfranchising and undermining the emancipation of the state of relative-ontological-incompleteness⁸⁹ prospectively as to its human inevitability stance poorly cognisant of the implications of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-

apriorising/re-axiomatising/re-referencing~conceptualisation> (underlying human construction-of-the-Self). Incidentally, the ‘supposedly positivism/rational-empiricism formulaic/mechanical knowledge contenders’ as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies pointing to ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition distortive-originariness/distortive-origination, rather than being fully assumed as marking positivism/rational-empiricism progress implied ⁴⁸historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> originariness. Besides such an approach (that claims to mirror the sciences while at the same time claiming to be non-ontological as to non-metaphysical) fails to grasp that natural sciences are actually in ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’,—as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ and so as of the ‘internally implicated epistemic reflection of natural sciences sublimating ⁴⁸historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ in the sense that ‘scientists never-and-have-never really started scientific knowledge-reification³⁷ apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-<wrongly-implying-no-human-limited-mentation-capacity-deepening⁵³-implications-of-re-motif—and-re-

apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting-as-so-reflecting-⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’>),-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes’ but
 rather the inherent ‘education of scientists as from basic notions while making reference to past
 scientists momentous contributions up to the state-of-the-art outcomes’ is the equivalent of
 ‘natural sciences own sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’> as re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting construct’ (as of past, present and future
 projections of scientific sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’>), and so as overall and defining ‘<amplifying/formative-
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹
⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁷ in reflecting ‘immanent-
 ontological-contiguity⁶⁷’),-as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’. It is critical to grasp here that this ‘internally
 implicated epistemic reflection of natural sciences sublimating ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ (as overall and defining
 ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’) as to the ultimate attainment of natural sciences state-of-the-art outcomes, is actually construable as of: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’; as reflecting successive sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> contributions of cohorts of scientists (not to be contemplated/construed as to a relic/artifactual traditional conception of history as of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition ontologically-impertinent implications of re-originariness distorting) which are ‘historially alive/living’ (as of the ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> selectivity/deselectivity of human posited underdetermined natural sciences constructs, conceptualisations and theories as to existence constrained transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as knowledge-reification⁸⁷ in a ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism dynamics leading to the

natural sciences state-of-the-art outcomes while excluding disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’>)
 reflected as part and parcel of the present state-of-the-art elucidative notional-
 contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> and the prospective state-
 of-the-art elucidative notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>, as to
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-
 notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-
 ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’. This
 insight (as of present state-of-the-art elucidative notional-contiguity/epistemic-contiguity⁶²-
 <profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-
 qualia-schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-
 contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-
 thinking²⁰-qualia-schema> as to ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹
⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-
 ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’) is equally pertinent with respect to the
 ontological-veracity of the social but for the confusion induced by its blurriness’ (unlike in the

natural sciences where the constraint of predicative-effectivity–sublimation–(as-to-underlying-
 ontological-commitment⁶⁶) ‘naturally/intuitively’ guides the scientist in its directly operational
 purpose without overly needing to epistemically explicit the underlying successive projections
 of its past, present and prospective sublimating ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing–<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> as so-required in the social
 domain, and as herein explicated with the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ elucidative notional-contiguity/epistemic-contiguity⁶²–<profound-
 supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-
 schema> successive registry-worldviews/dimensions difference-conflatedness¹²-as-to-
 totalitative-reification³⁷-in-singularisation³³-as-veridical-epistemic-determinism²¹
 dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~–de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>
 implications, and as reflected with the specific dimensionality-of-sublimating²⁴—
 <~~amplituding~~/formative>~~supererogatory~~–de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation> insights about ¹⁰⁴universalising-idealisation thinkers and budding-
 positivists). The idea of ‘logically’ conceptualising the social
 apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero–<wrongly-implying-
 no-human-limited-mentation-capacity-deepening⁵³-implications-of-re-motif–and–re-
 apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting-as-so-reflecting–⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’>),-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as

the social is permeated with ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced ⁸⁰presencing—absolutising-identitive-constitutedness¹³) makes the critical flaw of ignoring that such ‘a reference of conceptualisation/conception’ manifests its very own ‘apriorising/axiomatising/referencing defect of ontological-performance⁷²-<including-virtue-as-ontology>’ as to its ⁸⁰presencing—absolutising-identitive-constitutedness¹³, that then fails to reflect the true social sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> (as overall and defining ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),-as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’), especially as it turns a blind eye to its more profound human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Thus failing to allow existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-IMPLIED-‘prospective-aporeticism-overcoming/unovercoming’> and true transcendental signifier (going by the sublimating-over-desublimating implications of existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) to epistemically enlighten the social sublimation process (as it is existence that enables without ever giving any reasons as existence is the effective reason and the human that epistemically adjust to it for sublimation) as to the social ⁴⁶historiality/ontological-eventfulness³⁷/ontological-

aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> transcendental-enabling/sublimation insights of prior, present and prospective ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’,—as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’, so-construable as of: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’. Actually human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘precedes-and-defines thought’ and so as prospective reasoning-through/messianic-reasoning (as to originariness-parrhesia,—as-spontaneity-of-aestheticisation) inducing secondnatured and subsequent reasoning-from-results/afterthought (as to reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation), with the latter being projected naively as absolute (in its apriorising/axiomatising/referencing of conceptualisation as of its human limited-mentation-capacity induced ⁸⁰presencing—absolutising-identitive-constitutedness¹³) when ‘logically’ conceptualising the social

apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-<wrongly-implying-
 no-human-limited-mentation-capacity-deepening⁵³-implications-of-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting-as-so-reflecting-⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’>),-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as
 the social is permeated with ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition as to the distorting epistemic implications of human limited-mentation-capacity
 induced ⁸⁰presencing—absolutising-identitive-constitutedness¹³). Such a critical epistemic and
 true knowledge-reification⁸⁷ implications flaw arises because of the failure in grasping the
 ‘projective implications’ of human limited-mentation-capacity (as to ‘human limited-
 mentation-capacity-deepening⁵³) when ‘logically’ conceptualising the social
 apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-<wrongly-implying-
 no-human-limited-mentation-capacity-deepening⁵³-implications-of-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting-as-so-reflecting-⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’>),-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as
 the social is permeated with ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition as to the distorting epistemic implications of human limited-mentation-capacity
 induced ⁸⁰presencing—absolutising-identitive-constitutedness¹³); as human limited-mentation-
 capacity-deepening⁵³ (reflected in its re-motif-and-re-apriorising/re-axiomatising/re-
 referencing/re-intelligibilitysettingup/re-measuringinstrumenting of conceptualisation as to
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>) is what is projectively warranted to enable present and prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>, going by the ⁴⁴historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> transcendental-enabling/sublimation insights of prior, present and prospective ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹⁴⁴foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),–as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’. This critical epistemic and true knowledge-reification⁹⁷ implications flaw (as when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-<wrongly-implying-no-human-limited-mentation-capacity-deepening⁵³-implications-of-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>),-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes), is effectively a reflection of dimensionality-of-desublimating-lack-of⁵⁵—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as to its skewness towards hardly-adaptable/inflexible reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation

frameworks of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition reflected with ‘the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸³ in a poor ontological-good-faith/authenticity⁶⁹ or outright ontological-bad-faith/inauthenticity⁶⁴ relation to existence-potency⁷⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression as to the requisite prospectively-profound-and-recreative insight implications about prospective appropriateness of methods/methodologies/approaches with regards to profound knowledge-reification⁸⁷ beyond ⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’. Insightfully, it is actually ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹—for—conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity) that in-so-doing articulates the appropriate ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ that precedes-and-defines the pertinence of

‘methods/methodologies/approaches as to reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’. This inevitably means that a naïve and traditional conception of methods/methodologies/approaches as ‘mere deterministic alibis of profoundness of studies’ is uncalled for as to the fact that ‘this doesn’t inherently commits existence-potency³⁸~sublimating—nascence,—disclosed-from-prospective-epistemic-digression (when failing to truly reflect the requisite ‘human corresponding-sublimation-inducing,—profound-and-creative ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation’), such that it is the precedence of the ‘ontological-good-faith/authenticity⁶⁹ drivenness of contemplation/analysis’ of the researcher/investigator that is vital as to cultivating ‘an internalised reappropriating of the existential-contextualising-contiguity³⁹ implications of methods/methodologies/approaches as of existential-contextualising-contiguity³⁹’. The requisite ‘human corresponding-sublimation-inducing,—profound-and-creative ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’—for—conceptualisation’ reflect the ontological-veracity that ‘the human knowledge-reification⁸⁷ project’ is rather a ‘commitment to origination/reorigination underlying originariness-parrhesia,—as—spontaneity-of-aestheticisation as to human limited-mentation-capacity-deepening⁵³’ so-implied by its subjection to existence-potency³⁸~sublimating—nascence,—disclosed-from-prospective-epistemic-digression inducing of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as reflecting dimensionality-of-sublimating²⁴—<~~amplifying~~/formative>~~supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> (as the postconverging-or-dialectical-thinking²⁰—apriorising-

psychologism contiguity in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸); and so well beyond mere
 methods/methodologies/approaches as to ‘the ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition of the merely affixed
 methods/methodologies/approaches of successive registry-worldviews/dimensions in distorted-
 originariness/distorted-origination’ as reflecting dimensionality-of-desublimating-lack-of⁶⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>, explaining why the successive institutionalisations occur ‘by
 subverting their prior registry-worldview/dimension perceived
 methods/methodologies/approaches for prospective knowledge-reification⁸⁷’. The fact is ‘what
 is effectively lost-and-abandoned in practices of science-ideology supposedly based on
 scientific methods/methodologies/approaches’ is the fundamental reality that such
 methods/methodologies/approaches came-about/were-introduced/were-invented in a tight-and-
 entwined relationship of prior ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹
⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-
 ontological-contiguity⁶⁷’,—as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁷ -<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’ as to predicative-effectivity—sublimation-(as-to-
 underlying-ontological-commitment⁶⁶) and genuine-and-profound knowledge-reification⁸⁷; with
 science-ideology rather becoming an enterprise that rides-the-wave/exploits-without-
 corresponding-sublimation-as-to-existence-potency³⁸~sublimating-nascence-implications of
 achieved science prestige so effectively constrained, to then imply the ‘blinded epistemic-

veracity of mere supposedly scientific methods/methodologies/approaches with little-or-poor
 heeding to the implications of the ‘<amplifying/formative-
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹
⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-
 ontological-contiguity⁶⁷’),-as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’ (manifested as of corresponding-
 gimmickiness/desublimation-inducing,-shallow-and-uncreative
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹—for-
 conceptualisation that fails to reflect the ‘relevant-level human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be
 surpassed/superseded/overcome for prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity as it gives too much a place to
 totalisingly-disentailing—discretion/whim-of-thought and disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> and as
 it fails to represent ontological-contiguity⁶⁷ implications of conceptualisation)’; and so with ‘the
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of
 methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing—dialogical-
 equivalence-<as-superseded-logical-basis>⁸³ in a poor ontological-good-faith/authenticity⁶⁹ or
 outright ontological-bad-faith/inauthenticity⁵⁴ relation to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression as to the requisite prospectively-
 profound-and-recreative insight implications about prospective appropriateness of
 methods/methodologies/approaches with regards to profound knowledge-reification³⁷ beyond

⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’.

The latter is so-criticised as to the fact that methods/methodologies/approaches, as reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, are actually the mechanical-knowledge outcrop of the ‘successive reasoning-through/messianic-reasoning prospective idiosyncratic-framing of existential-reality as to the organic-knowledge of the Socrates, Platos, Aristotles, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Darwins, Rousseaus, etc. as to their induced prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸²’ (which never existed before as reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation), with regards to enabling ‘human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity); speaking to the fact that ontological-good-faith/authenticity⁶⁹ about existential-reality precedes-and-define the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity beyond just mere pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸³ in a poor ontological-good-faith/authenticity⁶⁹ or outright ontological-bad-faith/inauthenticity⁶⁴ relation to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to the requisite prospectively-

profound-and-recreative insight implications about prospective appropriateness of methods/methodologies/approaches with regards to existential-contextualisation-contiguity. Critically ‘human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’~for- conceptualisation’ (which is actually constrained to ‘<~~amplifying~~/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-⟨postconverging~narrowing-down~sublimation as to existence— as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),~as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁷~<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’), precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/throwness-disposition,~as~reproducibility-of-aestheticisation’; and so as to the implications of human limited-mentation-capacity-deepening⁵³ with regards to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. More than just about abstract knowledge-reification⁸⁷ the implications of science-ideology are ultimately social and institutional as to the implications of human emancipation; and so in the sense that contrary to what is generally thought, science itself as for-human-studies is the very first-level of social science as of the epistemic implications it projects upon society and social ⁵⁶meaningfulness-and-teleology¹⁰⁰, and critically so because in reality budding-positivists were actually the very first modern social scientists in the sense that their posturing wasn’t critically about the ‘technicalities of the budding natural science they advanced’ like a heliocentric world or rational-empiricism driven natural science basis of analysis (as to satisfy their mere natural science curiosity given that in many ways some of the notions where previously advanced in

different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social ⁵⁶meaningfulness-and-teleology¹⁰⁰ in those scientific terms and the future elaboration and development of the natural sciences could only be rendered possible with an open society responsive to such budding scientific meaning, and it was this social posturing which was the true source of their troubles and persecution. In fact, such ridiculous historical interpretations seeming to criticise budding-positivists like Galileo for wrongly making the case for a heliocentric world for instance are paradoxically based on condemning the latter and other budding-positivists for having a poor experimental framework as of ontologically-deficient ⁸⁰presencing—absolutising-identitive-constitutedness¹³ analyses that fail to factor in that the very notion of ‘positivistic science experimental framework ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ was developed and enculturated/constructed as scientific practices by these budding-positivists with their medieval societies previously knowing nothing of such as to their medieval-scholasticism (as to the mere disinclination and incuriosity to even look through a telescope and draw contemplative consequences); and such a criticism on the basis of the subsequently developed and more precise modern day science experimental framework speaks of the characteristic nature of a supposed knowledge-reification³⁷ exercise that doesn’t factor in human limited-mentation-capacity-deepening⁵³ as of relative-ontological-incompleteness⁸⁹ to ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>> as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’⁹⁰ as to

⁴⁵<amplitudinal/formative–epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁵⁷. Thus in many ways ‘the possibility for science to
prospectively arise’ involved its very own dispensing-with-immediacy-for-relative-ontological-
completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ that projected of an underlying
enculturated/constructed ‘scientific—apriorising/axiomatising/referencing—psychologism
social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-
ontological-commitment⁵⁶⟩’ at the very least (as of human self-surpassing—existentialism-
form-factor,-in-overcoming-‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-
sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression to supersede human temporality⁹⁹/shortness
<amplitudinal/formative>~wooden-language-⟨imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>)) in
originariness-parrhesia,—as-spontaneity-of-aestheticisation; speaking to the requisite ‘human
corresponding-sublimation-inducing,-profound-and-creative
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for-
conceptualisation’ about science (as to implied ‘conceptualising implications about existential-
reality’ in reflecting the ‘relevant-level human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be
surpassed/superseded/overcome for prospective transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity) in defining its very own science
prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-
logical-basis>⁸² (as so-reflected along the entire ⁴⁶historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’> of science and knowledge-reification⁸⁷ in rather adapting to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), and so much more than just an exercise of mere methods/methodologies/approaches reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation as of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>⁸³. Thus it is such an ideological conception of science and knowledge-reification⁸⁷ on the latter basis (as of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>⁸³) that ultimately translates into the ‘methodological, epistemic, institutional and social sagging of human knowledge-reification⁸⁷’ reflected abstractly in crises of methodology, epistemicity and scholarship as well as derived human institutional and social crises as to underlying⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure; and critically so with regards to our own positivism/rational-empiricism manifestation of ⁸¹procrypticism—or–disjointedness-as-of-⁸⁴reference-of-thought relevant-level of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor that has to be addressed. In another respect, given the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ involved in true human consciousness sublimation, dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> warrants that the conception of veridical human knowledge and emancipation is not beholden on the mere eliciting of a basic positive-opportunism⁷⁶, as ‘the very abstract value-reference commitment for dispensing-with-immediacy-for-relative-

ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ that brings about
 sublimation needs to be construed as to imply ‘it is the underlying organic framing of the
 induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’
 wherein the temporal induced positive-opportunism⁷⁶ elicits parallel competing
⁵⁶meaningfulness-and-teleology¹⁰⁰ (in existential-extrication-as-of-existential-unthought as of
 human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of⁵—
~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>) and come to foreclose/undermine the instigative intemporal/longness
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension²⁶ inducing sublimation as of the secondnaturing
 institutionalisation exercise. In many ways the underpinning-suprasocial-construct itself as to
 ‘a rather acerbic and direct positive-opportunism⁷⁶ inclination’, while of abstractive
 apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied
 dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> and is
 functionally-speaking rather positive-opportunism⁷⁶ beholden as to ⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition implications; as in reality the fact is any
 underpinning-suprasocial-construct in its projection of social-stake-contention-or-confliction is
 hardly enamoured with dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> as of the instigative disposition for prospective transcendental-
 enabling/sublimation possibilities in the sense that even the underpinning-suprasocial-construct

framework of say enlightenment despots or philosophising emperors are not truly instigative of
 budding-positivism or ¹⁰⁴universalising-idealisation thought respectively, nor is our modern day
⁸⁰presencing—absolutising-identitive-constitutedness¹³ politically clouded ⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition underpinning—suprasocial-
 construct environment the contemplative beholder of the panacea for prospective human
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity potential; as so
 reflected in their ever always hardly-adaptable/inflexible reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation frameworks of
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition. This in many
 ways explains why ultimate responsibility lies with the abstract individual as to the requisite
 human dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression to supersede human temporality⁹⁹/shortness
 <~~amplituding~~/formative>~wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)).
 Ultimately, the notional~deprocrypticism registry-worldview/dimension construed as the
 nascent prospect for overcoming dimensionality-of-desublimating-lack-of⁵⁵—
 <~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> effectively projects the possibility of boundless human
 aestheticisation—and-aestheticisation-towards-ontology well beyond our present contemplation
 of what is implied by ⁵⁶meaningfulness-and-teleology¹⁰⁰, as in many ways the reality of our past

and present aestheticisation—and-aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology¹⁰⁰ has ‘paradoxically hugely been burdened with desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced preemptive anticipation/anxiety about the human’ rather than the summoning of the full possibilities of the human; as by a soothing mental-reflex just as with all registry-worldviews/dimensions we tend to take comfort in our ‘beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising as of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ rather than contemplate about prospective possibilities of ‘bechancing-becoming—originariness/origination—as-to-⁴⁶historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-aestheticising as of originariness-parrhesia,—as—spontaneity-of-aestheticisation’. Interestingly, in this regards in many ways the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ possibility is hardly just about human ‘mere technical capacity potential’ but it is rather more critically a psychological issue as of desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment implications that limit/stifle the human imaginary/ideality as to its dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> capacity ‘to project in disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁵⁴’ (as to the underlying human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology>

equivalence/correspondence with the full-potency-of-existence's~sublimating~nascence-as-of-its-coherence/contiguity). It is important to grasp here that such a construal of ¹⁷deprocrypticism~or~preempting~disjointedness-as-of-⁸⁴reference-of-thought highlighting the prospective implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> (as to underlying human construction-of-the-Self) is not 'a metaphysical/ideological advocacy', no more than say the ¹⁰⁴universalising-idealisation philosophers nor the budding-positivists were involved in any 'metaphysical/ideological advocacy', but rather just as modern day science such a conception speaks to 'the inherent ontological implications as to human knowledge-reification⁸⁷ and corresponding empowering reflexivity as to human-subpotency implied human potential' (as implied in the differentiation between postmodern ontological-reconstituting/deconstruction/genealogy that exposes itself and is phronetically/practically encrusted/embedded/inlayed with inherent existence as to its underlying ontological claim sublimating-validation/desublimating-invalidity, and say a Hegelian dialectics and its derived-dialectics like Marxism wherein aspiration/ideology takes-a-leap-above/parts-with and is not utterly submitted to inherent existence ontological implications). Such a notional~deprocrypticism conceptualisation of 'boundless human aestheticisation—and-aestheticisation-towards-ontology' speaks in itself of the 'potentative-paradox of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-

normalcy/postconvergence>’–existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes). Critically, at any given moment, potentiatively humankind is ever always inclined-and-amenable to face up to certain aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint while rather disinclined with respect to other aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; and this very much explains the ‘potentiative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes). It speaks to a metaphoricity⁵⁷ potentiation imbued in humankind defined by ‘human lack-of-capacity/capacity for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶’ as this relates to existential-extrication-as-of-existential-unthought/nonextricatory-existential-preempting-of-existential-unthought. In this regards, human growth (with regards to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) is ever always about ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’. Insightfully, the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is a reflection of the fact that any given defining human contemplative moment (given registry-worldview/dimension) is marked by the ‘disseminative ontological selectivity/deselectivity play’ of ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ for <amplituding/formative>⁸ wooden-

language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>⟩ as to prospective social-stake-contention-or-confliction) and
 ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (reflecting its
 <amplituding/formative>⁸ wooden-language-⟨imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰)), so-reflected as to ‘human consciousness tenuous self-surpassing shift in its
 apriorising/axiomatising/referencing appraisal’; and so contrastively as of human underlying
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> by lack-
 of-dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> form-
 factor, sublimating-thoughtfulness / desublimating-or-gimmickiness-unthoughtfulness form-
 factor, ⁴⁶historiality-or-ontological-eventfulness³⁷-or-ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> /
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition form-factor,
 prospective-ontological-projection / social-vestedness-or-normativity form-factor, and ideality /
 positive-opportunism⁷⁶-disposition form-factor. This contrast is very much aligned with the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ dimensionality-of-
 sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation> and dimensionality-of-desublimating-lack-of⁵—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation>. That said all registry-worldviews/dimensions as of their defining
human contemplative moment arising from their very human limited-mentation-capacity
induced ⁸⁰presencing—absolutising-identitive-constitutedness¹³ (while effectively
contemplative of prospective progress), hardly/poorly project of prospective emancipation
directly on the ontologically-veridical basis of the defining ‘prospectively conceptualisable
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
disinclined to face up to’ (associated with its defining prospective transvaluative-rationalising /
sublimating-thoughtfulness / ⁴⁶historiality-or-ontological-eventfulness³⁷-or-ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’> / prospective-ontological-projection / ideality as to prospective originariness-
parrhesia,—as-spontaneity-of-aestheticisation) but rather directly proceed as of the ‘perceived
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
supposedly inclined-and-amenable to face up to’ (reflecting its threshold as to dimensionality-
of-desublimating-lack-of⁵—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> /
desublimating-or-gimmickiness-unthoughtfulness / ⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-
opportunism⁷⁶-disposition), but then the latter is improvisably/uncontrollably potentiatively-
transformed into the former as to the former existentially constraining implications of
ontological-veracity. Thus the reality of prospective human emancipation in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-

institutionalisation-process⁶⁸ rather as of such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment⁶⁶’ (as to the potentiative transforming/conversion, on the basis of existentially constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’) in many ways limits/stifles/undermines/derails human contemplative capacity for prospective emancipative implications (as can be so-contemplated from prospective notional~deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’); and so critically as to the ⁸⁶presencing—absolutising-identitive-constitutedness¹³ human <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag¹³ social-stake-contention-or-confliction state inducing human psychological entrapment in want for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. But then such apparently defining limitation to ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ when analysed as to the reality of human transformation across the time scale in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (wherein the successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation, ¹⁰⁴universalisation right up to our present positivism and so as from the appearance of mankind on earth about 200000 years ago) show ‘a time-accelerated metaphoricity⁵⁷ potentiation’ when we consider that our present positivism registry-worldview is just about 500 years; pointing out that as of our specific human-subpotency as to overall overall reifying-and-empowering-

human consciousness as it defines human social-stake-contention-or-confliction is in many ways architectonically determinative and defining (as it projects postconverging/dialectical-thinking²⁰—qualia-schema over preconverging/dementing¹⁹—qualia-schema), with regards to the de-mentative/structural/paradigmatic circular recurrence of ‘potentative-paradox of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’ (as the underlying potentative-paradox of human paradoxes); as to the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment⁶⁶’ (as of the potentative transforming/conversion, on the basis of existentially constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’), and so with regards to the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ induced construction-of-the-Self. Effectively the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ possibility of successive transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity is a reflection of the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment⁶⁶’ as to its ‘transitorily implied successive notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation³⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> as from successive human

consciousness forward-facedness postures in ⁸⁰presencing—absolutising-identitive-constitutedness⁴³’, but which from the ontological-normalcy/postconvergence epistemic perspective in ontological-contiguity⁶⁷ rather speaks of their successive notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing⁴⁹-qualia-schema>. This ontological-normalcy/postconvergence epistemic perspective as to its ontological-contiguity⁶⁷ points out that the ontological-veracity of the registry-worldviews/dimensions successive ‘prior secondnatured reasoning-from-results/afterthought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing⁴⁹-qualia-schema> reflecting dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>)’ contrasted with the successive ‘prospective firstnatureness reasoning-through/messianic-reasoning originariness-parrhesia,—as—spontaneity-of-aestheticisation (as projected notional-contiguity/epistemic-contiguity⁵²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> reflecting dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’), is actually the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment⁶⁶’ (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—

frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor’). This very
 much explains transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² of ‘prior secondnatured reasoning-from-
 results/afterthought reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-
 discontiguity⁵³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>)’ and ‘prospective firstnatureness
 reasoning-through/messianic-reasoning originariness-parrhesia,—as-spontaneity-of-
 aestheticisation (as projected notional-contiguity/epistemic-contiguity⁵²-<profound-
 supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema>)’; explaining why knowledge-reification⁸⁷ and sublimation as to the prospective
 registry-worldview/dimension elicited apriorising/axiomatising/referencing—psychologism is
 not necessarily intelligible to the prior registry-worldview’s/dimension’s ordinary
 contemplation as to its ⁸⁰presencing—absolutising-identitive-constitutedness¹³
 apriorising/axiomatising/referencing—psychologism, and further explains human consciousness
 discontinuity in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as to the successive registry-
 worldviews/dimensions notional-discontiguity/epistemic-discontiguity⁵³-<shallow-
 supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> with
 each other (assuming paradoxically the form of ‘iterative-looping-narrations though in
 successive registry-worldviews/dimensions deeper knowledge-reification⁸⁷s where the prior is

preconverging-or-dementing¹⁹—apriorising-psychologism and the prospective is postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<~~amplifying~~/formative—epistemicity>totalising~purview-of-construal’). Such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment⁶⁶’ reflects the ‘potentiative-paradox of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes) as to the fact that base-institutionalisation is instigated in recurrent-utter-uninstitutionalisation, ¹⁰⁴universalisation is instigated in base-institutionalisation—ununiversalisation, positivism/rational-empiricism is instigated in ¹⁰⁴universalisation—non-positivism/medievalism and prospectively notional~deprocrypticism is instigated in our positivism—procrypticism (and in all the above the given ‘uninstitutionalised-threshold¹⁰³ prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸³’ is overridden with the ‘succeeding institutionalisation prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸²’); and so as to human limited-mentation-capacity-deepening⁵³ ‘¹⁴de-mentation-
<~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as to postconverging/dialectical-thinking²⁰—qualia-schema—mental-aestheticisation-attribution and preconverging/dementing¹⁹—qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-

‘<amplifying/formative–epistemicity>totalising~pseudoconflation/conflation –of-human-limited-mentation-capacity’-as-to-correspondingly-ensuing—desublimating-or-sublimating-mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’). Human prospective consciousness protensivity as of prospective notional~deprocrypticism protensive–self-consciousness (with regards to the fundamental ‘human self-consciousness de-mentative/structural/paradigmatic seeding-disposition as to epistemic/notional shiftiness-of-the-Self⁹²/construction-of-the-Self’ instigating of notional~procrypticism <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as-of-the-subsequent-reflection/translation-of-human-consciousness-seeding-disposition-into-‘induced-human-social-construction-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’) is thus critically about human ‘notional~deprocrypticism/notional~deprocrypticism requisitely cultivated originariness in deneuterising¹⁶ exteriorisation-and-re-exteriorisations as prospective originariness-and-re-originariness’ as to enable human attending-to/dealing-with its ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (associated with its defining prospective transvaluation / sublimating-thoughtfulness / ⁴⁶historiality-or-ontological-eventfulness³⁷-or-ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,—as-spontaneity-of-aestheticisation) and so over ‘notional~procrypticism distortive-originariness in

⁵⁸neuterising interiorisation-and-re-interiorisations as prior distortive-originariness-and-redistortive-re-originariness' in merely drifting to its 'perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to' (reflecting its threshold as to its dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> / desublimating-or-gimmickiness-unthoughtfulness / ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism⁷⁶-disposition): thusly construed as 'human self-consciousness de-mentative/structural/paradigmatic seeding-disposition as to epistemic/notional shiftiness-of-the-Self¹²/construction-of-the-Self' instigating of prospective notional~deprocrypticism/notional~deprocrypticism furtherance (as human limited-mentation-capacity-deepening⁵³) so-reflected as of 'human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation' (as to implied 'conceptualising implications about existential-reality' in reflecting the 'relevant-level human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint' to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity); as of '14de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰' as to postconverging/dialectical-thinking²⁰—qualia-schema—mental-

aestheticisation-attribution and preconverging/dementing¹⁹—qualia-schema—mental-
aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-
‘<amplituding/formative-epistemicity>totalising~pseudoconflation/conflation -of-human-
limited-mentation-capacity’-as-to-correspondingly-ensuing—desublimating-or-sublimating-
mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-
successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
of prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’-existentialism-form-factor’), and so as enabling the
notional~deprocrypticism protensive—self-consciousness-seeding-disposition-subsequent-
reflection/translation-into-‘deprocrypticism-induced-human-social-construction-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰’. As a summary reconceptualisation of the possibility for
such a notional~deprocrypticism implied boundless human aestheticisation—and-
aestheticisation-towards-ontology as to dimensionality-of-sublimating³⁴—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation>, the ontological-contiguity⁶⁷—of-the-human-institutionalisation-
process⁶⁸ can be construed as human aestheticisation—and-aestheticisation-towards-ontology in
prospective notional~deprocrypticism/notional~deprocrypticism furtherance (as human limited-
mentation-capacity-deepening⁶³) so-reflected as of ‘human corresponding-sublimation-
inducing,-profound-and-creative
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’—for—

conceptualisation' (as to implied 'conceptualising implications about existential-reality' in reflecting the 'relevant-level human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint' to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity); as of '14de-mentation-(~~supererogatory~~–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)

~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of 56meaningfulness-and-teleology¹⁰⁰ as to postconverging/dialectical-thinking²⁰–qualia-schema—mental-aestheticisation-attribution and preconverging/dementing¹⁹–qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for- '<~~amplituding~~/formative–epistemicity>totalising~pseudoconflation/conflation -of-human-limited-mentation-capacity'-as-to-correspondingly-ensuing—desublimating-or-sublimating-mental-aestheticisation-representation (with regards to 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–56meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor'). This speaks to human limited-mentation-capacity-deepening⁵³ enabled by the 'conceptivity/epistemic-reflexivity as of both reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation and originariness-parrhesia,—as–spontaneity-of-aestheticisation' (conceptivity/epistemic-reflexivity, in the sense that the one notion is already caught up in the other notion in the sublimating/desublimating <~~amplituding~~/formative–

epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—and-aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’⁹⁰ just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating <amplituding/formative—epistemicity>totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation—and-aestheticisation-towards-ontology of ⁵⁶meaningfulness-and-teleology¹⁰⁰ is ever always about ‘idealised-typification in epistemic-conflatedness¹² sublimation or epistemic constitutedness¹³/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’); as to the drivenness of originariness-parrhesia,—as-spontaneity-of-aestheticisation for re-originariness/reorigination of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> thusly eliciting prospective human aestheticisation—and-aestheticisation-towards-ontology transcendence-and-sublimity/sublimation/supererogatory~de-mentativity so-constrained by existence-potency³⁸~sublimating—nascence,—disclosed-from-prospective-epistemic-digression. Originariness-parrhesia,—as-spontaneity-of-aestheticisation effectively reflects ‘human projective-capacity for re-originariness/reorigination in <amplituding/formative—epistemicity>totalising/circumscribing/delineating conflation ’ while reproducibility—

mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation reflects ‘human
 derivational-disposition’: and so as to originariness-parrhesia,—as—spontaneity-of-
 aestheticisation driven re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting for the requisite ‘human corresponding-
 sublimation-inducing,-profound-and-creative
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’—for—
 conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in
 reflecting the ‘relevant-level human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for
 prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity); thus
 overcoming human ⁸⁶presencing—absolutising-identitive-constitutedness¹³ induced
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition for prospective
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> with regards to the successive
 construction-of-the-Self, and reflection/translation into human sublimating-over-desublimating
 social-and-institutional-constructs-of—⁵⁶meaningfulness-and-teleology¹⁰⁰—in-
 cumulation/recomposuring underlying the successive registry-worldviews/dimensions
⁵⁶meaningfulness-and-teleology¹⁰⁰. Critically thus the very possibility for human
 aestheticisation—and—aestheticisation-towards-ontology as to the ‘conflating
 <~~amplifying~~/formative—epistemicity>totalising/circumscribing/delineating re-
 originariness/reorigination of re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then
 the devolving existential-instantiation implications as to
 aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰’

(with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor’) is fundamentally underlined by human conceptivity/epistemic-reflexivity-(~~<amplituding~~/formative-epistemicity>totalising-<so-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from-‘(supererogatory~de-mentative-amplituding/mental-aestheticising-attuning)-interlay/organicalism/aestheticising-handle’,-as-to-supererogatory~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing>’) (driving ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) dynamics) as-so eliciting transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity or desublimation/gimmickiness; as of the specific human-subpotency registry-worldview/dimension as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>. This conceptivity/epistemic-reflexivity-(~~<amplituding~~/formative-epistemicity>totalising-<so-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from-‘(supererogatory~de-mentative-amplituding/mental-aestheticising-attuning)-interlay/organicalism/aestheticising-handle’,-as-to-supererogatory~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-

conjugation/perspectivation/depthing>) (mental-aestheticising-becoming-manifestation as
 consciousness) eliciting of desublimation/gimmickiness or transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity, is respectively and intimately tied to its
 implied beholdening-becoming—distortive-originariness/distortive-origination—as-to-
⁴⁷historicity-tracing~inhibited-mental-aestheticising desublimation/gimmickiness or
 bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-
 aestheticising transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. This
 speaks to human desublimating-or-sublimating-mental-aestheticisation-representation of the
 possibility of existence; with the ‘full-potency of existence withheld as from ontological-
 normalcy/postconvergence epistemic projection-perspective’ as to the ‘epistemic/notional
 sublimating-capacity-as-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’> over desublimating-capacity-as-of-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition’ induced from human conceptivity/epistemic-
 reflexivity-<amplituding/formative—epistemicity>totalising-<so-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from—
 ‘(~~supererogatory~~-de-mentative-amplituding/mental-aestheticising-attuning)-
 interlay/organicism/aestheticising-handle’,-as-to-~~supererogatory~~-projective-
 arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing>) (mental-aestheticising-becoming-manifestation as
 consciousness) driving ¹⁴de-mentation-<~~supererogatory~~-ontological—de-mentation-or-
 dialectical—de-mentation—stranding-or-attributive-dialectics> dynamics.
 Conceptivity/epistemic-reflexivity-<amplituding/formative—epistemicity>totalising-<so-

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from–
‘(supererogatory~de-mentative~amplituding/mental-aestheticising-attuning)-
interlay/organicism/aestheticising-handle’,-as-to-supererogatory~projective-
arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing>) further reflects the fact that <amplituding/formative-
epistemicity>totalising/circumscribing/delineating conflatedness¹² is associated with human
sublimating-capacity,-as-of-⁴⁶historicity/ontological-eventfulness³⁷/ontological-aesthetic-
tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’> whereas <amplituding/formative-
epistemicity>totalising/circumscribing/delineating pseudoconflation/constitutedness¹³ is
associated with human desublimating-capacity,-as-of-⁴⁷historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition; as to the de-mentative/structural/paradigmatic
implications of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
reification⁸⁷/contemplative-distension⁷⁶ with respect to social-stake-contention-or-confliction,
epistemically/notionally involving respectively ‘ontological-normalcy/postconvergence
bechancing-becoming—originariness/origination-as-to-⁴⁶historicity/ontological-
eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-
aestheticising epistemic/notional~projective-perspective’ and ‘human-subpotency beholdening-
becoming—distortive-originariness/distortive-origination-as-to-⁴⁷historicity-tracing~inhibited-
mental-aestheticising epistemic/notional~projective-perspective’. Conceptivity/epistemic-
reflexivity-<(amplituding/formative-epistemicity>totalising-<so-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from–
‘(supererogatory~de-mentative~amplituding/mental-aestheticising-attuning)-
interlay/organicism/aestheticising-handle’,-as-to-supererogatory~projective-

arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing>) as of human sublimating/desublimating reflection of
 existential possibilities as from the ‘full-potency of existence withheld as from ontological-
 normalcy/postconvergence epistemic projection-perspective’ rather underscores ‘a human
 exercise of epistemicity/notionality in circular re-originariness/reorigination and distorted-
 originariness/distorted-origination reflexivity with its sublimation and desublimation’ so-
 construed as ‘generating ⁵⁶meaningfulness-and-teleology¹⁰⁰ and metaphoricity⁵⁷’. Critically, the
 possibility for notional~deprocrysticism or <amplituding/formative>notional~preempting—
 disjointedness-as-of-⁸⁴reference-of-thought implied boundless human aestheticisation—and-
 aestheticisation-towards-ontology as to dimensionality-of-sublimating²⁴ —
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation>, effectively requires human conceptivity/epistemic-reflexivity-
 (<amplituding/formative—epistemicity>totalising-<so-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from-
 ‘(supererogatory~de-mentative—amplituding/mental-aestheticising-attuning)-
 interlay/organicalism/aestheticising-handle’,-as-to-supererogatory~projective-
 arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing>) converging towards ‘ontological-
 normalcy/postconvergence bechancing-becoming—originariness/origination—as-to-
⁴⁶historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-
 aestheticising epistemic/notional~projective-perspective as of deneuterising¹⁶ exteriorisation-
 and-re-exteriorisations as prospective originariness-and-re-originariness’ and so over ‘human-
 subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to-

phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~deprocrypticism deneuterising¹⁶—referentialism’: as its enabling knowledge-reifying-and-empowering apprehension of both ‘human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’—for—conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁶² organic-knowledge in ontological-good-faith/authenticity⁶⁹ so-constrained by existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression) and ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸³ mechanical-knowledge in poor ontological-good-faith/authenticity⁶⁹ or ontological-bad-faith/inauthenticity⁶⁴ overlooking existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression. This ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~deprocrypticism deneuterising¹⁶—referentialism’ is critically cognisant of the reality of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>) at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’ (as of human self-

surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>)); as to the fact that the ‘firstnatureness of human intemporality⁵² as of its inducing of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity for secondnatureness’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ has ever always been a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrpticism-prospective-sublimation)>⁹¹ reasoning-through/messianic-reasoning phenomenon as to the de-mentative/structural/paradigmatic possibility of breaking away from ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸³ mechanical-knowledge prospectively in poor ontological-good-faith/authenticity⁶⁹ or outright ontological-bad-faith/inauthenticity⁶⁴ overlooking existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity; even as prospectively the reality of human notional~firstnatureness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> nature sets in again as such transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is further related to at its own implied uninstitutionalised-threshold¹⁰³ in terms of the registry-worldview’s/dimension’s least common

denominator as ~~<amplifying/formative>~~⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) for social-functioning-and-accordance—as-of-social-stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-threshold¹⁰³ that is a drawback-to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~dementativity ontological-primemovers-totalitative-framework⁷³, and rather is oriented towards sovereign extrication over knowledge-reification⁸⁷ at this uninstitutionalised-threshold¹⁰³ as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Correspondingly (despite the otherwise sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession inclination in eliciting human temporality⁹⁹/shortness ~~<amplifying/formative>~~⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁸⁰’-with-regards-to-prospective-apriorising-implications>)), prospective human knowledge-reification⁸⁷ (as herein articulated-and-implied) has to factor in the reality of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-

imbued-ontological-performance⁷²-<including-virtue-as-ontology> at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’, in order to articulate and construct prospective knowledge taking account of the de-mentative/structural/paradigmatic implications of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>) at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’ for prospective knowledge-reification⁸⁷; and so as to ‘human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³-for-conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸² organic-knowledge in ontological-good-faith/authenticity⁶⁹ so-constrained by existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression). The de-mentative/structural/paradigmatic implications of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-

transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>) at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’ for prospective knowledge-reification⁸⁷, for instance means that with respect to social-stake-contention-or-confliction the Socrates/Platos/Aristotles (nor the succession of other prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸² thinkers in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸) ‘are not engaged in an exercise of convincing the whole of humankind-as-to-human-mortal-subpotency but rather aligning to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression as to prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity implications’; and what is critical at the intemporal firstnatureness reasoning-through/messianic-reasoning level is the inducing of ‘the requisite intemporal accordioneering-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>) dynamics of such reasoning-through/messianic-reasoning for prospective differential-formalisation-transference as to the social-construct underlying supposedly coherent ontological-commitment⁶⁶ such that such prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity prospectively put in question sophistic-pretences-of-playing-an-intellectual-and-moral-function as to when the social-construct is ultimately concerned with the prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity intellectual—function/posture to which

such sophistic/pedantic pretences paradoxically rather adopt a tempering/discouraging penchant in a social disenfranchisement/swindling/corruption/dispossession inclination' (and further as to the sophistic/pedantic pretence that no human idealisation is warranted failing to factor in that all human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is already idealisation that has already selected-and-deselected what is idealiseable and unidealiseable as of social-stake-contention-or-confliction, such that from the ontological perspective the issue is not about no idealisation but rather the ontologically appropriate idealisation and appropriate human contemplation and execution as 'postures of no idealisation' carry with them poor contemplations and executions already 'ignoring-and-devaluing' human existential-contextualising-contiguity³⁹ epistemic-situations of relative-ontological-incompleteness⁸⁹ associated with vices-and-impediments¹⁰⁶). Thus the point in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ has never been a direct convincing process (as to the shallowness of contemplation projected by sophistic/pedantic thought in eliciting human temporality⁹⁹/shortness <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁵⁰'-with-regards-to-prospective-apriorising-implications>)), but is rather reflected in an exercise conveying 'profound human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity enabling conceptualisations' at the 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'—existentialism-form-factor' (with regards to human living-

development-as-to-personality-development or institutional-development-as-to-social-function-development or Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ successive registry-worldviews/dimensions). Such a profound conceptualisation as herein contemplated is ‘not at all concerned with satisfying the shallower perspectives elicited from sophistry as to our ⁸⁰presencing—absolutising-identitive-constitutedness¹³ human <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ social-stake-contention-or-confliction state’, but rather targets the bigger picture to which sophistry poorly contemplate of; as to the fact that such sophistry ‘fails to even display a prior-and-basic curiosity-and-enlightening-attitude about inherent/authentic knowledge itself’ before even moving to the next stage of contemplating the validity/invalidity of knowledge argumentations. The fact that prospective human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint means prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ is ever always caught up in ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>) at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’, speaks rather of the opportunity for the social-construct intellectual—function/posture to induce human elevation

as of prospective secondnature institutionalisation (as herein implied as to prospective
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought with regards to
its underlying intellectual exposition to falsifiability⁴¹ and validity/invalidity sublimating-over-
desublimating implications of existence-potency³⁸~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression) and not adopt sophistic/pedantic moral and intellectual
disenfranchisement/swindling/corruption/dispossession eliciting of human
temporality⁹⁹/shortness <amplituding/formative>⁸wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-
of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)
(passed for intellection out of poor ontological-good-faith/authenticity⁶⁹ or outright ontological-
bad-faith/inauthenticity⁶⁴). In this regards, as to the ‘requisite human dimensionality-of-
sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation>’ associated with the succession of registry-worldviews/dimensions in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-
the-human-institutionalisation-process⁶⁸, just as the possibility for prospective base-
institutionalisation could not arise without the ‘requisite human dimensionality-of-
sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation>’ from recurrent-utter-uninstitutionalisation, and so successively up to
our positivism/rational-empiricism registry-worldview/dimension; the sophistic/pedantic
pretence as impliciting that our positivism/rational-empiricism registry-worldview/dimension is
the ‘absolutely unassailable epistemic framework even beyond ontological analysis’ is its
fundamental contrivance for eliciting human temporality⁹⁹/shortness
<amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications> in an
exercise forestalling the ⁵⁶meaningfulness-and-teleology¹⁰⁰ implications for contemplating
prospective ‘requisite human dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation>’ as projected with postmodern-thought and herein implied as from the
notional~deprocrypticism/notional~deprocrypticism epistemic projective-perspective. Such
sophistic/pedantic implicitation of no ‘requisite human dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation>’ is often articulated sophisticatedly in terms of
<amplituding/formative>‘wooden-language-(imbued—temporal-mere-
form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology¹⁰⁰), and more brazenly in terms of intellectual misanalyses/misrepresentations,
pretences-of-misunderstanding and muddlement of prospectively emancipating
conceptualisations as so-directed towards postmodern-thought. The fact is the possibility for
prospective human knowledge in all domains can only and have only been able to arise on the
basis of the ‘requisite human dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation>’ involving human limited-mentation-capacity-deepening⁵³ as to the
‘conflating <amplituding/formative-epistemicity>totalising/circumscribing/delineating re-
originariness/reorigination of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-

intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then
 the devolving existential-instantiation implications as to
 aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰
 (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor’); as to the fact that even
 secondnature ⁵⁶meaningfulness-and-teleology¹⁰⁰ involves the exertion of the requisite
 prospective curiosity, contemplation and elevation ‘beyond a ⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with
⁵⁶meaningfulness-and-teleology¹⁰⁰’. Critically, an ‘underlying dumbing-down public intellection
 and media industry’ thrive on cultivating ‘a ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with
⁵⁶meaningfulness-and-teleology¹⁰⁰’ and is in many ways at the root source of the modern day
 democratic crisis of political and socio-economic
 disenfranchisement/swindling/corruption/dispossession, as it disenables/paralyses the
 possibility for sublimating debates thus in many ways rendering the public decisionmaking
 process ‘a defaulting process as to the social-vestedness/normativity-<discretely-implied-
 functionalism> of social-stake-contention-or-confliction’. Such undermining of the possibility
 of ‘requisite human dimensionality-of-sublimating³⁴—
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation>' is effectively critical with regards to ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition, as to the fact that by mitigating the possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition for prospective possibilities of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, the human mind is psychologically entrapped in mental-reflexes of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as to the elicited <~~amplituding~~/formative>‘wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩. At the root of this undermining of prospective ‘requisite human dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>' is the social dilution/enfeeblement of value-construction/value-aspiration as to their ‘ad-hoc and incoherent <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating implications supposedly non-ontological as to non-metaphysical’ (with regards to conceptualising the social-construct prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity value-construction/value-aspiration), as associated particularly with ‘the specious usurpation of the overall social-construct’s intellectual-function/posture as to prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity’; with the paradox of such usurpation especially as of its drivenness in ‘intellectually mediating institutions as to popular-sovereignty’ including the media effectively projecting arbitrary social-vestedness/normativity-<discretely-

implied-functionalism> constructs and frameworks of value-construction/value-aspiration while failing to intellectually editorialise/articulate/reflect the ontological equanimity/balance of conceptualisations as to the momentous implications of prospective ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> (thus implicitly upholding the notion that the social is non-ontological as non-metaphysical); especially given that the equanimity/balance for upholding democratic sovereignty is in effect achievable only as of ‘de-mentative/structural/paradigmatic ~~<amplituding/>~~formative—epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance with regards to the social, political and media landscapes decision-making/editorialising processes’, as the often sparing instantiating existential frames of day-to-day social, political and media landscapes decision-making/editorialising processes are poorly amenable naturally to such ~~<amplituding/>~~formative—epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance’ and end up assuming social-vestedness/normativity-<discretely-implied-functionalism> defaulting postures with occasional clamours for equanimity/balance of the decision-making/editorialising processes quite often the niggling exceptions to entrenched and existentially-unthought reflex. Such that beyond ‘gimmickiness/desublimation frameworks of aestheticisation’ in many ways the social-construct’s intellectual—function/posture itself (as of aestheticisation-towards-ontology with respect to prospective human emancipation) becomes capitalistically-captured-at-the-exclusion/denaturing⁴⁵-of-reifying-and-empowering-intellectual-reflection as to the precedence of media-business-relevant-aestheticisation, underhanded-media-capitalist-direct-ownership-and-indirect-sponsorship-distortive-influence, blatant-intellectual-misanalyses-and-sophistry, public-influence-and-lobbying-overtaking-inherent-intellectual-veracity, politicised-institutional-stakes-overtaking-inherently-objective-social-knowledge-

production-in-higher-academia, a-consciously-aware-intellectual-function/posture-impotence-that-cynically-construes-of-the-possibility-for-prospective-sublimating-social-knowledge-as-the-opportunity-for-its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and archiving, etc. These all contribute in making-more-and-more-of-an-empty-shell the supposed intellectual transparency and sovereign independence of the social-construct in present day democracies. But then more than just the more consciously immediate emancipation possibilities for momentous human prospective ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> with regards to ‘present-day social and human emancipation concerns’ floundering/wallowing as to our present ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced psychological entrapment as undermining the prospective ‘requisite human dimensionality-of-sublimating³⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>’; the more potently existential-unthinking (as to human aestheticisation-towards-ontology) is in the overall ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced paralysis/disabling of abstract contemplation about the ‘requisite human dimensionality-of-sublimating³⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>’ implications underlying the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (as of a defaulting social-vestedness/normativity-<discretely-implied-functionalism> posture clouded in its ⁸⁶presencing—absolutising-identitive-constitutedness¹³ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³), and specifically so with regards to the

‘requisite human dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>’ implications for prospective ¹⁷deprocrypticism—or—preempting—
 disjointedness-as-of-⁸⁴reference-of-thought. This existential-extrication-as-of-existential-
 unthought as to dimensionality-of-desublimating-lack-of²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> very much reflects the fact that all ⁸⁰presencing—absolutising-
 identitive-constitutedness¹³ are effectively manifestations of underlying ontological-bad-
 faith/inauthenticity⁵⁴ with regards to their prospective Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰; as all such ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ fail to account for their ‘prior and prospective becoming’ which ontologically-
 veridical rationalisation effectively lies with the nonextricatory-existential-preempting-of-
 existential-unthought human emancipatory disposition associated with dimensionality-of-
 sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>. Similarly with respect to the ‘requisite human dimensionality-of-
 sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>’ dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-
 by-reification⁸⁷/contemplative-distension²⁶, in many ways just as prior human scientific and
 technological sublimation momentarily induced ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’> inevitably required its accompanying social sublimation (as the manifestations of failing social sublimation were in many ways the reason for conflictual and exploitative encounters associated with budding-positivism), and so as of the contiguity of both human techno-scientific and social sublimations giving their mutually for-human-studies sublimating nature; it is inevitably the case that a naïve construal of prospective science and technological development that seem to imply the requisite prospective sublimation of the overall human as to its prospective construction-of-the-Self is not critical, will inevitably lead to conundrums of prospective science and technology development as to the very possibility for developing the full human potential of science and technology as well as with respect to the underdevelopment of the human as to its shiftiness-of-the-Self⁷² in the capacity to handle and deal with prospective science and technology in such a manner that doesn’t imperil mankind’s very own survival (departing as from the larger conception of survival, beyond ‘reactionary construal’ of them-and-us in ⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that end up ‘destructively dehumanising’ the various ‘the other’). Thus the very notion of human value-construction is entwined with ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>) at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’ and the idea of

prospective human emancipatory transcendence-and-sublimity/sublimation/supererogatory~de-mentativity possibilities critically lies in appreciating the enabling ‘prospective predicative-effectivity~sublimation-(as-to-underlying-ontological-commitment⁶⁶)’ constraining that prospectively transforms human ontological-performance⁷²-<including-virtue-as-ontology> capacity’ as of the ‘elucidative ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’. The bigger point here (as of the ‘elucidative ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’) lies with the fact that the ‘social-construct <amplifying/formative-epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰³ imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ (that is, as to any specific registry-worldview/dimension given throwness-disposition) effectively precedes-and-defines-as-ontologically-flawed any notion of a ‘supposed human-subpotency abstract self-determinative ontological-performance⁷²-<including-virtue-as-ontology> capacity as to the full-potency of existence’ (as wrongly upheld by ⁸⁰presencing—absolutising-identitive-constitutedness¹³ postures that fail to appreciate the succession of projective stances of ‘human ⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for conceptualisation’ as from recurrent-utter-uninstitutionalisation right up to prospective

deprocrypticism) but for the ontological-veracity of ‘prospective predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁶) constraining that prospectively transforms human ontological-performance⁷²-<including-virtue-as-ontology> capacity’ as to induced prospective sublimation; and so as ‘reflecting the ontological-performance⁷²-<including-virtue-as-ontology> of the ⁸⁴reference-of-thought-⁸⁵devolving in formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ of desublimating ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigmimg–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’-existentialism-form-factor’). In this regards, ‘human instigated ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> capacity’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a <amplifying/formative–epistemicity>totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the ‘social-construct <amplifying/formative–epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰³ imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation’ when it comes to social-stake-contention-or-confliction, and so overriding all ⁸⁰presencing—absolutising-

identitive-constitutedness¹³ ontologically-flawed representation of such ‘human instigated
⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>
capacity’ as of a ‘supposed human-subpotency abstract self-determinative ontological-
performance⁷²-<including-virtue-as-ontology> capacity as to the full-potency of existence’.
This reflects the reality that the transcendental ⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective
base-institutionalisation, ¹⁰⁴universalisation, positivism/rational-empiricism and
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought respectively are
effectively only marginally integratable respectively to prior recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸¹procrypticism—or—
disjointedness-as-of-⁸⁴reference-of-thought (as to crossgenerational psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring), and so only as the former induce
their ‘prospective predicative-effectivity–sublimation-⟨as-to-underlying-ontological-
commitment⁶⁶⟩ constraining that prospectively transforms human ontological-performance⁷²-
<including-virtue-as-ontology> capacity’; thus reflecting the tight-and-entwined relationship
between the overall human ontological-commitment⁶⁶ (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity–sublimation-⟨as-to-underlying-ontological-commitment⁶⁶⟩ as the critical enablers for
the possibility of prospective transcendental ⁵⁶meaningfulness-and-teleology¹⁰⁰. Such an insight
divulges the underlying de-mentative/structural/paradigmatic possibility that arise for
sophistic/pedantic dispositions across all registry-worldviews/dimensions as to the prior ‘social-
construct <~~amplifying~~/formative–epistemicity>totalising/circumscribing/delineating given
institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰³ imbued secondnatured
reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’
<~~amplifying~~/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ of human ⁵⁶meaningfulness-and-

teleology¹⁰⁰ when not subjected to ‘prospective predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁶) constraining that prospectively transforms human ontological-performance⁷²–<including-virtue-as-ontology> capacity’. Critically, ¹⁷deprocrypticism–or–preempting—disjointedness-as-of-⁸⁴reference-of-thought as converging to the ‘supposed human-subpotency abstract self-determinative ontological-performance⁷²–<including-virtue-as-ontology> capacity as to the full-potency of existence’ effectively implies the converging of prior ‘social-construct <amplifying/formative–epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰³ imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation’ towards deprocrypticism’s ‘prospective predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁶) constraining that prospectively transforms human ontological-performance⁷²–<including-virtue-as-ontology> capacity’. Such a ‘notional~deprocrypticism predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁶) protension’ is encapsulated herein with the projected human-subpotency protensivity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; as to the budding prospect of an extensively systemic notional~deprocrypticism ‘prospective predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁶) constraining that prospectively transforms human ontological-performance⁷²–<including-virtue-as-ontology> capacity’, that protends to a comprehensive unification of human social and techno-scientific sublimation in overcoming human disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’>. The insight arising from this extensively systemic notional~deprocrypticism ‘prospective predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁶) constraining that prospectively transforms human ontological-

performance⁷²-<including-virtue-as-ontology> capacity’ is the ontological-veracity that all social-vestedness/normativity-<discretely-implied-functionalism> value-constructions are effectively ever as of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>⁸³ as so-construed from ‘notional~deprocrypticism inducing relative-ontological-completeness³⁸ of prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>⁸²’. In other words, the human as ‘manifesting⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplitudinal/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction’; as we can appreciate that the state of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought (so-construed as of ‘supposed human-subpotency abstract self-determinative ontological-performance⁷²-<including-virtue-as-ontology> capacity as to the full-potency of existence’ in their ⁸⁰presencing—absolutising-identitive-constitutedness¹³) are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation, ¹⁰⁴universalisation, positivism/rational-empiricism and ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating human prospective transcendence-and-sublimating ⁵⁶meaningfulness-and-teleology¹⁰⁰ whereas there are as of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>⁸³; as to the fact that with regards to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, the ‘supposed human-subpotency abstract self-determinative ontological-performance⁷²-<including-virtue-as-ontology> capacity as to the full-potency of

existence' (as reflected by its given reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation) is prospectively underdetermined for articulating prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity⁵⁶ meaningfulness-and-teleology¹⁰⁰. Thus the 'supposed human-subpotency abstract self-determinative ontological-performance⁷²-<including-virtue-as-ontology> capacity as to the full-potency of existence' can only be construed in terms of notional~deprocrypticism imbued dimensionality-of-sublimating²⁴—<~~amplifying~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) 'as it resolves human underdetermination for articulating prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity⁵⁶ meaningfulness-and-teleology¹⁰⁰' as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. In other words, 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioneing-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>) at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities' inherently mean that all human frameworks of prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸³ are de-mentatively/structurally/paradigmatically intellectually-and-morally incompetent with regards to articulating prospective sublimating

value-construction, as to the fact that the possibility for human prospective sublimation is a ‘messianic-structure of intemporality⁵²’ as to solipsistic ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality: as reflected by prospective ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’—for—conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸² organic-knowledge in ontological-good-faith/authenticity⁶⁹ so-constrained by existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression) so-construed as originariness-parrhesia,—as-spontaneity-of-aestheticisation (which is actually constrained to ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’), and so over ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸³ mechanical-knowledge prospectively in poor ontological-good-faith/authenticity⁶⁹ or outright ontological-bad-faith/inauthenticity⁶⁴ overlooking existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression. The implication here is that with regards to the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as to the possibility of the successive registry-worldviews/dimensions transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity, the underlying
 ‘notional~deprocrypticism or <~~amplituding~~/formative>notional~preempting—disjointedness-
 as-of-⁸⁴reference-of-thought imbued dimensionality-of-sublimating²⁴—
 <~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> is what accounts for human sublimation as of the succession of
 prospective institutionalisations’ (associated with its coherencing rede-
 mentating/restructuring/reparadigming of the ‘successive registry-worldviews’/dimensions’
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 as of their overall decoherencing-structure—of-⁵⁶meaningfulness-and-teleology¹⁰⁰-for-
 institutionalisation’, speaking of dimensionality-of-sublimating²⁴—
 <~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> as the inherent ontological-good-faith/authenticity⁶⁹~de-
 mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-supererogation⁹⁷,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>) while the
 underlying imbued ‘notional~procrypticism/notional~disjointedness-as-of-⁸⁴reference-of-
 thought dimensionality-of-desublimating-lack-of²⁵—
 <~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> is what accounts for desublimation as uninstitutionalised-threshold¹⁰³’
 (as so-reflected with the ‘successive registry-worldviews’/dimensions’ reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of their overall
 decoherencing-structure—of-⁵⁶meaningfulness-and-teleology¹⁰⁰-for-institutionalisation’,
 speaking of dimensionality-of-desublimating-lack-of²⁵—

~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> as the inherent ontological-bad-faith/inauthenticity⁶⁴~de-
 mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁵-supererogation⁹⁷,-as-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>); and so as ‘reflecting the
 ontological-performance⁷²-<including-virtue-as-ontology> of the ⁸⁴reference-of-thought-
⁸⁵devolving in formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ of desublimating ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ (with regards to ‘varying
 magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—
 frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor’). The overall
 insight we can garner herein is that all registry-worldviews/dimensions will have their value-
 construction conception as of their social-vestedness/normativity-<discretely-implied-
 functionalism> ⁸⁰presencing—absolutising-identitive-constitutedness¹³
~~<amplituding/formative—epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ that fails to factor in their prospective
 desublimation as to their given notional~procrypticism/notional~disjointedness-as-of-
⁸⁴reference-of-thought and that notional~deprocrypticism prospective sublimation will de-

mentatively/structurally/paradigmatically ‘dismiss fundamentally’ the registry-worldviews/dimensions very ⁸⁰presencing—absolutising-identitive-constitutedness¹³ prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸³ pretence of being involved in prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity ⁵⁶meaningfulness-and-teleology¹⁰⁰, and so as to the notional~deprocrypticism projected prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸² as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. But then the de-mentative/structural/paradigmatic implications of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology> at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁸historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’ implies that the mere eliciting of prospective sublimation as of notional~deprocrypticism ‘is not de-mentatively/structurally/paradigmatically transformative of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’ as to the fact that ‘prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity ⁵⁶meaningfulness-and-teleology¹⁰⁰ doesn’t transform the underlying reality of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ontological-performance⁷²-<including-virtue-as-ontology> with regards to social-stake-

contention-or-confliction as of the ever-present precedence of human ontological-good-faith/authenticity⁶⁹ or ontological-bad-faith/inauthenticity⁶⁴ as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality associated with human limited-mentation-capacity with regards to social-stake-contention-or-confliction’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective). But rather the mere eliciting of prospective sublimation as of notional~deprocrypticism ‘can only undermine the prior uninstitutionalised-threshold¹⁰³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ in rendering ontological-bad-faith/inauthenticity⁶⁴/inauthenticity ridiculous-and-untenable’ as to the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, such that with regards to the succession of registry-worldviews/dimensions as to their notional~procrypticism uninstitutionalised-threshold¹⁰³ in prospective desublimation there is ever this underlying reality of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ontological-performance⁷²-<including-virtue-as-ontology> requiring ‘the prospective undermining of the prior uninstitutionalised-threshold¹⁰³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ in rendering ontological-bad-faith/inauthenticity⁶⁴ ridiculous-and-untenable’ (so-construed as ‘the ⁸⁴reference-of-thought human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective sublimation’ or ‘messianic-

structure of intemporality⁵²). The possibility for prospective human sublimation as to the very essence of human knowledge-reification⁸⁷ exercise as underlined by ‘messianic-structure of intemporality⁵²’ is: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’. Prospective human sublimation is ever always an exercise involving the primacy of notional~deprocrypticism projected prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>³² over prior social-vestedness/normativity-<discretely-implied-functionality> notional~procrypticism prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸³; as to the implication that ‘the breadth of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> is not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ as all the possibility for prospective human sublimation arises as to the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ exclusively associated with human prospective intemporal/longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ projection (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) as so-associated with dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation> ontological-good-faith/authenticity⁶⁹~de-
 mentating/structuring/paradigming-<seeding/incipient–profound⁷⁰-supererogation⁹⁷,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> eliciting of
 prospective ‘human corresponding-sublimation-inducing,-profound-and-creative
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹–for–
 conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
 apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>⁸²
 organic-knowledge in ontological-good-faith/authenticity⁶⁹ so-constrained by existence-
 potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) so-
 construed as originariness-parrhesia,-as–spontaneity-of-aestheticisation (which is actually
 constrained to ‘<amplifying/formative–epistemicity>totalising/circumscribing/delineating
 existential-contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-(postconverging–
 narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),–as-operative-
 notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-
 ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’), and so
 over ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-
 apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>⁸³
 mechanical-knowledge prospectively in poor ontological-good-faith/authenticity⁶⁹ or outright
 ontological-bad-faith/inauthenticity⁶⁴ overlooking existence-potency³⁸~sublimating–nascence,-
 disclosed-from-prospective-epistemic-digression. In order words, the possibility for prospective
 human sublimation has ever always arisen by undermining ‘the breadth of human
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective—ontological-normalcy/postconvergence> not de-
 mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
 instigating prospective human sublimation’ and upholding the ‘messianic-structure of
 intemporality⁵²’; as so-constrained to ‘<amplituding/formative—
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹
⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-
 ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’ enabling ontological-normalcy/postconvergence
 notional~deprocrypticism induced overriding of prior-apriorising/axiomatising/referencing—
 dialogical-equivalence-<as-superseded-logical-basis>⁸³ with prospective-
 apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸².
 Critically, social-vestedness/normativity-<discretely-implied-functionalism> ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ <amplituding/formative—epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ are opportunistically wedded
 to eliciting ‘the breadth of human notional~firstnaturedness—temporal-to-intemporal-
 dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> not
 de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
 instigating prospective human sublimation’ as to the sophistic/pedantic possibility for eliciting
 human temporality⁹⁹/shortness <amplituding/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>) with regards to prospective social-stake-contention-or-confliction; such that
 Establishment intellection in the succession of registry-worldviews/dimensions project-a-

blindness-reflecting-their-desublimating-⁴¹historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition with respect to the projected coherencing rede-
 mentating/restructuring/reparadigming of the ‘successive registry-worldviews’/dimensions’
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 as of their overall decoherencing-structure—of—⁵⁶meaningfulness-and-teleology¹⁰⁰—for-
 institutionalisation’ as of dimensionality-of-sublimating⁷⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> as the inherent ontological-good-faith/authenticity⁶⁹~de-
 mentating/structuring/paradigming-<seeding/incipient—profound⁷⁰-supererogation⁹⁷,—as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>. Prospective
 sublimation as to the overriding of prior-apriorising/axiomatising/referencing—dialogical-
 equivalence-<as-superseded-logical-basis>⁸³ with prospective-
 apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸²
 as critically constrained to ‘<amplituding/formative—
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹
⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-
 ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’, speaks to the transformation of ‘supposed
 knowledge-reification⁸⁷ framework of human-subpotency determination as to a temporal mere-
 formulaic—methodologising/mutualising/organising/institutionalising human-subpotency
 existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) as desublimating’ into ‘genuine knowledge-

reification⁸⁷ framework involving a detour to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation'. In this regards, we can appreciate that 'supposed knowledge-reification⁸⁷ framework of human-subpotency determination as to a temporal mere-formulaic-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as desublimating' tend to eliciting 'the breadth of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation' while 'genuine knowledge-reification⁸⁷ framework involving a detour to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation' tends to be rather constrained to both the 'messianic-structure of intemporality⁵²' and its derived deferential-formalisation-transference secondnaturating. The possibility of such a transformation critically constrained to '<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity⁶⁷'),-as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>' underlying

notional~deprocrypticism is only possible because of the tight-and-entwined relationship between the overall human ontological-commitment⁵⁶ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity~sublimation-(as-to-underlying-ontological-commitment⁵⁶) as the critical enablers for the possibility of prospective transcendental ⁵⁶meaningfulness-and-teleology¹⁰⁰; with ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism thus being an exercise of satisfying that tight-and-entwined relationship to then enable ‘genuine knowledge-reification⁹⁷ framework involving a detour to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’ as of prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>³².

⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism as to its implied transformation of prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸³ into prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>³² as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as prospectively overcoming human-subpotency underdetermination is conceptualised along the same vein with the ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence (as to the insight for

mitigating the concomitant drawback of desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> at the very center of Foucault and Derrida contentions). ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism invalidates ⁸⁰presencing—absolutising-identitive-constitutedness¹³ conception of knowledge-reification⁸⁷ as of ‘supposed knowledge-reification⁸⁷ framework of human-subpotency determination as to a temporal mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as desublimating’; that fail to realise that ‘human self-satisfactory mere-formulaic—methodologising/mutualising/organising/institutionalising constructs’ are not beholden to existence with regards to ‘genuine knowledge-reification⁸⁷ framework involving a detour to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. We can appreciate in this regards that the classical-mechanics—axiomatic-constructs prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸³ that did not recognise notions like space-time, considered the ether real, did not consider that the laws of physics are different at atomic scale, etc. speaking to ‘human self-satisfactory mere-formulaic—methodologising/mutualising/organising/institutionalising constructs’ wasn’t in any way beholden to existence as to the prospective sublimation of the theory-of-relativity-together-

with-quantum-mechanics—axiomatic-constructs prospective-
apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸²
that recognised notions like space-time, considered the ether as real, considered that the laws of
physics are different at atomic-scale, etc., and so as ‘genuine knowledge-reification’⁸⁷
framework involving a detour to existence-potency³⁸~sublimating—nascence,-disclosed-from-
prospective-epistemic-digression induced prospective determination which then is de-
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as
enabling prospective sublimation-over-desublimation’. It is interesting to appreciate that given
the prior enculturation of an underlying ‘scientific—apriorising/axiomatising/referencing—
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
sublimation-(as-to-underlying-ontological-commitment⁶⁶)’ induced by budding-positivists
(associated with their persecution), the stage was set for the ⁴⁴foregrounding—entailment-
⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’⟩,—as-
operative-notional~deprocrypticism of such a theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs prospective-apriorising/axiomatising/referencing—dialogical-
equivalence-<as-superseding-logical-basis>⁸² as to the tight-and-entwined relationship between
the overall human ontological-commitment⁶⁶ (across all registry-worldviews/dimensions) and
(corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation-(as-to-
underlying-ontological-commitment⁶⁶) as the critical enablers for the possibility of prospective
transcendental ⁵⁶meaningfulness-and-teleology¹⁰⁰, without eliciting (as was the case with the
Galileos/Descartes, etc. in the face of the medieval-scholastics pedantic dogmatism
Establishment) ‘the breadth of human notional~firstnaturedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> not
de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for

instigating prospective human sublimation’ as to the sophistic/pedantic possibility for inducing human temporality⁹⁹/shortness <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁵⁰’-with-regards-to-prospective-apriorising-implications>) with regards to prospective social-stake-contention-or-confliction. Interestingly as well, we can appreciate the more or less socially enculturated disposition in our positivism/rational-empiricism registry-worldview/dimension (with regards to the ‘profoundly sublimating natural sciences’) of human appreciation of the ‘messianic-structure of intemporality⁵²’ and its derived deferential-formalisation-transference secondnaturing, with regards to such sciences ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism as to the tight-and-entwined relationship between the overall human ontological-commitment⁶⁶ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁶) as critically enabling prospective sublimation. ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism as such induces the requisite ontological-faith-notion/ontological-good-faith/authenticity⁶⁹ and discipline both among natural scientists and any contending interlocutors as to the constraining implications of prospective sublimation thus allowing for ‘genuine knowledge-reification⁸⁷’ framework involving a detour to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-

desublimation'. In contrast this author is critical of the notion that disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'⁶⁷> subject to totalisingly-disentailing—discretion/whim-of-thought associated with ⁸⁰presencing—absolutising-identitive-constitutedness¹³ conception of knowledge-reification⁸⁷ as of 'supposed knowledge-reification⁸⁷ framework of human-subpotency determination as to a temporal mere-formulaic-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as desublimating' that falsely ignore the de-mentative/structural/paradigmatic implications of 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance'⁷²-<including-virtue-as-ontology>) at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities' in want for 'amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity'³⁹ ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity'⁶⁷),-as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>'. Critically, the possibility of such a physics dialogical-equivalence for instance is fundamentally enabled by such ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to

existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting
 ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism of physics: and
 where say for instance proponents of classical-mechanics—axiomatic-constructs became
 involved in ‘the pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation of methods/methodologies/approaches as to prior-
 apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸³’
 as to their ⁸⁰presencing—absolutising-identitive-constitutedness¹³ conception of knowledge-
 reification⁶⁷, then in many ways proponents of theory-of-relativity-together-with-quantum-
 mechanics—axiomatic-constructs ‘would rather point out the transversality~of-affirmative-and-
 unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of the former
 rather than wrongly imply any mutual logical-congruence of dialogical-equivalence
 involvement in knowledge-reification⁶⁷ exercise as they will do with respect to other proponents
 of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with whom
 they may disagree within the prospective-apriorising/axiomatising/referencing—dialogical-
 equivalence-<as-superseding-logical-basis>⁸² framework’. This speaks to the fact that human
 dialogical-equivalence framing doesn’t supersede prospective sublimating existence’s
 necessitating implications and consequences, at which point existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression manifests ‘Derridean
 underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power
 conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to
 the possibility of prospective human phenomenal/manifest sublimation and desublimation in
 existence; as the proponents of theory-of-relativity-together-with-quantum-mechanics—
 axiomatic-constructs ‘cannot produce any magical logical-congruence implication as of the
 prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-
 basis>⁸³ of the proponents of classical-mechanics—axiomatic-constructs’ but for the

prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸² of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism of physics implied tight-and-entwined relationship between the overall human ontological-commitment⁶⁶ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶) as critically enabling prospective sublimation. In effect, such a controversy of ontological-bad-faith/inauthenticity⁶⁴ never arose (as explained by the prior enculturation of an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶)’ induced by budding-positivists and associated with their persecution), and further because of the very high predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶) associated with the physical sciences and as generally reflected by the social-stake-contention-or-confliction disinterested nature of ‘much of the basic/fundamental and natural sciences’. However, the case with psychological, social and ‘interest-driven scientific frameworks’ is quite often ‘hardly one of high predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶)’ with the result that such a ‘purist ontological and scientific framing of supposedly knowledge-reification⁸⁷ issues as to prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ is either indirectly or directly undermined with social-vestedness/normativity-<discretely-implied-functionalism> ideas which ‘de-mentatively/structurally/paradigmatically speak to an underlying disengagement with the deeper notion of veracity/truth supposedly projected as pure

scientific and pure ontological analysis in the relevant domains’, as to the ‘social-stake-contention-or-confliction relative privileging of human methodologising/mutualising/organising/institutionalising epistemic gadgetry’ (surreptitiously associated with ~~<amplifying/formative>~~⁸⁶ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰)) over existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. This difference between a ‘purist science/ontology epistemic-conception of veracity/truth’ and the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ is critically reflected in the fact that the former orientation is priorly-and-ultimately concerned with existence’s ⁴⁴foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism imbued sublimation whereas the latter is critically concerned with ‘conceptions of human abstract interpositions as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹’ that are not necessarily subject to phenomenal/manifest existence’s ⁴⁴foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism’; and so-peculiarly implied with the ‘importing/exporting of reductionisms’ (as to the fact that there is no physics reductionism of physics or say mathematics reductionism of mathematics or biology reductionism of biology as to being the real and natural orientation for the specific physics,

mathematics and biology epistemic-conceptions of their respective epistemic-conceptions
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-
 potency-of-existence's~sublimating-nascence>) to explain human psychological and social
 phenomena that 'end up implicitly denying the very obvious reality of the psychological and
 social subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-
 existence's~sublimating-nascence>'. In many ways taking such ontologically-flawed
 interpretations seriously induces human impotency and desublimation (as to the implicated
 contention that the human 'supposedly has no profound sublimating social and socio-
 psychological phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-
 in-the-full-potency-of-existence's~sublimating-nascence>' with the 'supposedly profound
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-
 potency-of-existence's~sublimating-nascence>' construed rather in reductionist terms of
 biology/neurology or physicalism) as is often also associated with social-
 vestedness/normativity-<discretely-implied-functionalism> disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁷'>; thus
 'actually denying the metaphysical nature and thus ontological nature of the sublimating social
 and socio-psychological' such that existence-potency³⁸~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression sublimation implications with regards to the social and socio-
 psychological are hardly contemplated and recognised as so-projected herein as to the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. But then such
 reductionism actually fails the 'necessitation test of any science/ontology' as in reality it is a
 gimmicky exploitation of the sublimation of the natural sciences as to their inherent
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-
 potency-of-existence's~sublimating-nascence> to then 'utilise the clout to falsely imply
 substitutive/reductionist sublimation over the social and socio-psychological

phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>' (as so-reflected with practices of science-ideology associated with biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological). But then the giveaway of such a flawed conception of science/ontology lies in the fact that such approaches do not project any '~~<amplituding/~~formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁷' as all pretences of science/ontology must demonstrate and aspire to (consider in this regards the '~~<amplituding/~~formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁷' of physics, chemistry, biological, genetic theories as to the ontological-contiguity⁶⁷ imbued ⁴⁸foregrounding—entailment-⟨postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity⁶⁷'⟩,-as-operative-notional~deprocrypticism of their respective inherent sublimating phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> wherein for instance with the physics frame-of-ontological-contiguity⁶⁷ succession of theories are developed aspiring cogently for ontological-contiguity⁶⁷ of the whole physics epistemic-conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as from say Galilean/Cartesian/Newtonian/Leibnizian physics to present day string-theory/loop-quantum-gravity/etc. which all profess ontological-contiguity⁶⁷). In other words, such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological shouldn't epistemically be selective in totalisingly-disentailing—discretion/whim-of-thought (if truly of science/ontology as to '~~<amplituding/~~formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-

contiguity⁶⁷) but should rather go on to effectively explain away the entire social and socio-psychological phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as to human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, and so comprehensively articulating human organisational and institutional driven/potent sociocultural, economic, political, legal, etc. manifestations on such biological/neurological and evolutionary substitutive/reductionist basis of supposed sublimation as to their '<amplituding/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹⁴⁴foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity⁶⁷'),-as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>'. The reality of such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological is rather one that points out that the 'traditional nature versus nurture debate itself is fundamentally an axiomatically bankrupt conception' since 'not even such proponents implicitly point to an underlying human drivenness and functioning of the social and socio-psychological framework on the basis of any such supposed '<amplituding/formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁷ of biological/neurological and evolutionary substitutive/reductionist interpretations', but rather the strategies of such proponents (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>') work paradoxically only by impliciting the reality of the '<amplituding/formative-

epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁷ of the social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> (as to their implied sublimating existence's necessitating implications and consequences)', and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame-of-ontological-contiguity⁶⁷, and so as of vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁷'>. Such flawed and surreptitious representation that biological/neurological and evolutionary substitutive/reductionist interpretations are the '~~<amplituding/~~formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁷' of the social and socio-psychological (rather than the truly inherent social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as of their '~~<amplituding/~~formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁷') in effect wrongly implies a dialogical-equivalence 'nature versus nurture debate' between these two perspectives as to a 'naïve academicism mere procedural argumentation reflex'. The reality at best is that of 'biological/neurological and evolutionary interpretations transverse epistemic-conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>' in relation to the social and socio-psychological frame-of-ontological-contiguity⁶⁷ (and not such biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-conception overriding the social and socio-psychological epistemic-conception

phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>, just as the transverse epistemic-conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> of mathematics in relation to physics doesn't substitute for and override the inherent physics epistemic-conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>). The consequence of such vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'⁶⁷> as to failing '<amplifying/formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity'⁶⁷' (as implied as of the requisite '<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity'³⁹⁴⁴foregrounding—entailment-⟨postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity'⁶⁷),-as-operative-notional~deprocrypticism in elucidating ontological-contiguity'⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>'), is that (besides their basic epistemic innocence/naivety) such biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-conception then provide the room for sophistic/pedantic dispositions that construe of the inherent sublimation in the natural sciences qua natural sciences as the surreptitious opportunity to project gimmicky/desublimating interpretations about the social (on the basis of the 'hollow impressiveness of the natural sciences') as a psychological trick/gimmick as to rendering knowledge-reification⁸⁷ sublimation in the social impotent with regards to varied social-stake-contention-or-confliction purposes. Such claims often project/imply that analysing the social qua social is just about irrelevant (or paradoxically

‘make their very own subterfuge social interpretations’ as from the psychological trick/gimmick of the projected hollow impressiveness of the natural sciences so-derived from the clout of a natural science without demonstrating the epistemic-veracity for such a bypassing/dodgery as to arrive at the social ‘<amplifying/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity⁵⁷’ sublimating implications and consequences). Besides, such claims are often so-associated with vague non-metaphysical as non-ontological conceptualisations of the social in vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁵⁷’> as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹, and thus in many ways further undermine/distract-from the social ‘<amplifying/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity⁶⁷’ conception of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in dealing with direct social and institutional issues, crises and failures. A ‘purist science/ontology epistemic-conception of veracity/truth’ equally differs from the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism>implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ with the former construing of ‘knowledge as to existential knowledge-reification³⁷ privileging manifest sublimating outcome in existence’ in contrast to the latter construing of ‘knowledge as to collective acquiescence as to the privileging of human commendation-or-agreementing/convincing-among-mortals (rather than a detour to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) even over manifest sublimating outcome in existence’. Such a ‘purist science/ontology epistemic-conception of veracity/truth’ construes of knowledge as a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening⁵³’ (as involved in the reconceptualisation of

the physics state-of-the-art from Einsteinian physics, Bohrian physics, Feynmanian physics, etc., emphasising rather ‘the constancy of the intemporal individuation as from the ontological-normalcy/postconvergence perspective’ and ‘not about the constancy of any notion of intemporal individual’). Such a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening⁵³’ speak to the more profound reality that the ordinariness of human thought across the succession of human registry-worldviews/dimensions points to their ‘epistemic-abnormalcy/preconvergence³⁰’ despite the delusion of all registry-worldviews/dimensions in their ⁸⁰presencing—absolutising-identitive-constitutedness¹³ as being of ‘absolute epistemic-normalcy’; and it is because of this latter fact (as from the ontological-normalcy/postconvergence epistemic-projection perspective) that prospective human progress and emancipation as of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity can occur in the very first place (in contradiction to all such registry-worldviews/dimensions ⁸⁰presencing—absolutising-identitive-constitutedness¹³ failure to directly grasp their very own ~~<amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, even as the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity necessarily involves such a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). In other words, the ‘effective equilibration of human sublimating ⁵⁶meaningfulness-and-teleology¹⁰⁰ across the successive registry-worldviews/dimensions’ does not lie with any ‘ordinariness/commonsensicality as of the successive registry-worldviews/dimensions ⁸⁰presencing—absolutising-identitive-constitutedness¹³’ as falsely elicited by their sophistic/pedantic dispositions, as in reality it rather lies in ‘the dynamically differentiated transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of the ontological-performance⁷²-<including-virtue-as-ontology> of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-

construed-as-from-perspective—ontological-normalcy/postconvergence> narratives’: and so as
 to human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-
 potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression (in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-
 the-human-institutionalisation-process⁶⁸), of human-subpotency ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
 disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over-
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’, as the driver of the
 human-subpotency potentiating existential becoming manifestation of sublimating-over-
 desublimating social-and-institutional-constructs-of—⁵⁶meaningfulness-and-teleology¹⁰⁰—in-
 cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; as it
 dynamically induces (as of ‘varying magnitudes/scales—as-to-successively-profound-rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor’) successive prospective reasoning-
 through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-
 institutionalisation of successive registry-worldviews/dimensions ⁸⁴reference-of-thought-and-
⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ so-construed as
 ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-
 of—⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring of

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁸ dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’. This latter insight is critical for all prospective human sublimation as ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensality and social-vestedness/normativity-<discretely-implied-functionalism>’ effectively renders any prospective human emancipation and construction-of-the-Self pointless-and-contradictory; as to the fact that even such advocates turn out to be incoherently muted-and-muddled with regards to such an argument about ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensality and social-vestedness/normativity-<discretely-implied-functionalism>’, revealing their true motives rather as status quo preserving with regards to social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>®). The ‘purist science/ontology epistemic-conception of veracity/truth’ is ever always about the ‘prospective upholding of existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression and de-mentatively/structurally/paradigmatically so-explains the very possibility for human progress. In contrast the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ is rather more bent upon emphasising human-subpotency methodologising/mutualising/organising/institutionalising grounds for veracity/truth rather than eliciting prospective sublimating existence’s necessitating implications and consequences. Such notions of veracity/truth without articulating existence-potency³⁸~sublimating~nascence,-

disclosed-from-prospective-epistemic-digression are vague disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’>, and
 worse still when accompanied by claims of humility as to inherent institutionalised prescience
 are more often than not mere manifestations of intellectual entitlement; (as to imply the society
 is inherently beholden to the mere institutionalised imprimatur of intellection even as to when it
 projects intellectual desublimation associated with pedantising/muddling/formulaic-hollowing-
 out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-
 entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁸) as well as intellectually-distortive practices such as blind
 institutionalised priming/funnelling/staking of specific theoretical postures over genuine and
 profound ontological elucidation as to existential contextualisation with the associated
 academic careerism at the very antipode of genuine sublimating intellection) and so as
 reflecting the modern day intellection relevant prospective human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint.

Interestingly, the ‘purist science/ontology epistemic-conception of veracity/truth’ projects
 prospective sublimating existence’s necessitating implications and consequences to implicitly
 underscore ‘interlocutory humility’ induced as to existence-potency³⁸~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression; as to the fact that humility was rather imbued
 with the Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-
 constructs perspective over the prior institutionalised/classical-mechanics—axiomatic-
 constructs with the latter never assuming any arrogance as to its prior
 methodologising/mutualising/organising/institutionalising conception of physics. Critically,
 with regards to the blurriness⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ in the social that exposes
 prospective transcendental dispositions (as to dimensionality-of-sublimating³⁴—
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-

the majority people (as of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁸historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’) respectively is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought to go on cynically eliciting <amplifying/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ as of the latter. Ultimately, there is a ‘social underlying sublimating intellection proficiency’ to which all specific domains of study need to account for their sublimating pertinence; and the possibility of putting into question all ‘Establishment intellection as of their given ⁸⁰presencing—absolutising-identitive-constitutedness¹³’ (from across the most ancient civilisations to modern times and so as instigated by the Socrates, Galileos, Descartes, Diderots, etc.) has always arisen within-or-without such epochal Establishment intellection by the prompting of their ‘social underlying sublimating intellection proficiency’ which contemplative consciousness is not to be underestimated as to a ‘decadence posturing of intellectual entitlement’. Critically, the possibility of prospective value-construction and pretence of projecting more profound value is indissociable from the capacity of producing the relative-ontological-completeness⁸⁸ knowledge that broaden-the-latitude-of-human-collective-consciousness as to the fact that just as prior

recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, ¹⁰⁴universalisation, positivism/rational-empiricism and ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought value-construction respectively; pretences of profound intellection as to the former are nothing but sophistic/pedantic exploitations of human limited-mentation-capacity as to ‘a delusion of generating knowledge and value from thin air’, and of vital importance in that regards is the fact that that which is in relative-ontological-completeness⁸⁸ has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness⁸⁸. Vague notions of arrogance and wretchedness are nothing but the ontological-veracity of the state of relative-ontological-incompleteness⁸⁹ arrogance and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective) as to an epistemically-decadent <amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰); and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ out of concern about human prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ ‘is the most important human and humanity-producing enterprise’ notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought respectively are intellectually-and-morally undeveloped to be the framework for appraising value-construction as of prospective base-institutionalisation, ¹⁰⁴universalisation, positivism/rational-empiricism and ¹⁷deprocrypticism—

or—preempting—disjointedness-as-of-⁸⁴reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview's/dimension's institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-reification⁸⁷ is not to allow desublimating thought to occupy the ground of sublimating thought (as the latter has to include a challenge to the knowledge-destroying desublimating thought arrogance and wretchedness), however the subterfuges available to such desublimation whether as of sophistry and mere-institutional-appendaging as reflecting the veridical prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; taking hint that it is fundamentally a question about existence-potency⁸⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression and no amount of human mortals methodologising/mutualising/organising/institutionalising can supersede prospective sublimating existence's necessitating implications and consequences as otherwise the very idea of ontology/science then collapses and the supposed knowledge-reification⁸⁷ exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification⁸⁷ implications and pretending otherwise as to 'virtual wisdoms' is nothing more than ~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⁸³. Hence basically the overall differentiation between 'purist science/ontology epistemic-conception of veracity/truth' and 'social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth' lies with their constraining whether towards inherent existence projected implications or towards human-subpotency projected implications respectively. This underlying point has de-mentative/structural/paradigmatic implications with regards to human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to human living-development-as-to-personality-

development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. This differentiation can be rearticulated in aestheticisation terms to imply that existence (as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression) is ‘the scalar conception that enables prospective human sublimation as of aestheticisation-towards-ontology’ while on the other hand human-subpotency (as to human ⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatric-drag³³) is ‘a non-scalar conception that induces prospective human desublimation aestheticisation’. The ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as such is reflected with regards to prospectively implied ontological-normalcy/postconvergence construed as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁸—unenframed-conceptualisation epistemic-projection perspective while ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ is reflected with regards to its prospectively implied epistemic-abnormalcy/preconvergence³⁰ construed as of ⁵¹incrementalism-in-relative-ontological-incompleteness³⁹—enframed-conceptualisation epistemic-projection perspective. Basically, ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ thus speak to the fact that human prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity implied limited-mentation-capacity-deepening⁵³ (as to dispensing-with-immediacy-for-relative-ontological-completeness³⁸-by-reification⁸⁷/contemplative-distension²⁶) is actually induced as from human untemperative-

distension so-construed as ‘dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ imbued prospectively of both sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-trace and desublimating ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’; as to prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-trace ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as prospectively preserving ontology/ontological-veracity and ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ prospective desublimating ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as prospectively obviating ontology/ontological-veracity. This insightful grasp of the implications of human limited-mentation-capacity-deepening⁵³ (construed as from ontological-normalcy/postconvergence epistemic-projection perspective): ‘as rather occurring as from an ontologically deficient grounding’ of relative human limited-mentation-capacity (however ‘the better relative ontological-deficiency’ implied as of relative-ontological-completeness⁸⁸), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance⁷²-<including-virtue-as-ontology> (associated with prospective human sublimation) into: ‘a scalarity/immanency perspective (as to a scalarity/immanency that will arise if the human had absolute-mentation-capacity so-construed as ontological-normalcy/postconvergence) of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ and ‘a non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> perspective (with regards to residual human ontological-deficiency implications as to relative human limited-mentation-capacity notwithstanding ‘the better relative ontological-deficiency’)

of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’. Uncontemplative-distension is thus rather the recognition that human dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ doesn’t achieve absolute ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ (as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ rather reflects the epistemic perspective towards ontological-normalcy/postconvergence and not ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’); with the effective ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as of the absolute distension (beyond just relative-ontological-completeness⁸⁸) underlying the overall existential dimensionality-of-sublimating²⁴—~~<amplifying/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> as the inherent ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> effectively reflected as of notional~deprocrypticism. notional~deprocrypticism as such by its ontologically-uncompromised nature ‘technically entails’: prospective human ontological-performance⁷²-<including-virtue-as-ontology> as to sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ in overcoming the desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in ⁸⁶presencing—absolutising-identitive-constitutedness¹³. Translated, this ‘scalarity/immanency

of existence's ontological-normalcy/postconvergence' and 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' underlying prospective human ontological-performance⁷²-<including-virtue-as-ontology> with regards to human ⁵⁶meaningfulness-and-teleology¹⁰⁰ speaks to the fact that prospectively induced human sublimation is bound to paradoxically distort-and-desublimates the ontological-veracity appraisal for inducing further and concomitant human sublimation (and so because of the de-mentative/structural/paradigmatic effect of relative limited-mentation-capacity-deepening⁹³ in contrast to what will prevail in case of 'absolute-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'). But then such effect critically varies as to both 'purist science/ontology epistemic-conception of veracity/truth' and 'social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth'; in the sense that the latter poorly constrained to high predicative-effectivity-sublimation-<as-to-underlying-ontological-commitment⁶⁶> is strongly prone to desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' in ⁸⁶presencing—absolutising-identitive-constitutedness¹³, while the former strongly constrained to high predicative-effectivity-sublimation-<as-to-underlying-ontological-commitment⁶⁶> is rather relatively amenable to sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of 'scalarity/immanency of existence's ontological-normalcy/postconvergence'. That said, human sublimation increasingly implies a 'generalised background cultural,-organisation-and-institutional framework' that itself needs to be sublimating, and it is here as well that even the propensity for sublimation of 'purist

science/ontology epistemic-conception of veracity/truth' can be desublimated by an ontologically-impertinent 'generalised background cultural,-organisation-and-institutional framework' adopting 'social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth'. In many ways with regards to the overall social framework, the usurpation of the intellectual-function/posture arising as of 'social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth' is often associated with vague-and-surreptitious conceptualisations of business success and media-and-social influence (in desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as superseding social intellection itself as an inherent exercise for the social domain's 'purist science/ontology epistemic-conception of veracity/truth' (as to the latter's prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>). Critically such a 'purist science/ontology epistemic-conception of veracity/truth' analysis very much point out that the social-construct is riddled with narratives of 'supposedly veridical ontological justifications/grounds' but which on closer examination as of 'purist science/ontology epistemic-conception of veracity/truth' turn out to be at the least sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating-nascence>; and so as to the relative impertinence of the 'social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth' (so-construed as from the ontological-normalcy/postconvergence epistemic-projection perspective). This insight further informs prospective notional~deprocrypticism appraisal of the 'tight-and-entwined relationship between the overall human ontological-commitment⁶⁶ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁶) (reflecting 'scalarity/immanency of existence's

ontological-normalcy/postconvergence')'. In this regards, the de-
 mentative/structural/paradigmatic implications of 'human notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-
 transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-
 referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-
 virtue-as-ontology>) at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities', reflect the fact
 that the originariness-parrhesia,—as—spontaneity-of-aestheticisation
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness for prospective
 knowledge-reification⁸⁷ implying a projection out of a prior human registry-
 worldview's/dimension's institutionalisation framework cannot be construed as of any exercise
 of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁹ on the basis of the prior institutionalisation
 secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 (thus wrongly implying that there is an underlying absolute sound basis for human knowledge-
 reification⁸⁷ as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-
 of-elucidation-outside-existential-contextualising-contiguity³⁹, whereas in reality such grounds
 are recurrently rede-mentated/restructured/reparadigmed for relative-ontological-completeness⁸⁸
 as to re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting); hence implying that prospective sublimating
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> at any uninstitutionalised-

threshold¹⁰³ is necessarily imbued with prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation ‘messianic-structure of intemporality⁵²’ and its derived deferential-formalisation-transference secondnaturing. We can appreciate in this regards that budding-positivists ⁵⁶meaningfulness-and-teleology¹⁰⁰ however relatively intelligible to us today, wouldn’t make sense to the ‘ordinariness/commonsensicality of the non-positivism/medievalism prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹’ but the fact is that such budding-positivism in its rede-mentating/restructuring/reparadigming for relative-ontological-completeness⁸⁸ rather induced the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for our present day positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a rede-mentating/restructuring/reparadigming for relative-ontological-completeness⁸⁸ induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring equally applies with respect to prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regards, just as the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶ that projected of an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁵⁶)’ by budding-positivists allowed for the enculturation of a human positivism/rational-empiricism social orientation with regards to the natural sciences (then more-or-less subsequent ‘aspirational sciences’) epistemic-conceptions phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating—

nascence> as to their implicated ‘<amplitudinal/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹

⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),-as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ as to imbued positivism/rational-empiricism sublimation over non-positivism desublimation (and so over a long-and-sustained period of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) inducing the strongly enculturated predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶) constraining of positivism/rational-empiricism ⁵⁶meaningfulness-and-teleology¹⁰⁰ today; likewise the notional~deprocrypticism epistemicity further speaks to the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶ for the enculturation of a ‘human ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought construction-of-the-Self psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ with regards to (the overall originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> of ontological-contiguity⁶⁷ in overall-ecstatic-existence-supervening-conflatedness¹²) so-implied across all human domains-of-study epistemic-conceptions phenomenal/manifest~subpotencies-<intransitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating—nascence> as to their explicited ‘<amplitudinal/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹

⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-

ontological-contiguity⁶⁷),—as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’ as to imbued ¹⁷deprocrypticism—or—preempting—
 disjointedness-as-of-⁸⁴reference-of-thought sublimation over ⁸¹procrypticism—or—disjointedness-
 as-of-⁸⁴reference-of-thought desublimation, thus prospectively inducing a strongly enculturated
 predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶) constraining
 of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought
⁵⁶meaningfulness-and-teleology¹⁰⁰, (and so overriding disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> as to
 the latter’s implied ⁸¹procrypticism—or—disjointedness-as-of-⁸⁴reference-of-thought). But then as
 across the successive registry-worldviews/dimensions, the uninstitutionalised-threshold¹⁰³ is a
 fertile spot for sophistic/pedantic practices whether as with the Ancient sophists or
 medievalism-scholastics or today institutional-being-and-craft pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-
 ontological-completeness⁸⁸). What is central to all such sophistry is their emphasis on the
 notion that prospective knowledge is attained as to the sensibility/decorum as of ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ <amplituding/formative—epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³; explaining their pedantic
 obsession. On the other hand, what is central with prospective genuine knowledge is ever
 always the emphasis on the fact that knowledge-reification⁸⁷ is fundamentally about
 sublimation-over-desublimation as to the implications of the ‘tight-and-entwined relationship
 between the overall human ontological-commitment⁶⁶ (across all registry-
 worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
 effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶) as critically enabling

prospective sublimation’ so-implied as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. The strategic problem faced by the Ancient sophists and medievalism-scholastics in this respect (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶) is how to exploit the fact that there is no ‘¹⁰⁴universalising-idealisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁶⟩’ and no ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁶⟩’ to de-mentatively/structurally/paradigmatically undermine respectively the possibility for both Socratic philosophers ¹⁰⁴universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/supererogatory~de-mentativity ⁵⁶meaningfulness-and-teleology¹⁰⁰ by eliciting ⁸⁰presencing—absolutising-identitive-constitutedness¹³ sensibility/decorum as of non-universalising Ancient sophistry and non-positivism medieval-scholasticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ respectively. Likewise, it is herein contended that a tradition of philosophy introduced and propped up after the second-world-war and a general social science and humanities attitude and practices closely associated with this orientation (as to perceived geostrategic reasons for undermining the possibility of unfettered thought paradoxically uncritical/thoughtless about the social implications associated with poor/usurped social critique) is fundamentally grounded on an actively surreptitious exercise of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that in many ways (given the inherent impotency it induces as recognised explicitly and implicitly by even its very own leading figures) has had the consequence of ‘undermining the natural social critical thinking that should

enable the proper intellectual framing and addressing of human and social issues leading to a rather subservient intellectual posturing to socially dominant vested-interests/actors' as so-reflected in the current impotence of the political exercise with mediating institutions failing sovereign-equanimity as political, economic and social stakes cumulatively default to vested-interests as to their ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition). Such an underlying intellectually deficient orientation is the surreptitious underhandedness failing social intellectual engagement in many ways explains the surreptitious campaigning against many a critical theory as to the possibility for a revitalised genuine and healthy social critique (and as it is especially so-directed at pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation promising postmodern-thought which portrays a very profound ontological-veracity as to prospective sublimation possibilities in the face of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint); and so-enabled as to no 'deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁵⁶)' (notwithstanding a natural scientific culture that points out that substantive issues are analysed on the basis of their relevant and operant substantive pertinence) as to the overriding possibility of 'projecting such a ⁸⁰presencing—absolutising-identitive-constitutedness¹³ sensibility/decorum of institutional imprimatur' that is rather obsessively defensive of institutional pre-eminence over inherent knowledge-reification⁸⁷. But then the Ancient sophists and medievalism-scholastics were the institutional imprimatur of their periods but their pedantic ⁸⁰presencing—absolutising-identitive-constitutedness¹³ sensibility/decorum was never in any way beholdening upon sublimating existence as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-

epistemic-digression allowing for prospective Socratic philosophers ¹⁰⁴universalising-idealisation and budding-positivism as to their respectively induced ‘¹⁰⁴universalising-idealisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶)’ and ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶)’ constraining in the face of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>) at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’. The strategic reflex of assuming a ⁸⁰presencing—absolutising-identitive-constitutedness¹³ sensibility/decorum preemptively ‘shuts-off the possibilities of relative-ontological-completeness⁸⁸ interpretations’ and arbitrarily defines ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction; such that effectively the social is interpreted (as of surreptitious disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷>’) as

non-ontological thus implying not it is subject to analyses as of social and socio-psychological phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>. But then human sublimation in existence effectively speaks of the notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking²⁰-by-preconverging-or-dementing¹⁸-perspectives-of-human-⁵⁶meaningfulness-and-teleology¹⁰⁰> underlying human ontological-performance⁷²-<including-virtue-as-ontology> as to the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ succession of registry-worldviews/dimensions, and such a ⁸⁰presencing—absolutising-identitive-constitutedness¹³ sensibility/decorum strategy as to its implicated denial of such an ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ of human ontological-performance⁷²-<including-virtue-as-ontology> underlined by human ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, effectively reveals its non-scientific nature notwithstanding the confusion of vague academicism proceduralism with true sublimating science/ontology. All the knowledge-reification⁸⁷ that effectively can be is of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ having to do with human limited-mentation-capacity-deepening⁵³ as enabling human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality⁵², and not a ⁸⁰presencing—absolutising-identitive-constitutedness¹³ human-subpotency epistemic-projection in ~~amplifying~~ <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ so-construed as temporality⁹⁹. But then the inclination to assume an ontologically-flawed sophistic/pedantic ⁸⁶presencing—absolutising-identitive-constitutedness¹³ sensibility/decorum strategy is ever always associated across all registry-worldviews/dimensions with blurriness⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to ⁵⁶meaningfulness-and-teleology¹⁰⁰ rather unconstrained to predicative-effectivity—sublimation-

{as-to-underlying-ontological-commitment⁶⁶} as to lack of ‘relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-{as-to-underlying-ontological-commitment⁶⁶}'. Consider in this regards, the de-mentative/structural/paradigmatic possibility of such an abstract human sophistic/pedantic ⁸⁰presencing—absolutising-identitive-constitutedness¹³ sensibility/decorum strategy exercise with regards to say Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs if there was ‘no positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-{as-to-underlying-ontological-commitment⁶⁶}' (as produced by the efforts of budding-positivists even as during their own epoch this was contested by their Establishment) that allowed for sublimating scientific thought to be integrated or rejected by its mere predicative-effectivity—sublimation-{as-to-underlying-ontological-commitment⁶⁶} (as to the ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-{as-to-underlying-ontological-commitment⁶⁶}}’, then there is nothing inherently telling that the latter physics Establishment will have just acknowledged such a theoretical construct as to its then human sophistic/pedantic ⁸⁰presencing—absolutising-identitive-constitutedness¹³ sensibility/decorum perceived social-stake-contention-or-confliction (as to the reality of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>} at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’). The point here is to highlight that across all registry-worldviews/dimensions blurriness⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ at uninstitutionalised-threshold¹⁰³ as to lack of ‘relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶)’ inherently induces sophistic/pedantic dispositions (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>°) with regards to social-stake-contention-or-confliction as to the social lack of ¹⁰⁴universal-transparency¹⁰⁵-<(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸) in the face of its prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Further, all such successive ‘relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶)’ are de-mentatively/structurally/paradigmatically about phenomenal/manifest sublimation-over-desublimation in existence as to: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over—desublimating-deselectivity-of-ontological-bad-

faith/inauthenticity⁶⁴’, as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; as it dynamically induces (as of ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’) successive prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of successive registry-worldviews/dimensions ⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁸ dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’.

Sublimation in existence as such is rather as of originariness-parrhesia,—as-spontaneity-of-aestheticisation ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness that doesn’t adhere to professed naiveties implied with ⁸⁰presencing—absolutising-identitive-constitutedness¹³ sensibility/decorum supposed projections of candour that tend to arise with

social lack of ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩
 associated with blurriness⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ poorly amenable to
 predicative-effectivity-sublimation-⟨as-to-underlying-ontological-commitment⁶⁶⟩; and reflect
 the idea that there is no knowledge without sublimating knowledge in the very first place and
 such pretences often thrive on exploiting ‘a false sense of a categorically/absolutely sublimated
 social-construct ordinariness/commensicality and social-vestedness/normativity-<discretely-
 implied-functionalism>’, but then such an ontologically-flawed conception can be divulged
 when we contemplate of prospective transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity reflection of the relative-ontological-
 incompleteness³⁹ of the succession of registry-worldviews/dimensions rather pointing out that
 the latter are ever always involved in an exercise of ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ when analysed as from
 originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-
 perspective-scalarising-construal-of-existence> perspective of notional~deprocrypticism.
 Insightfully it can be garnered that blurriness⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ (as leading
 to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 ‘immanent-ontological-contiguity⁶⁷’> due to lack of the ¹⁰⁴universal-transparency¹⁰⁵-
 ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩ of sublimating-over-
 desublimating ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
 existential-contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-(postconverging-
 narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-

notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-
 ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>') is
 intimately linked with the successive registry-worldviews/dimensions uninstitutionalised-
 threshold¹⁰³; as to the lack of 'relative-ontological-completeness⁸⁸—
 apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-
 commitment⁶⁶⟩'. In this regards, blurriness⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ with regards to
 the respective uninstitutionalised-threshold¹⁰³ of recurrent-utter-uninstitutionalisation,
 ununiversalisation, non-positivism/medievalism and procrypticism as to their respective
 apriorising/axiomatising/referencing–psychologism is overcome respectively (as so-construed
 from ontological-normalcy/postconvergence epistemic-projection perspective as of
⁴⁴foregrounding—entailment-⟨postconverging–narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-
 ontological-contiguity⁶⁷'),-as-operative-notional~deprocrypticism) with the induced social
¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩ of: -
 base-institutionalisation—apriorising/axiomatising/referencing–psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
 ⟨as-to-underlying-ontological-commitment⁶⁶⟩ construed-as 'rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism' given 'relative <amplifying/formative–
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹
⁴⁴foregrounding—entailment-⟨postconverging–narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-
 ontological-contiguity⁶⁷'),-as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-

epistemic/notional~projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnature social-optimal instigative potency' at its given/defined institutionalisation ontologically-pertinent epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷' (and so over prior recurrent-utter-uninstitutionalisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁶⟩ construed-as 'non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accident-or-random-mental-disposition,-that-is-not-rulemaking apriorising/axiomatising/referencing—psychologism' given 'relative disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁷>' as to prior descscalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional~firstnature—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>⟩' at its given/defined uninstitutionalised-threshold¹⁰³ ontologically-deficient epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷'), - ¹⁰⁴universalisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁶⟩ construed-as '104universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism' given 'relative <amplifying/formative—epistemicity>totalising/circumscribing/delineating

existential-contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-
 notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-
 ontological-normalcy/postconvergence-epistemic/notional~projective-perspective> as to its
 prospectively induced scalarising as of human supererogatory/messianic intemporal and
 secondnature socialy-optimal instigative potency’ at its given/defined institutionalisation
 ontologically-pertinent epistemic-conception of ‘the very same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷’ (and so over prior base-institutionalisation—ununiversalisation—
 apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶)
 construed-as ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism,-that-is-not-universalisation-directed apriorising/axiomatising/referencing—
 psychologism’ given ‘relative disparateness-of-conceptualisation-<unforegrounding-
 disentanglement,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> as to prior descalarising
 totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative
 potency as of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
 construed-as-from-perspective—ontological-normalcy/postconvergence> accordioneing-(as-of-
 varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>’ at its given/defined
 uninstitutionalised-threshold¹⁰³ ontologically-deficient epistemic-conception of ‘the very same
 overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷’), - positivism/rational-empiricism—

apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment⁵⁶⟩
 construed-as ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing–psychologism’ given ‘relative
 <amplifying/formative–epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-⟨postconverging–narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),–as-operative-
 notional~deprocrpticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-
 ontological-normalcy/postconvergence-epistemic/notional~projective-perspective> as to its
 prospectively induced scalarising as of human supererogatory/messianic intemporal and
 secondnated socially-optimal instigative potency’ at its given/defined institutionalisation
 ontologically-pertinent epistemic-conception of ‘the very same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷’ (and so over prior ¹⁰⁴universalisation–non-
 positivism/medievalism—apriorising/axiomatising/referencing–psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
 ⟨as-to-underlying-ontological-commitment⁵⁶⟩ construed-as ‘¹⁰⁴universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-
 positivising/rational-empiricism-based apriorising/axiomatising/referencing–psychologism’
 given ‘relative disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-
 reflect-‘immanent-ontological-contiguity⁶⁷> as to prior descalarising totalisingly-disentailing—
 discretion/whim-of-thought of individuals-suboptimal instigative potency as of human
 notional~firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-

individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>’ at its given/defined
 uninstitutionalised-threshold¹⁰³ ontologically-deficient epistemic-conception of ‘the very same
 overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷’), and prospectively - deprocrypticism—
 apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment⁵⁶)
 construed-as ‘preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-
 ‘³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing-psychologism’ given ‘relative
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁹ ⁴⁴foregrounding—entailment-(postconverging-narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-
 notional~deprocrypticism in elucidating ontological-contiguity⁶⁷-<as-from-prospective-
 ontological-normalcy/postconvergence-epistemic/notional~projective-perspective> as to its
 prospectively induced scalarising as of human supererogatory/messianic intemporal and
 secondnated socially-optimal instigative potency’ at its given/defined institutionalisation
 ontologically-pertinent epistemic-conception of ‘the very same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷’ (and so over prior positivism-procrypticism—
 apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-

framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁵⁶⟩
 construed-as ‘mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-
 of-preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplifying/formative-
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative disparateness-
 of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-
 ontological-contiguity⁶⁷>’ as to prior descalarising totalisingly-disentailing—discretion/whim-
 of-thought of individuals-suboptimal instigative potency as of human
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-
 individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>’ at its given/defined
 uninstitutionalised-threshold¹⁰³ ontologically-deficient epistemic-conception of ‘the very same
 overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷’), with the ‘deprocrypticism—
 apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁵⁶⟩’
 peculiarly/uniquely differentiated from the ‘positivism—procrypticism—
 apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁵⁶⟩’
 in that notional~deprocrypticism as of its originariness/origination-<so-construed-as-to-

ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>
 perspective construes of prospective knowledge-reification⁸⁷ as of ‘the full ontological
 implications of full human limited-mentation-capacity-deepening⁵³ as to its deepest/most-
 profound ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting
 ‘immanent-ontological-contiguity⁶⁷’),-as-operative-notional~deprocrypticism’ thus speaking to
 deprocrypticism requisite de-mentative/structural/paradigmatic delineation of both the
 existentially contextualised ‘sublimating ontological-good-faith/authenticity⁶⁹~de-
 mentating/structuring/paradigming-<seeding/incipient—profound⁷⁰-supererogation⁹⁷,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> underlying
 intemporal ontological-performance⁷² -<including-virtue-as-ontology> (as of dimensionality-of-
 sublimating²⁴ —<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> profound dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ projected
 apriorising/axiomatising/referencing—psychologism)’ and ‘desublimating ontological-bad-
 faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁵-
 supererogation⁹⁷,-as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>
 underlying temporal ontological-performance⁷² -<including-virtue-as-ontology> (as of
 dimensionality-of-desublimating-lack-of²⁵ —<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>
 shallow/lack-of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension²⁶ projected apriorising/axiomatising/referencing—
 psychologism)’ associated with any ‘¹⁷deprocrypticism—or-preempting—disjointedness-as-of-

⁸⁴reference-of-thought prospective knowledge-reification⁸⁷ as ever always about preserving the ascendancy of organic-knowledge in superseding-and-overriding mechanical-knowledge (with the latter rather associated with <amplifying/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰() thus involving the anticipation of human temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology> of prospective knowledge-reification⁸⁷ imbued ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ (and so as to the deprocrypticism—apriorising/axiomatising/referencing—psychologism given ‘ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigm-ing-<seeding/incipient—profound⁷⁰-supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing—psychologism> projection of originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>’); with the above articulation of the successive registry-worldviews/dimensions ‘relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶)’ so-reflecting comprehensively the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ involving human limited-mentation-capacity-deepening⁵³ increasing ontological-performance⁷²-<including-virtue-as-ontology> as to ‘its originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹—for—conceptualisation inducing of the successive registry-worldviews/dimensions increasingly

profound secondnatured methodologising/mutualising/organising/institutionalising
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’
 and so as human ⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—
⁵⁶meaningfulness-and-teleology¹⁰⁰ engendered sublimating ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> in existence—as-the-absolute-
 a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’> (with the critical insight here
 for instance that the Socratic philosophers ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of
¹⁰⁴universalising-idealisation ‘is not a relic of thought’ and it is very much ‘historially
 alive/living’ as to being pertinent to modern day ¹⁰⁴universalising implications of thought but
 for when prospective contextualisation requires ¹⁰⁴universalising positivising/rational-
 empiricism just as we can garner that Newtonian/Leibzinian physics ‘is not a relic of thought’
 and it is very much ‘historially alive/living’ as to being pertinent to modern day physics but for
 when prospective contextualisation requires theory-of-relativity-together-with-quantum-
 mechanics—axiomatic-constructs, and thus reflecting comprehensively that the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as to its implied overall
 notional~deprocrypticism—apriorising/axiomatising/referencing—psychologisms
 ‘enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 (as-to-underlying-ontological-commitment⁶⁶) of relative-ontological-completeness⁸⁸’ rather
 speaks of human limited-mentation-capacity-deepening⁵³ as of psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring prospectively induced
⁵⁶meaningfulness-and-teleology¹⁰⁰ as the successive registry-worldviews/dimensions
 apriorising/axiomatising/referencing—psychologisms). Further, ‘human-subpotency ontological-

faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
 disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over—
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’ implies that the
 successive registry-worldviews/dimensions given ‘relative-ontological-completeness⁸⁸—
 apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁶⟩’
 as to their relative ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-
 <seeding/incipient—profound⁷⁰-supererogation⁹⁷, -as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> sublimating
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism>’ supersede-and-override their prior ‘relative-ontological-incompleteness⁸⁹—
 apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁶⟩’
 as to their relative ontological-bad-faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-
 <seeding/incipient—shallow⁶⁵-supererogation⁹⁷, -as-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> desublimating
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-
 psychologism> and ‘thus establishing the relative-ontological-completeness⁸⁸—
 apriorising/axiomatising/referencing—psychologism respective
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 logical-basis’ and this is so-reflected with: ‘rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’ superseding-and-overriding ‘non-rules—

apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accident-ed-or-random-
 mental-disposition,-that-is-not-rulemaking apriorising/axiomatising/referencing–psychologism’
 for ‘base-institutionalisation–ununiversalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ induced
 sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷’; ‘¹⁰⁴universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism’ superseding-and-overriding ‘rulemaking-
 over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-
 universalisation-directed apriorising/axiomatising/referencing–psychologism’ for
 ‘¹⁰⁴universalisation–non-positivism/medievalism ⁵⁶meaningfulness-and-teleology¹⁰⁰ induced
 sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷’; ‘positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ superseding-
 and-overriding ‘¹⁰⁴universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism,-that-is-not-positivising/rational-
 empiricism-based apriorising/axiomatising/referencing–psychologism’ for ‘positivism–
 procrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ induced sublimation as of existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’; and ‘preempting—
 disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative–
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism’ superseding-and-overriding
 ‘mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-of-
 preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative–

epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ for ‘prospective notional~deprocrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’. The implication here is that there is no logical-basis as of our positivism–procrypticism ⁸⁰presencing—absolutising-identitive-constitutedness¹³ for the so-projected prospective notional~deprocrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ but rather its prospectively induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ (as the logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²> of prospective notional~deprocrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ is rather the inner working coherence/contiguity of its apriorising/axiomatising/referencing construct such that our positivism–procrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²> is de-mentatively/structurally/paradigmatically incompetent-and-irrelevant but for our projective-insights capacity for grasping prospective notional~deprocrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷). This further points out that the successive registry-worldviews/dimensions ‘relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁴⁶⁶)’ are rather ‘existence sublimation imbued cut-off points of logical engagement as transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-

apriorising/axiomatising/referencing'¹⁰² wherein for example there is no common logical-basis between non-universalising sophistry and ¹⁰⁴universalising-idealisation of Socratic philosophers and likewise between budding-positivists and non-positivising medieval scholasticism and this author claims as well between present day institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 ⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩ and prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-³⁴reference-of-thought as already being manifested in the patently non-intellectual and ontologically-decadent populism and media-driven campaigning against postmodern-thought that is wary of genuine intellectual engagement as to the sublimating veracity of postmodern-thought; and thus rather requiring the sublimating affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of the prospective 'relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁵⁶⟩' imbued ⁴⁴foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity⁵⁷⟩,-as-operative-notional~deprocrypticism while reflecting the desublimating unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> of the prior 'relative-ontological-incompleteness⁸⁹—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁵⁶⟩' (and so reflecting 'Derridean underdetermination-imbued force/violence conception' and

‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-
 disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism>’ over ‘desublimation
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-
 psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷ -<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’>). This insight equally explains why
 human <amplifying/formative—epistemicity>causality at its most profound construal is rather
 as of underlying ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-
 <seeding/incipient—profound⁷⁰-supererogation⁹⁷,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> over ontological-bad-
 faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁵-
 supererogation⁹⁷,-as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>
 imbued sublimating-over-desublimating ontological implications and so with regards to
 underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality; as the ontological-good-faith/authenticity⁶⁹~de-
 mentating/structuring/paradigming-<seeding/incipient—profound⁷⁰-supererogation⁹⁷,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> (as of
 dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to its

profound dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶) reflects the originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation as intemporal-projection reasoning-through/messianic-reasoning that runs all along the succession of registry-worldviews/dimensions as to human limited-mentation-capacity-deepening⁵³ enabling human ⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ induced transcendence-and-sublimity/sublimation/supererogatory~de-mentativity whereas the ontological-bad-faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁵-supererogation⁹⁷,-as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> (as of dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to its lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶) is besotted in temporality⁹⁹ upon the logical-basis of relative-ontological-incompleteness⁸⁹ <amplituding/formative>⁸wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰> as so-enabled with lack of ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸) (explaining the latter's iterative-looping-narrations as successive shades of ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸) arise speaking to a more fundamental ontological-bad-

faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁵-
 supererogation⁹⁷,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> when
 reflecting <amplifying/formative-epistemicity>causality). This underlying ontological-good-
 faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-
 supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> over ontological-bad-faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-
 <seeding/incipient-shallow⁶⁵-supererogation⁹⁷,-as-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> imbued sublimating-over-
 desublimating ontological implications as most profound construal of human
 <amplifying/formative-epistemicity>causality inevitably highlights the requisite ‘ontological-
 good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-
 supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’
 of sublimating base-institutionalisation, ¹⁰⁴universalisation, positivism/rational-empiricism and
 notional~deprocrpticism respectively over desublimating recurrent-utter-uninstitutionalisation,
 ununiversalisation, non-positivism/medievalism and procrpticism respectively, and the failure
 to articulate this requisite ‘ontological-good-faith/authenticity⁶⁹~de-
 mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-supererogation⁹⁷,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-
 condescension-<of-apriorising/axiomatising/referencing-psychologism>’ is a failure to meet
 the ‘prospectively warranted organic-knowledge epistemic-veracity’ as failing to reflect
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³-for-
 conceptualisation in implying that ‘the sublimating apriorising/axiomatising/referencing-
 psychologism is the valid logical-basis’ and ‘the desublimating

apriorising/axiomatising/referencing–psychologism is the invalid logical-basis’. This point out that the successive relative-ontological-completeness⁸⁸ as base-institutionalisation,¹⁰⁴ universalisation, positivism/rational-empiricism and notional~deprocrypticism respectively are actually projective-insights speaking to the fact that human prospective emancipation should rather be construed as of ‘human ⁸⁴reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ as so-enabling the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity of the respective prior relative-ontological-incompleteness⁸⁹ of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Such ‘human ⁸⁴reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ reflects the fact that it is the ‘prospective de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ as so-induced by notional~asceticism⁴ reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective relative-ontological-completeness⁸⁸ registry-worldviews/dimensions instigated human emancipation, and so as to the fact that the corresponding reasoning-from-results/afterthought inducing secondnature institutionalisation (that speaks to collective thought in any given registry-worldview/dimension) while serving its secondnaturing institutionalisation purpose ‘is overrated with regards to the challenge of human aporeticism at prospective uninstitutionalised-threshold¹⁰³’ and shouldn’t be the threshold/limit for determining the possibility for prospective human emancipation (since it is relatively of poor responsiveness to prospective human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) which rather requires instigative notional~asceticism⁴ reasoning-through/messianic-reasoning (as to the fact that for instance it is naïve to conceive that it was the ‘pure articulation of positivism/rational-empiricism logic that convinced/converted the non-positivism/medieval world into our positivism world’ but rather

decisive in the second nature of positivism/rational-empiricism was the notional~asceticism⁴
 reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism de-
 mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁷ (manifested as of the ships that set sail around the
 world for spices and trade eliciting a positive commercial opportunism that is decisively
 responsible for destroying the collective social myth of a flat world; the bacteria theory that will
 ensure that one lives or die if we believe in it or not and draw the health implications
 constrained the destruction of a collective superstitious medical worldview; the scientific tools
 and knowledge that ensured that nation A or nation B will triumph if they believe in it or not,
 constrained the collective need to adopt a scientific worldview, etc.). Since the relative-
 ontological-completeness⁸⁸ logical-basis/logic-<as-to—transversality~of-affirmative-and-
 unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²> is in
 transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² with the relative-ontological-incompleteness⁸⁹ logical-
 basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰²>, it is only the sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ that affirmatively upholds
 the relative-ontological-completeness⁸⁸ over the relative-ontological-incompleteness⁸⁹ (as to
 their supposedly coherent ontological-commitment⁶⁶). In other words, genuinely projected
 knowledge as of ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-
 <seeding/incipient—profound⁷⁰-supererogation⁹⁷,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> is more than just the
 mechanical construct but speaks of the ‘ontological-good-faith/authenticity⁶⁹~de-
 mentating/structuring/paradigming-<seeding/incipient—profound⁷⁰-supererogation⁹⁷,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> existential-

condescension-<of-apriorising/axiomatising/referencing-psychologism>' as of veridical existential relationship/signature as organic-knowledge. This is more obviously grasped with respect to human living-development-as-to-personality-development and institutional-development-as-to-social-function-development as to the positive-opportunism⁷⁶ implications eliciting a decomplexed placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of such 'ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-supererogation⁹⁷, -as-mentally-aestheticised~postconverging/dialectical-thinking³⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>' but less obvious and poorly grasped with regards to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. In this respect with regards to human living-development-as-to-personality-development and institutional-development-as-to-social-function-development as of our positivism/rational-empiricism registry-worldview/dimension we can appreciate for instance that in a professional-client relationship like between a physician and a patient or a plumber and a customer, the two parties do not normally engage one another in equivocating as of the ordinary ⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimation which wouldn't achieve the sublimation of medical care meaningfulness-and-technology or plumbing technician technical ⁵⁶meaningfulness-and-teleology¹⁰⁰ (as to the fact that the client doesn't go on pretending to engage the professional at its more profound level of technical knowledge contemplation) with the relation thus involving the requisite 'ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-supererogation⁹⁷, -as-mentally-aestheticised~postconverging/dialectical-thinking³⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism> of the professional with a corresponding deferential apriorising/axiomatising/referencing-

psychologism of the client’ and so as reflecting the sublimating knowledge ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient–profound⁷⁰-supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> beyond-and-above the desublimating ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient–profound⁷⁰-supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> of ordinary⁵⁶meaningfulness-and-teleology¹⁰⁰. However, this sublimating knowledge ‘ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient–profound⁷⁰-supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ across all registry-worldviews/dimensions is ever always poorly appreciated with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ (even though from a retrospective perspective we can grasp the preconverging/dementing¹⁹–qualia-schema of ‘the God of plane’ type of articulation of say base-institutionalisation as of animistic social-setup as from our positivism/rational-empiricism reflex ‘ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient–profound⁷⁰-supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ but it is important to note that such an animistic social-setup doesn’t project of any such preconverging/dementing¹⁹–qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ going by its ⁸⁰presencing—absolutising-identitive-constitutedness¹³ just as we will be disinclined to contemplate about the more veridical preconverging/dementing¹⁹–qualia-schema of our ⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-of-thought uninstitutionalised-threshold¹⁰³ as from a prospective notional~deprocrypticism perspective

projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold¹⁰³ speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>, and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁶⟩’ imbued ⁴⁴foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’⟩,—as-operative-notional~deprocrypticism that can instill such a prospective sublimating knowledge ‘ontological-good-faith/authenticity⁶⁹~dementating/structuring/paradigming-<seeding/incipient—profound⁷⁰-supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’ as to prospective living-development—as-to-personality-development and institutional-development—as-to-social-function-development. In this regards, it can be appreciated with respect to budding-positivism and ¹⁰⁴universalising-idealisation respectively that where the epistemic-veracity of looking through a telescope and drawing positivistic ontological implications do not avail as in the scholastic-medievalism underpinning—suprasocial-construct or where construing meaningfulness in coherent ¹⁰⁴universalising terms do not avail as in the non-universalising sophistry underpinning—suprasocial-construct, then there is a fundamental reality of desublimating ontological-bad-faith/inauthenticity⁶⁴ over which prospective sublimating ontological-good-faith/authenticity⁶⁹ knowledge respectively as of budding-positivism and ¹⁰⁴universalising-idealisation can only be established as of their respectively requisite

explicited with regards to the blurriness⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ associated with
 today's institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁸) with cynical, ridiculous and paradoxical pretenses of humility and
 sensibility/decorum that by that token (not unlike ancient sophistry and medieval-scholasticism)
 go on to induce 'existentially invalid condescension' as to their veridical desublimating
⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³'
 as of ontological-bad-faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-
 <seeding/incipient-shallow⁶⁵-supererogation⁹⁷,-as-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>. The fact is where such pretenses are
 nowhere found in the terrain of knowledge-reification⁸⁷ but rather surreptitious enterprises of
 <amplituding/formative>~wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) this
 signals their emperor has no clothes moment. In this regards, as to 'sublimation
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-
 psychologism>' over 'desublimation unaffirmation/deprojection/de-assertion/undueness-
 invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
 preconverging-or-dementing¹⁹-apriorising-psychologism>', the requisite 'ontological-good-
 faith/authenticity⁶⁹ existential-condescension-<of-apriorising/axiomatising/referencing-
 psychologism>' for organic-knowledge 'speaks to an intellectual-and-moral responsibility
 associated with knowledge as of the requisite dispensing-with-immediacy-for-relative-

ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ for its elucidation and appropriate secondnatured institutionalisation that is not dissociated from the very construction-of-the-Self”, and knowledge cannot thus be construed as ‘a minor and side thing of mere influencing and stature’ that is dissociated with veridical human mental-development and emancipation in order to rather surreptitiously serve human-subpotency as mortal methodologising/mutualising/organising/institutionalising perverted purposes (as so-of-ten implicitly construed by many a social dominance/vested-interest actor and sycophantic-sophistry throughout human history in eliciting <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ hardly showing disinterested interest in genuine knowledge). The blunt fact is that as explained above and clearly obvious with human living-development-as-to-personality-development and institutional-development-as-to-social-function-development the ordinariness of ⁵⁶meaningfulness-and-teleology¹⁰⁰ is not to be exploited as if it is a credible state of profound ontological-veracity given the lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as to a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> which pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation thrives on this lack of ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩) with regards to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ underlying the genuine social intellectual-function/posture. Intellectualism as such is much more than just about ⁸⁰presencing—absolutising-identitive-constitutedness¹³

methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given registry-worldviews/dimensions as ⁸⁰presencing—absolutising-identitive-constitutedness¹³ underpinning—suprasocial-construct relate to their given ⁵⁶meaningfulness-and-teleology¹⁰⁰ in absolute terms whereas in reality there are veridically relative subontologisation/subpotentiation of ontology as metaphysics-of-presence-(implicated-‘nondescript/ignorable–void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³)’; and it is here that the genuine social intellectual–function/posture comes in to veridically reflect the reality that a social-construct is not of absolute scalarisation of human ontological-performance⁷²-<including-virtue-as-ontology> for the possibility for its prospective scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~~involuting-or-guilding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷>, and the genuine social intellectual–function/posture as such is not about a naivist social-vestedness/normativity-<discretely-implied-functionalism> as otherwise the possibility for the succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity right up to our present wouldn’t have availed speaking to our very own intellectual-and-moral responsibility for prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conception of sublimating value and ontological-veracity disposition; and so as to the fact that ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) actually tend to be skewed towards

‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ positive-opportunism⁷⁶ of living-development-as-to-personality-development and institutional-development-as-to-social-function-development) over ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation⁹⁷-profundity~de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ for Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), and in fact in many ways individuals intersolipsistic actions in society implicitly recognise this reality even as the overall underpinning–suprasocial-construct tends to be abstractly de-mentated/structured/paradigmed to skew towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as for instance professional choices and callings made well beyond just a question of their remunerative or supposed incidental social prestige worth). Part and parcel of the genuine social intellectual–function/posture is to undermine this skewing towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ positive-opportunism⁷⁶ of living-development-as-to-personality-development and institutional-development-as-to-social-function-development) and reconstrue human-subpotency aporeticism in terms of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. In this regards historically, without individuals making choices not to optimally pursue ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as to their given ⁸⁰presencing—absolutising-identitive-constitutedness¹³ ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ but instead optimising their effort for ‘non-immediacy prospective sublimating

value and ontological-veracity disposition' then the possibility will not arise for the very backbone of human value and ontological-veracity sublimation (reflecting the 'non-immediacy prospective sublimating value and ontological-veracity disposition') upon which 'immediacy supposed absolute sublimating value and ontological-veracity disposition' is grounded. History knows that the 'contorted human ⁸⁰presencing—absolutising-identitive-constitutedness¹³ mentality of registry-worldviews/dimensions' as of 'immediacy supposed absolute sublimating value and ontological-veracity disposition' do not truly pay their dues to the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. upon whose ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure building 'immediacy supposed absolute sublimating value and ontological-veracity disposition' arise and outlandishly skew human ⁵⁶meaningfulness-and-teleology¹⁰⁰ (and so not only with human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ but is equally reflected in a poor-spirited bland conception of human living-development-as-to-personality-development and institutional-development-as-to-social-function-development). This insight is critically important not as an idle exercise of merely stating the appropriateness of sublimating value and ontological-veracity disposition but in reflecting that the skewed underpinning—suprasocial-construct projected and de-mentated/structured/paradigmed 'immediacy supposed absolute sublimating value and ontological-veracity disposition' cannot be construed as absolute as in effect it will ultimately prospectively stultifying the requisite 'non-immediacy prospective sublimating value and ontological-veracity disposition' that acts as the backbone for human value and ontological-veracity sublimation (as has always been the manifest case for surpassing the uninstitutionalised-threshold¹⁰³ of registry-worldviews/dimensions). The fact is 'immediacy supposed absolute sublimating value and ontological-veracity disposition' as underlying ⁸⁰presencing—absolutising-identitive-constitutedness¹³ end up as the registry-

worldviews/dimensions Establishments underpinning—suprasocial-construct as to dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of social-vestedness/normativity-<discretely-implied-functionalism> and social-stake-contention-or-confliction. It is the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-reflected in human ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) that goes beyond ⁸⁰presencing—absolutising-identitive-constitutedness¹³ and generate the requisite de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ while superseding ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ disposition of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as the latter at best construes of social reformation (and so across all the registry-worldviews/dimensions) in ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) subontologising palliative terms that as to their specifically defined ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ are very much integrative of collateral aspects as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by

dulling the social-construct's conscience in this way rather distracts from the realisation and contemplation of the full possibilities for profound de-mentative/structural/paradigmatic transformation of 'non-immediacy prospective sublimating value and ontological-veracity disposition'. The subtle manifestation of the social implications of 'immediacy supposed absolute sublimating value and ontological-veracity disposition' (as to the beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ positive-opportunism⁷⁶ of living-development-as-to-personality-development and institutional-development-as-to-social-function-development) with regards to our positivism-procrypticism registry-worldview/dimension can be appreciated in present day sycophantic-sophistry and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~<amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸>), media-driven disenfranchising narrative existentialising—enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> and dominance/vested-interest diffused institutional influence in many ways and occasions rendering formal and official languages of institutions smokescreens for underhanded <amplifying/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-³⁴reference-of-thought—⁵categorical-imperatives/axioms/registry-teleology¹⁰⁰>). In many ways this ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> analysis as to the positivism-procrypticism registry-worldview's/dimension's de-mentative/structural/paradigmatic social institutional beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising implications is very much relevant however the underlying socio-econo-

political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist (as in fact all such systems mirror each other as to their beholdening-becoming—distortive-originariness/distortive-origination-as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising, besides the differentiating specificities as to ingrained cultural context, speaking of a more fundamental issue of positivism~procrypticism ontological-performance⁷²-<including-virtue-as-ontology> as to the prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought); as to the fact that the underlying institutional formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ of these systems are rather as of ‘dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of social-vestedness/normativity-<discretely-implied-functionalism> and social-stake-contention-or-confliction’, and prospective human scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guilding-or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷> rather points to prospective notional~deprocrypticism aestheticisation—and-aestheticisation-towards-ontology (as to dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>) unenframed/unbeholdening/bechancing—supererogation⁹⁷ ‘bechancing-backdrop of ⁶¹nonpresencing-<perspective-ontological-

normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising’ (so-construed as ‘reclamation/recovery of unenframed-conceptualisation’-<as-to-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation>). Such a ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought ontological-performance⁷²-<including-virtue-as-ontology> (as to its fundamental ontology aspiration) is not oblivious to the ‘notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking²⁰—by—preconverging-or-dementing¹⁹-perspectives-of-human—⁵⁶meaningfulness-and-teleology¹⁰⁰> underlying human ontological-performance⁷²-<including-virtue-as-ontology> as to the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ succession of registry-worldviews/dimensions’ and ‘the facet of the existentially-withdrawn-(as-‘unaccounted-for’-leftover-or-residuality-or-spirit-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-so-construed-as-metaphoricity⁵⁷,-informing-prospective-~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness,-so-reflected-and-compensated-with-the-notion-of-dimensionality-of-sublimating⁷⁴—<~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’ as limiting or of prospective human-subpotency aporeticism’ which surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enables the possibility for human limited-mentation-capacity-deepening⁵³; and the ‘notional~deprocrypticism driving aesthetic-touch/aesthetic-sensibility of scalarising

aestheticisation-towards-ontology’ is one that in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ projects of human ontological-performance⁷²-<including-virtue-as-ontology> as: formativeness-of-unintelligence-towards-intelligence, so-rearticulated as formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ of unintelligence (beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising) towards intelligence (‘bechancing-backdrop of ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising’).

It is herein contended that the veridical genuine social intellectual–function/posture (as to the creative dynamics of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) and so across the succession of registry-worldviews/dimensions as to its orientation towards ‘reclamation/recovery of unenframed-conceptualisation’-<as-to-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation> is effectively what underlies the unenframed/unbeholdening/bechancing–supererogation⁹⁷ possibility of all prospective human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ enabling the succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~~-de-

mentativity reflecting the fact that their underpinning—suprasocial-constructs as to
⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) are otherwise hardly transcendental with regards to
prospective construction-of-the-Self implications given their beholdening-becoming—
distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-
aestheticising. It is for the sake of preserving the full possibilities of prospective human value
and ontological-veracity sublimation beyond ⁸⁰presencing—absolutising-identitive-
constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition) that the genuine social intellectual-
function/posture must ever always remain independent and not be usurped by
dominance/vested-interest actors and sycophantic-sophistry. Ultimately as with all human
uninstitutionalised-threshold¹⁰³ the prospective ¹⁷deprocrypticism—or—preempting—
disjointedness-as-of-⁸⁴reference-of-thought ‘ontological-good-faith/authenticity⁶⁹~de-
mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-supererogation⁹⁷,-as-
mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> existential-
condescension-<of-apriorising/axiomatising/referencing—psychologism>’ urges the human
along beyond its limit of contemplation at which point such a taxingness-of-originariness upon
human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality is more appropriately construed not as ⁵⁶meaningfulness-and-teleology¹⁰⁰ but
metaphoricity⁵⁷ as merely the setup for prospective human psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring possibility for prospective
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity; and this reality is
what avails across the successive registry-worldviews/dimensions instigated transcendence-

and-sublimity/sublimation/~~supererogatory~~~de-mentativity for their respective prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as to the fact that the intemporal messianic-reasoning/reasoning-through instigation respectively of prospective base-institutionalisation, ¹⁰⁴universalisation, positivism/rational-empiricism and notional~deprocrypticism are not actually as of ⁵⁶meaningfulness-and-teleology¹⁰⁰ but rather are as of metaphoricity⁵⁷ with regards respectively to prior recurrent-uninstitutionalisation, base-institutionalisation~ununiversalisation, ¹⁰⁴universalisation~non-positivism/medievalism and our positivism~procrypticism, and so as to the fact that the latter (as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷) are ever always urged along beyond their uninstitutionalised-threshold¹⁰³ given ‘taxingness-of-originariness upon human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in the face of their ‘specifically given ⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor’ for the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility enabling prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as effectively involving the veridically uninhibited/decomplexified dimensionality-of-sublimating²⁴—<amplifying/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> in cognisance-and-integration of the requisite ‘ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-

supererogation⁹⁷, -as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>
 for the availing of the organic-knowledge ⁵⁶meaningfulness-and-teleology¹⁰⁰ of base-
 institutionalisation, ¹⁰⁴universalisation, positivism/rational-empiricism and
 notional~deprocrypticism respectively (as to their respective ontological-good-
 faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-
 supererogation⁹⁷, -as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> ‘inducing of their ⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving-
⁵⁶meaningfulness-and-teleology¹⁰⁰ underlying logical-basis of logical
 operation/processing/contention of narratives’ reflected as of their respectively induced
 ‘relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing-psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity-sublimation-
 (as-to-underlying-ontological-commitment⁵⁶)’ imbued ⁴⁴foregrounding—entailment-
 (postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’), -as-
 operative-notional~deprocrypticism). This conception of ‘ontological-good-
 faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-
 supererogation⁹⁷, -as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>
 rather speaks to the fact that ‘human <amplifying/formative-
 epistemicity>totalising~thrownness-in-existence³⁴ as to its limited-mentation-capacity is
 intimately tied-down/laden-with prospective human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor’ as to human

teleology¹⁰⁰ so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplitudinal/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplitudinal/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability))’, underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>. The underlying insight here is that unlike the flawed mental-reflex associated with ⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that de-mentatively/structurally/paradigmatically projects of a ‘neutrally/objectively sound human ontological-performance⁷²-<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given <amplitudinal/formative-epistemicity>totalising~thrownness-in-existence³⁴’, human <amplitudinal/formative-epistemicity>totalising~thrownness-in-existence³⁴ as to human limited-mentation-capacity veridically implies that ‘existence is not beholdening to that human thrownness and the critical human teleological as to ontological-performance⁷²-<including-virtue-as-ontology> issue is how to adjust to existence and is not about how existence adjusts to the human who is rather of a subpotent epistemic relation to the full-potency of existence’. The implication here is that the ‘ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’ is thus merely

reflecting the veridicality of the possibility of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity which is only possible as to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> with regards to human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. Thus it is only the possibility of ‘ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-supererogation⁹⁷, -as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’ that can thus allow human existential-discursivity—implicated-sublimation-over-desublimation beyond naïve ⁸⁶presencing—absolutising-identitive-constitutedness¹³ <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ (given that human ontological-performance⁷²-<including-virtue-as-ontology> cannot be neutrally be separated from human <~~amplituding~~/formative-epistemicity>totalising~thrownness-in-existence³⁴ and the reflexive temporal-to-intemporal ontological implications on human ontological-performance⁷²-<including-virtue-as-ontology>). This insight can be illustrated as follows: supposed say in ⁵⁶00 BC an asteroid or virus could bring about a human cataclysm, such a ‘potential manifestation of existence is not beholdening to human appreciation of the existential implications of the notion and science behind the asteroid or virus’ and in this regard suppose extraterrestrials living in a ‘supposedly habitable Mars’ had achieved our present day civilisational and technological level, it is inevitable that they will effectively adopt ‘ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-supererogation⁹⁷, -as-

mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> existential-
condescension-<of-apriorising/axiomatising/referencing—psychologism>’ with regards to the
human species on Earth and strife to preempt such a cataclysm as to their technical capacity.
We can appreciate that the human species on Earth as to its relative-ontological-
incompleteness³⁹ doesn’t have a pretence to being of a ‘neutrally/objectively sound human
ontological-performance⁷²-<including-virtue-as-ontology> state failing to factor in human
specific apriorising/axiomatising/referencing—ontological-deficiency arising from its
specifically given <amplifying/formative—epistemicity>totalising~thrownness-in-existence³⁴’
but together with the extraterrestrials is rather de-mentatively/structurally/paradigmatically in
existential-discursivity—implicated-sublimation-over-desublimation relation as to the primacy
of the full-potency of existence over any subpotency (speaking fundamentally to prior human
ontological-commitment⁶⁶) with regards to the fact that the ontological-veracity of all humans
as human-subpotency is priorily of existential-discursivity—implicated-sublimation-over-
desublimation superseding pretenses of mere-formulaic
methodologising/mutualising/organising/institutionalising presciences as to entitlements of
⁸⁰presencing—absolutising-identitive-constitutedness¹³ articulated induced elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity³⁹. Speaking of the requisite ‘owning-up’ as to when relative-
ontological-completeness³⁸ avails rather than ontological-bad-faith/inauthenticity⁵⁴ in upholding
relative-ontological-incompleteness⁸⁹ (given that immortality/existence-perspective as to
intemporality⁵² cannot be construed as arising from our prior mortals whims superseding of
existential sublimation entailment and such presumption rather speaks to preconverging-or-
dementing¹⁹—apriorising-psychologism and not postconverging-or-dialectical-thinking²⁰—
apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicated-
sublimation-over-desublimation that explains why the availing of relative-ontological-

completeness⁸⁸ as to dimensionality-of-sublimating³⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> takes precedence in defining human intellectual-and-moral
 ontological-performance⁷²-<including-virtue-as-ontology> and so as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷. This
 <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ implied existential-
 discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-
 faith/authenticity⁶⁹~de-mentating/structuring/paradigm-ing-<seeding/incipient-profound⁷⁰-
 supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’
 effectively underlies the ‘Derridean underdetermination-imbued force/violence conception’ and
 ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-
 disempowerment’, as the preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-
 disposition—as-to-psyche-induced-psychologism-of-existential-stake> from which human
⁵⁶meaningfulness-and-teleology¹⁰⁰ veridically arises. Thus existential-discursivity—implicated-
 sublimation-over-desublimation implies that the human is already ‘de-
 mentatively/structurally/paradigmatically intellectually-and-morally existentially engaged as to
 its limited-mentation-capacity’ without any ‘neutrally/objectively sound human ontological-
 performance⁷²-<including-virtue-as-ontology> state failing to factor in human specific
 apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given
 <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴’. This insight puts
 into perspective our ⁸⁰presencing—absolutising-identitive-constitutedness¹³ conception of
 intellectual-and-moral responsibility wherein supposedly failed/unsuccessful/ineffective
 initiatives undertaken as to relative-ontological-completeness⁸⁸ (for instance with regards to

some public engagement aspiratory dispositions of such intellectuals like Sartre, Foucault, etc. and in the scientific domain for instance controversies associated with Louis Pasteur breakthroughs in microbial science) seem to be wrongly analysed from the posture of a supposedly neutral/objective social-setup conception of intellectual-and-moral responsibility (that ducks/ignores such relative-ontological-completeness⁸⁸ aetiologisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness⁸⁹ specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given <amplitudinal/formative—epistemicity>totalising~thrownness-in-existence³⁴’ is not of neutrally/objectively sound ontological-performance⁷²-<including-virtue-as-ontology>; as to the fact that for instance the incidence of modern day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that de-mentatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our <amplitudinal/formative—epistemicity>totalising~thrownness-in-existence³⁴ and the idea that any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus; and human intellectual-and-moral responsibility starts at the very least with an orientation to relative-ontological-completeness⁸⁸ as to overall existential dimensionality-of-sublimating³⁴—<amplitudinal/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>. Besides such a more stark elucidation as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰, existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient—profound⁷⁰-supererogation⁹⁷,-as-

mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> existential-
condescension-<of-apriorising/axiomatising/referencing—psychologism>’, thus points to the
primacy of ‘the very <amplitudinal/formative—epistemicity>totalising~thrownness-in-
existence³⁴ of human discursivity as to the possibility for prospective existential sublimation’
so-reflected in originariness-parrhesia,—as—spontaneity-of-aestheticisation
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall
existential dimensionality-of-sublimating³⁴—<amplitudinal/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>. The
bigger point here is that prospective human sublimation underlying prospective knowledge-
reification⁸⁷ in relative-ontological-completeness⁸⁸ cannot be engaged with any given registry-
worldview/dimension in relative-ontological-incompleteness⁸⁹ as if the latter is of a
‘neutrally/objectively sound human ontological-performance⁷²-<including-virtue-as-ontology>
state failing to factor in human specific apriorising/axiomatising/referencing—ontological-
deficiency arising from its specifically given <amplitudinal/formative—
epistemicity>totalising~thrownness-in-existence³⁴’ with regards to the fact that human
<amplitudinal/formative—epistemicity>totalising~thrownness-in-existence³⁴ is already engaged
in existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-
faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient—profound⁷⁰-
supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
schema> existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’
(and so very much countering the deceptive eliciting in desublimation of
<amplitudinal/formative> ‘wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) by

dominance/vested-interest actors and sycophantic-sophistry seeming to imply human-subpotency takes precedence over existence). In this regards, and in the bigger scheme of things existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’ implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷, the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism cannot be construed as of ‘neutrally/objectively sound human ontological-performance⁷²-<including-virtue-as-ontology>’ state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴’ with respect to prospective base-institutionalisation, ¹⁰⁴universalisation, positivism/rational-empiricism and notional~deprocrypticism respectively; and as relative-ontological-completeness⁸⁸ avails intellectual-and-moral responsibility is rather reflected as of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>. Unlike it is often assumed from a sloppy conception of human sublimation in existence (caught up in any given ⁸⁰presencing—absolutising-identitive-constitutedness¹³ self-justification of uncertainty of prospective human sublimation), the comprehensive coherence of human sublimation in existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ is effectively highly regular and consistent (and this can only be fully appreciated from an ontologically sound conception of ‘existence as of its immanently tautologous coherence speaking to its ontological-contiguity⁶⁷’

as to the possibility for intelligibility to arise as so-reflected with the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ so-associated with human limited-mentation-capacity-deepening⁵³). This conflation in the perception and relation to human sublimation in existence between metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’ on the one hand and on the other hand difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ as to relative-ontological-completeness⁸⁸ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷, is aptly reflected in the entangled/enmeshed nature of human sublimation in existence as reflected with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. This is so fundamentally because of human teleology¹⁰⁰ speaking of ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability))’ (as reflecting the implications of human limited-mentation-capacity-deepening⁵³ underlying the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸); such that human sublimation is hardly ‘purist’ and rather occurring as from successive human registry-worldviews/dimensions projections of their specifically flawed ⁸⁶presencing—absolutising-identitive-constitutedness¹³ given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation. The insight here is that human state of prior relative-ontological-incompleteness³⁹ de-mentatively/structurally/paradigmatically impacts reflexively on human

appraisal of its prospective relative-ontological-completeness⁸⁸ sublimation implications, and so across the successive registry-worldviews/dimensions right up to the originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought which purportedly escapes any such reflexive ⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation. The so-implied notional~deprocrypticism as such points out that the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is rather associated with a ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-prospective-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ but that, as of the successive registry-worldviews/dimensions ⁸⁰presencing—absolutising-identitive-constitutedness¹³ construals/conceptualisations, that ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-prospective-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ is rather ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ such that a contrasting assessment rather highlights the ‘entangling/enmeshing of effectively-purist-sublimation-<reflecting-prospective-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>> and overall relative-

ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
 induced desublimating of the effectively-purist-sublimation-<reflecting-prospective-
⁴⁶historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ as to the
 concreteness/concretism/existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-
 performance⁷²-<including-virtue-as-ontology> of overall prospective sublimation. Human
 sublimation as such in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is existentially susceptibly
 instigated mostly as of materially/technically induced sublimation associated with tools,
 equipment, technical knowhow and natural science as to their immediately amenable positive-
 opportunism⁷⁶ social implications ultimately leading to subsequent human
 methodologising/mutualising/organising/institutionalising sublimating overall
⁵⁶meaningfulness-and-teleology¹⁰⁰. But the overall de-mentating/structuring/paradigming of
 human sublimation in existence as such is not always coherent as to the discrepancy in the
 occurrence of specific sublimations and desublimations say material and technical sublimation
 pointing to relative-ontological-completeness⁸⁸ and ‘immaterial/social overall relative-
 ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
 instigating the referencing/registering/decisioning desublimation of the nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>’. In this regards, we can appreciate how
 the subsequent immaterial/social sublimation required for prospective positivism/rational-
 empiricism came to be appreciated by such thinkers like the Rousseaux, Diderots, etc. as to the
 fact that the material possibilities of their epoch associated with the printing press and
 increasing technical knowhow rendered the immaterial/social overall relative-ontological-

incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ of their epoch wanting, explaining for instance Rousseau’s appreciation of the noble-savage and nature as speaking to a prospective aporeticism overcoming/unovercoming that recognised that mankind needed a more mature conception of interhuman relationship and human relation with nature as to when mankind/some-of-mankind began manifesting a more developed relationship with nature beyond just as of the immediacy of subsistence/survival relationship with nature (say for instance having technically more efficient guns with gunpowder didn’t imply just killing animals at whim or along the same lines explaining his anti-Slavery stance); thus speaking of the prospectively requisite immaterial/social sublimation as to prospective positivism/rational-empiricism postconverging-or-dialectical-thinking²⁰—apriorising-psychologism. In this regards even budding-positivists like Galileo, Descartes, etc. just as well implicitly recognised this discrepancy of prospective material and technical sublimation positivistic science in relative-ontological-completeness⁸⁸ and the immaterial/social overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ of medieval-scholasticism associated with alchemic/magical thinking, to the point that in many ways their actions were directed towards articulating at the very least an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶)’ as the requisite immaterial/social sublimation for enabling positivistic science as we know it today to arise. This very insight explains ‘the enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to relative-ontological-completeness⁸⁸ weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior mediievally clouded immaterial/social overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ value-

construct and shallow-supererogating methodologising/mutualising/organising/institutionalising existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival. Thus it is always the case that the positive-opportunism⁷⁶ driving the secondnatured institutionalisation of human sublimation induces discrepancy as to immediate material and technical possibilities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶ immaterial/social sublimation considerations that rise to the aporetic challenge of the immediate material and technical possibilities of sublimation. In many ways this discrepancy of material and technical sublimation and immediate distortive immaterial/social desublimation is reflected in the ‘⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with ⁵⁶meaningfulness-and-teleology¹⁰⁰’ of our positivism—procrypticism, for instance as associated with an ‘underlying dumbing-down public intellection and media industry’; as media-access and its commercialisation function in many ways rather adhocly substitutes-for/undermines a profound genuine social intellectual—function/posture as to social-stake-contention-or-confliction implications. The further implication of this discrepancy is in highlighting that the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. is only veridically effective as to the originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional~deprocrypticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰; as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of-⁵⁶meaningfulness-

and-teleology¹⁰⁰ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸⁻⁸⁴reference-of-thought-⁸⁵devolving>’ that goes on as of ⁸⁶presencing—absolutising-identitive-constitutedness¹³ to render the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. increasingly of relic/artifactual human ontological-performance⁷²-<including-virtue-as-ontology> reflected in their failing effective outcomes of equanimity/balance; wherein their practice increasingly tends to dominance/vested-interest actors and sycophantic-sophistry induced desublimating narratives as to the <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)

displayed in the public domain (caught-up/entrapped in ‘a politico-institutional beholdening relic/artefactual disenfranchising notion of both-sides’ as psyching-subterfuge that renders the common concrete pragmatic aspirations of sovereign individuals increasingly politically irrelevant as to the paradox for instance that the healthier political framework in the years following the second world-war, as hardly subject to closed-circles of effective direct/indirect politico-institutional influence rampant today, notwithstanding the even greater social prejudice/bigotry/closed-mindedness was able to induce critical progressive social transformations that in many ways the present day political framework as to a period of rather profound and real-world cosmopolitanism/opened-mindedness can only dream about) as the more potent possibilities for social transformation are increasingly subdued under politico-institutional defaulting frameworks-and-practices rather surreptitiously subjected to closed-circles of effective direct/indirect politico-institutional influence ‘as to a strategic capacity to elicit old and relatively aporetically irrelevant beholdening narratives of identity as a divide-

and-conquer strategy for undermining the real and concrete common sovereign narrative of social transformation possibilities’ as so-reflected with commonly held objective sovereign aspirations that cut across party/ideological affiliations when not subjected to the disenfranchising effects of crafty politicised beholdening narratives of identity with their ‘ad-hoc/arbitrary popping-up in the media at critical electoral moments involving high emotional charge quelling cerebral thinking as of the modern day efficient disenfranchising technique of flawed apriorising deception involving arbitrarily-skewing-or-debasing-the-terms-of-supposedly-constructively-opened-public-debate’ (as to the wrong mental enculturation of the notion that the ‘political game’ in-of-itself precedes individuals and social sovereign aspirations as if the latter were just ‘paying fans to a sports encounter’ rather than a political process meant to serve them as so reflected with an enculturated media political narrative hardly/poorly making room for direct individual and social sovereign aspirations as centrally defining with the consequence that substance is increasingly overwhelmed by a political characters portrayal of the political debate with political actors then effectively turning over rather towards the levers of their potential power which is paradoxically not necessarily/deterministically social sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but rather surreptitious/private closed-circles of effective direct/indirect politico-institutional influence as so-plainly exposed by the fact that long-term consequences of public policies recurrently ‘default for dominance/vested-interest actors’). Even in the purely intellectual sense, modern day scientific advancements and achievements have correspondingly given rise to a distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-practice that effectively rides the wave of natural sciences accomplishments and in so doing projects of a naïve ⁸⁰presencing—absolutising-identitive-constitutedness¹³ epistemic conception of science that in many cases poorly reflects upon effective scientific practices and craft as it poorly appreciates the dynamics of the overall human knowledge and scientific enterprise as to

the aestheticisation—and-aestheticisation-towards-ontology underlying the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, so-reflected from such science-ideology poor appreciation of the implications of the ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> rendering the scientific adventure as of a living existential-contextualising-contiguity³⁹ exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness³⁸-by-reification³⁷/contemplative-distension²⁶ as to human limited-mentation-capacity-deepening⁵³ implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁷ behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ conception of methods/methodologies/approaches as to mere reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation with a poor appreciation for the prospective originality-parrhesia,—as—spontaneity-of-aestheticisation

~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁹—for—conceptualisation behind the supererogatory invention and validation of any such methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-desublimating-lack-of²⁵—<amplifying/formative>~~supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> equally fails to appreciate how prior human aestheticisation scheming including human superstitions, belief systems and religions were a

necessary pathway to the present even as modern science demonstrates their limits (given that we are an animal of limited-mentation-capacity reflected as to our human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to which the notion of institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) in supererogation⁹⁷ is vital for perpetually enhancing that limited-mentation-capacity as of our aestheticisation—and-aestheticisation-towards-ontology); as such mystical/spiritual narratives were veridically ‘trialing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ that ultimately enabled and propulsed human limited-mentation-capacity-deepening⁵³ (so-associated with such affirmatory sublimating possibilities strong selective cultural diffusion as to the sublimating strengthening and anchoring upon the social-setup that such mystical/spiritual narratives enabled), and so-construable as from the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) that led to our present day non-superstitious clairvoyance/clearsightedness with the important projective-insights that since human aestheticisation scheming has always been central and preceding human aestheticisation-towards-ontology (as even manifested in modern day natural sciences creativity) it would be foolhardy to adopt a mental-disposition as of science-ideology that poorly recognises the critical creative role for human aestheticisation in the perpetual development of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation⁹⁷, especially so with regards to our own capacity to conceptualise of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ herein construed as of ¹⁷deprocrpticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought (as to the requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness behind the prospective creation/invention of sublimating methods/methodologies/approaches as secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation in the face of prospective aporeticism-overcoming/unovercoming as to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, with budding-positivists inventing/creating the positivism/rational-empiricism sublimating methods/methodologies/approaches superseding medieval-scholasticism desublimating methods/methodologies/approaches and likewise Socratic philosophers ¹⁰⁴universalising-idealisation inventing/creating ¹⁰⁴universalising-idealisation sublimating methods/methodologies/approaches superseding non-universalising sophists desublimating methods/methodologies/approaches), as otherwise we'll merely sanctify as absolute our present positivism—procrypticism level of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and its corresponding methods/methodologies/approaches associated with its living-development—as-to-personality-development and institutional-development—as-to-social-function-development as to wrongly imply ours is the human generation that don't face any prospective aporeticism-overcoming/unovercoming. Along the same line of intellectual appreciation of prospective sublimation implications as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{38–84}reference-of-thought-⁸⁵devolving> 'critically points to an overall

nascent knowledge-reification³⁷—gesturing directly or indirectly prescient of a comprehensive sublimating⁵⁶ meaningfulness-and-teleology¹⁰⁰ conception of the given prospective relative-ontological-completeness⁸⁸ registry-worldview/dimension’; the possibility for ontology/science is effectively ‘an ontological-contiguity⁶⁷ projection as to an all-englobing/all-encompassing construction’ (notwithstanding the epistemic limitation inherent to human limited-mentation-capacity) that captures relative-ontological-completeness⁸⁸ induced sublimation as reflected in any subject-matter (as to its phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence>) and so as to the subject-matter underlying existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient–profound⁷⁰-supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ (and so as effectively reflected by the overall⁸⁴ reference-of-thought and⁸⁴ reference-of-thought-⁸⁵ devolving/subject-matter ‘relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁶)’). In this regards, we can appreciate that going by the positivism/rational-empiricism relative-ontological-completeness⁸⁸ registry-worldview/dimension, the natural sciences do not allow for any other external interpretations of their phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> (but for issues of epistemic limitation inherent to human limited-mentation-capacity). In this regards, there can’t be any instance/circumstance to which the mathematician will construe of 1+1 as being equal to 4 as to totalisingly-disentailing—discretion/whim-of-thought; as to the fact that inherent ontological-veracity precedes-and-supersedes ‘mere-formulaic–

methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-⟨as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’. The implication here that in the bigger scheme of things, the ‘apriorising decisions advancing mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-⟨as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’ over inherent ontological-veracity as manifested in many a social domain (while equally relevant in the natural sciences especially when ‘mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-⟨as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’ increasingly undermine the organisation behind the natural conduct of the natural sciences) go on to undermine their pretenses to a status of profound ontological-veracity as reflected of an ontology/science as to aestheticisation-towards-ontology. In this regard, relic/artifactual conception of veridical human ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> rather speaks to deficient knowledge-reification⁸⁷—gesturing caught up in ⁸⁰presencing—absolutising-identitive-constitutedness¹³ as of beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising. Likewise, deliberate intellectual decisions emphasising institutional self-preservation and rendering veridical knowledge elucidation secondary to such institutional self-preservation decisions, in many ways wrest away from such supposed intellectual institutions their status as veridically knowledge producing as these increasingly become political as to their emphasising of a political motive ready to forego veridical knowledge-reification³⁷ for its institutional self-preservation; with the consequence of increasing sycophantic-sophistry and genuine social intellectual—

function/posture indifference or betrayal to dominance/vested-interest actors. This issue of institutional self-preservation is in many ways at the very root of the non-intellectual, media-driven and dishonest criticisms levied against postmodern-thought as to the latter obvious conclusive emancipatory implications; so-reflected in a practice of ‘clouded thought’ that has no true intellectual elucidation purpose but rather an extension of the political over veridical knowledge-reification⁸⁷ (such that arguments about the accommodation of different intellectual practices tend to be articulated wrongly as to imply that ‘the true ontological-veracity as to sublimation-over-desublimation of intellectual practices’ are irrelevant and secondary to the mere purpose of institutional accommodation of different intellectual practices). It is herein contended that just as the prior successive registry-worldviews/dimensions required their specific ‘relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶)’ to usher in the possibility of their very own secondnatured institutionalisation unclouded knowledge-reification⁸⁷—gesturing, the ultimate possibility for our positivism—procrypticism overcoming its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) lies with the prospective ‘deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶)’ imbued ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism (enabling the true and profound attainment of ontological-contiguity⁶⁷ in the social domain beyond the present practices of disparateness-of-

conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷>). The manifest historical veracity of human sublimation as underlined by the ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-prospective-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ (and as rather ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’) is the more accurate conception in reflecting the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, and so as to: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’, as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; as it dynamically induces (as of ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor’) successive prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of successive registry-worldviews/dimensions ⁸⁴reference-of-thought—and-⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-of—⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁸ dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’.

Critically thus the veracity of human sublimation is rather as to the originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional~deprocrypticism as effectively reflecting existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷, and so as to the fact that the notional~deprocrypticism given ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-prospective-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ is not ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁹-presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’. This projected notional~deprocrypticism ontological-normalcy/postconvergence perspective points out that human sublimation in existence actually reflects the overall ontological-contiguity⁶⁷ as

of the successive registry-worldviews/dimensions ‘⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving-⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating-nascence (as to their instigating relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing-psychologism)’ manifested as of the notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking⁷⁰—by-preconverging-or-dementing¹⁹-perspectives-of-human-⁵⁶meaningfulness-and-teleology¹⁰⁰> of the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. This further highlights that the prospectively defining possibilities for unleaching further human sublimation (and so over ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’) will stall without the appropriate reconciling of the overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ to the prospective comprehensive sublimating ⁵⁶meaningfulness-and-teleology¹⁰⁰ implications of the instigated relative-ontological-completeness⁸⁸ effectively-purist-sublimation-<reflecting-prospective-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), and so as to ‘⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving-⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating-nascence (as to the instigating relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing-psychologism)’ prospective reconciling. This is fundamentally the case because the implied dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> inducing the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> is lost to the prior overall

relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as to a narrow-minded positive-opportunism⁷⁶ driven exploitation of such nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> while failing to come to terms as to construing the <amplitudinal/formative—epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>’ as to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigm—psychologism’⁹⁰ with regards to ‘⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating—nascence (as to the instigating relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing—psychologism)’; thus inducing the discrepant ‘immaterial/social overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>’ that is and so as to human social subontologising of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>. This insight underlines the fact that instigated nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> ‘critically points to an overall nascent knowledge-reification³⁷—gesturing directly or indirectly prescient of a comprehensive sublimating ⁵⁶meaningfulness-and-teleology¹⁰⁰ conception of the given

prospective relative-ontological-completeness⁸⁸ registry-worldview/dimension’ as so-reflected with the successive registry-worldviews/dimensions given ‘⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving-⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating-nascence (as to the instigative relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing-psychologism)’ underlying specific overall-knowledge-reification⁸⁷-gesturings as so-manifested with any such relative-ontological-completeness⁸⁸ registry-worldview/dimension ‘specific overall-knowledge-reification⁸⁷-gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations>’. The specific overall-knowledge-reification⁸⁷-gesturings of the successive registry-worldviews/dimensions (as reflecting the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸) projectively entail ‘⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving-⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating-nascence’, and so as from: recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing-psychologism overall-knowledge-reification⁸⁷-gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations>’ (as recurrent-utter-uninstitutionalisation ‘⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving-⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating-nascence’), base-institutionalisation-ununiversalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism overall-knowledge-reification⁸⁷-gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations>’ (as base-institutionalisation-ununiversalisation ‘⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving-⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating-nascence’), ¹⁰⁴universalisation-non-positivism/medievalism ‘¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism overall-knowledge-reification⁸⁷-gesturing-

<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
 sublimations>’ (as ¹⁰⁴universalisation–non-positivism/medievalism ‘⁸⁴reference-of-thought–
 and–⁸⁴reference-of-thought-⁸⁵devolving–⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness
 of prospective sublimating–nascence’), positivism–procrypticism ‘positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism overall-knowledge-reification⁸⁷-gesturing-
 <of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
 sublimations>’ (as positivism–procrypticism ‘⁸⁴reference-of-thought–and–⁸⁴reference-of-
 thought-⁸⁵devolving–⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective
 sublimating–nascence’), and prospectively notional~deprocrypticism ‘preempting—
 disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative–
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism overall-knowledge-
 reification⁸⁷-gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-
 nascent-particular-sublimations>’ (as notional~deprocrypticism ‘⁸⁴reference-of-thought–and-
⁸⁴reference-of-thought-⁸⁵devolving–⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of
 prospective sublimating–nascence’). This comprehensive elucidation highlights that human
 sublimation is not inherently haphazard as the wrong perception of haphazardness arises as
 from the varying ⁸⁰presencing—absolutising-identitive-constitutedness¹³ epistemic-projection
 perspectives whereas from a comprehensive notional~deprocrypticism epistemic-projection
 perspective in ontological-normalcy/postconvergence human sublimation is rather wrongly
 apparently haphazard because of human limited-mentation-capacity epistemic-projection
 perspectives of apprehension of prospective sublimation with ‘the ontological-veracity of

notional~deprocrypticism epistemic-projection perspective associated with comprehensive human limited-mentation-capacity-deepening⁵³ rather reflecting the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ de-mentative/structural/paradigmatic coherence of human sublimation as of successive ⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating-nascence’. Thus such a notional~deprocrypticism ontological-normalcy/postconvergence perspective warrants the requisite <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating relative-ontological-completeness³⁸ appraisal of singularly induced prospective sublimations as to projected overall human ⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ imbued <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’⁹⁰ (as of ‘⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating-nascence’). Critically this discrepancy between nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> and overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ (as involving ‘immaterial/social overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-

material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>’ and so as to human social subontologising of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>); is effectively the hallmark of all ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as to their <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, and beyond just the ontological implications with respect to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as highlighted above this is equally reflected as to a human living-development-as-to-personality-development and institutional-development-as-to-social-function-development notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> inclination for ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (so-reflected as of human ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰): defining the construal/conceptualisation of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (with regards to the requisite human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality³⁹/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-

⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>)). Such an ultimate construal of human self-surpassing as
 to the notional~deprocrypticism epistemic-projection perspective in ontological-
 normalcy/postconvergence effectively grapples with the requisite ‘<amplifying/formative-
 epistemicity>totalising/circumscribing/delineating ‘relative-ontological-
 incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-psychologism’⁹⁰ as of
⁸⁴reference-of-thought-and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-
 teleology¹⁰⁰ comprehensiveness of prospective sublimating-nascent’ as so-elicited by nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>. Insightfully this can be reflected upon
 creatively as the requisite underlying ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-
⁸⁴reference-of-thought institutionally projected (implying de-mentative/structural/paradigmatic
 institutionalising of prospective scalarisation-as-to-rescalarisation-as-re-
 ontologisation/supererogatory~involuting-or-guilding-or-amplifying-scalarisation-<as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷>)
 ‘unenframed/unbeholdening/bechancing-supererogation³⁷ parameterisation/reparameterisation-
 <reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
 nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality-numbing-traction-
 desublimation’>-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’
 for prospective aestheticisation—and-aestheticisation-towards-ontology/⁵⁶meaningfulness-and-

teleology¹⁰⁰ (as of human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), and so as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷. Such an ‘unenframed/unbeholdening/bechancing-supererogation⁹⁷ of notional~deprocrypticism institutionalisation’s parameterisation/reparameterisation-(reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation—and-aestheticisation-towards-ontology/⁵⁶meaningfulness-and-teleology¹⁰⁰ (as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) will call into question as of pure-ontology the very apriorising/axiomatising/referencing—psychologism defining overall human social-stake-contention-or-confliction associated with such notions like tribes, nations, races, regions, etc. (and any other notions) as of their de-mentated/structured/paradigmed dehumanising implications (and so rather as of their degeneracy/breaking-down/distortion of human ontological-performance⁷²-<including-virtue-as-ontology> from the more apt ontological-normalcy/postconvergence conception of the human as to humanity); so-reflected by a beholdening conceptualisation/construal of the human as of their underpinning-suprasocial-construct implied ⁸⁶presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as being ‘the imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework of human agency’. However, as to a constructive

knowledge-reification⁸⁷—gesturing with respect to the haunting fact of human
 <amplifying/formative—epistemicity>totalising~thrownness-in-existence³⁴ as to any such
⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-(as-to-⁴¹historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) speaking to such a <amplifying/formative—
 epistemicity>totalising~thrownness-in-existence³⁴, such a notional~deprocrypticism
 institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation⁹⁷
 parameterisation/reparameterisation-(reflecting-a-supererogatory~decisionality-of-
 socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-
 presublimatory-decisionality—numbing-traction-desublimation’)-as-so-operationalising-
 ‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation—and-
 aestheticisation-towards-ontology/⁵⁶meaningfulness-and-teleology¹⁰⁰ is more immediately-and-
 constructively bound to ‘appraise the conception of sovereign equanimity/balance driving
 human agency imbued sublimation as to <amplifying/formative—
 epistemicity>totalising/circumscribing/delineating ‘relative-ontological-
 incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’⁹⁰. This double
 epistemic orientation to a notional~deprocrypticism institutionalisation
 ‘unenframed/unbeholdening/bechancing—supererogation⁹⁷ parameterisation/reparameterisation-
 (reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
 nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-

desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation—and-aestheticisation-towards-ontology/⁵⁶meaningfulness-and-teleology¹⁰⁰ can be understood in the sense that just as we can appreciate that if supposedly we are found in say an exclusively animistic social-setup with supposedly no possibility to rejoin a positivistic social-setup, while at the very least we appreciate that the material/technical capacity of a positivistic social-setup overall ⁵⁶meaningfulness-and-teleology¹⁰⁰ will enhance such an animistic social-setup as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷, the fact remains that our thrownness in the animistic social-setup requires at least a basic engagement tolerable to its ⁵⁶meaningfulness-and-teleology¹⁰⁰ before any pretense to a projection of positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰ (as can so be appreciated with the cultural diffusion encounters throughout human history). In this regards as to a decisively globalising world we can’t conceive that ours will be the human generation bereft of ‘profound diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ given the increasingly relic/artifactual nature of traditional cultures in our modern age as to the potent lack of prospective creative aestheticisation off-the-beaten-path of an increasing convergence deadening of the possibility prospective reappraisals of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ (as so-construed as of dimensionality-of-sublimating⁸⁴—~~<amplifying/formative>supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>), as to the fact that overall human beholdening inclination (as to any defining overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ concerned mostly with human living-development—as-to-personality-development and institutional-development—as-to-social-function-development in the priorly achieved Being-development/ontological-framework-expansion—as-to-depth-of-

ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) rather tends
 to reconverge to shallow <amplifying/formative-epistemicity>totalising~thrownness-in-
 existence³⁴ concreteness/concretism/existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-
 ontological-performance⁷²-<including-virtue-as-ontology> as reflected by the successive
 registry-worldviews/dimensions ⁸⁰presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) (when it comes to overall human ‘aestheticisation as
 reflecting the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-
 specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations
 of human ⁵⁶meaningfulness-and-teleology¹⁰⁰’); thus as not necessarily speaking of the absolute
 possibility of human consciousness projection in want for its recurrent
 parameterisation/reparameterisation-(reflecting-a-supererogatory-decisionality-of-
 socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-
 presublimatory-decisionality—numbing-traction-desublimation’)-as-so-operationalising-
 ‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ in optimising human ontological-
 performance⁷²-<including-virtue-as-ontology> (and our positivism—procrypticism registry-
 worldview/dimension cannot be overlooked in this regards notwithstanding the fact that it is at
 the backend of the institutional-cumulation/institutional-recomposure-(as-to-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>)). But then just like with all
 prior registry-worldviews/dimensions, our positivism—procrypticism ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) effectively
 projects a hurdle to any such de-mentative/structural/paradigmatic notional~deprocrypticism

conception of re-ontologisation as to its inherent <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ poorly amenable to profound alternative institutional aestheticising contemplation ‘given its calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance⁷²-<including-virtue-as-ontology> as well as generalised social apprehension which is then enigmatically held against them’ (however the merits of their underlying case) very much unlike ‘the latitude for articulating conceptualisations available for⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ (however their de-mentative/structural/paradigmatic flaws). Today manifestations (in the political domain) of protest votes for instance, more than just a question of poor political leadership actually has to do in many ways with ‘an alienating politico-institutional entrapment/frame-up of sovereign choice’ within the supposed democratic process that ‘forestalls-and-narrows as of strategic rules and processes’ the effective political fulfilment of individual and social sovereign choices inducing anti-sovereign consequences as to defaulting policy consequences to dominance/vested-interest actors without truly being institutionally subject to competing profound alternative institutional aestheticising contemplation given their institutional ascendance. Such a beholdening⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) skews the fundamental ontology question by its inherent <amplifying/formative-

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
gatekeeping stifling of the possibility for inquiring on the ontological-veracity of its practice as
to a reflex for advancing the quietude of social-vestedness/normativity-<discretely-implied-
functionalism>. This latter issue is the ultimate challenge to prospective
notional~deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–
supererogation⁹⁷ parameterisation/reparameterisation-(reflecting-a-
~~supererogatory~~–decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-
sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’
for prospective aestheticisation–and–aestheticisation-towards-ontology/⁵⁶meaningfulness-and-
teleology¹⁰⁰; as of the paradox that a social-setup as to its <~~amplifying~~/formative–
epistemicity>totalising~thrownness-in-existence³⁴ is so pragmatically self-focussed that its
aestheticisation and hence aestheticisation-towards-ontolgy dynamic-potential as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ is
narrowed/limited/constricted however its level of development (explaining the
decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,—as–spontaneity-of-
aestheticisation in re-ontologisation accompanying human institutional-
cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as can be appreciated
throughout human history). This is explained by the fact that the human can relatively easily
appreciate the ontological-pertinence of new practices arising as from outside cultural diffusion
but it is very much difficult to reconstrue of such practices as from the taxingness-of-
originariness involved in surpassing an internalised <~~amplifying~~/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’

posture; and this very much explains the double epistemic orientation to notional~deprocrpticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation⁹⁷ parameterisation/reparameterisation-(reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/⁵⁶meaningfulness-and-teleology¹⁰⁰ as highlighted above (as to the need to feed our <amplifying/formative–epistemicity>totalising~thrownness-in-existence³⁴ decisively globalising world with aestheticising re-originariness/re-origination to uphold the capacity for pure-ontology as to re-ontologisation). In this regards, all such ontologisation/re-ontologisation potential for human ⁵⁶meaningfulness-and-teleology¹⁰⁰: is de-mentatively/structurally/paradigmatically ever inducible as of human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, as to the underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (given human limited-mentation-capacity implications on human ontological-performance⁷²-<including-virtue-as-ontology>) reflected in such formativeness (going by its given aestheticisation–and–aestheticisation-towards-ontology of the cultivated/beholdening-construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰, -ultimately-construed-as-habit/practice/belief/culture) and thereof the ontologically-valid/ontologically-invalid beholdening implications arising from the cultivated/beholdening-construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰, -ultimately-construed-as-habit/practice/belief/culture (when it comes to overall human ‘aestheticisation as reflecting the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-

aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human ⁵⁶meaningfulness-and-teleology¹⁰⁰). The underlying insight here is that ‘the human apriorising/axiomatising/referencing process of <amplituding/formative–epistemicity>totalising/circumscribing/delineating conceptualisation’ is effectively a ‘formative thrownness in existence imbued projective-arbitrariness/waywardness’ as of manifestly induced sublimation or desublimation with regards to the aestheticisation–and–aestheticisation-towards-ontology of cultivated/beholdening-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰,-ultimately-construed-as-habit/practice/belief/culture’. Human <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-arbitrariness/waywardness-(as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative–epistemicity>totalising~conceptualisation’) is what effectively captures all the possibilities of human sublimation or desublimation in existence and so reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human ⁵⁶meaningfulness-and-teleology¹⁰⁰’. Critically, this human <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-arbitrariness/waywardness-(as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative–epistemicity>totalising~conceptualisation’), as to when it converges to sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷, goes on to prospectively reflect the relative-ontological-completeness⁸⁸ ‘specific overall-knowledge-reification⁸⁷-gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations>’ (while as to when it converges to desublimation as failing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷, it goes on to

priorly reflect the overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ as to its ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition)). The above analysis reflects the fact that
 human <~~amplituding~~/formative—epistemicity>totalising~thrownness-in-existence³⁴,-imbued-
 projective-arbitrariness/waywardness-(as-to-the-human—projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-
 ‘<~~amplituding~~/formative—epistemicity>totalising~conceptualisation’) is the ‘effective becoming
 aestheticisation—and-aestheticisation-towards-ontology construction as to
 cumulation/recomposuring’ that induces cultivated/beholdening-construct-of-⁵⁶meaningfulness-
 and-teleology¹⁰⁰,-ultimately-construed-as-habit/practice/belief/culture; and so reflected in
 human living-development-as-to-personality-development, institutional-development-as-to-
 social-function-development and Being-development/ontological-framework-expansion-as-to-
 depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰.
 Human <~~amplituding~~/formative—epistemicity>totalising~thrownness-in-existence³⁴,-imbued-
 projective-arbitrariness/waywardness-(as-to-the-human—projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-
 ‘<~~amplituding~~/formative—epistemicity>totalising~conceptualisation’) reflects an ‘effectively
 underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—
⁹⁸surrealising/supererogating—drive for existentialising—framing/imprinting-(as-to-
 prospective-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ (as to manifestly
 cultivated/beholdening-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰,-ultimately-construed-
 as-habit/practice/belief/culture so-reflected as existentialising—enframing/imprintedness-(as-
 to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). Such an

‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—⁹⁸surrealising/supererogating—drive for existentialising—framing/imprinting-〈as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-〈perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ (inherent to human <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-arbitrariness/waywardness-〈as-to-the-human—projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative—epistemicity>totalising~conceptualisation’>)) speaks to human preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition— as-to-psyche-induced-psychologism-of-existential-stake> with regards to formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰; as underlying the possibilities for human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁶-<so-construed-as-the-preformulating/preframing/premeaningfulness-that-enables-‘⁴⁴foregrounding—entailment-as-reflecting-ontological-contiguity⁶⁷>. Thus it is by such a ‘sublimation-over-desublimation understanding’ of this <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-arbitrariness/waywardness-〈as-to-the-human—projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative—epistemicity>totalising~conceptualisation’> that the apparently imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework of our positivism—procrysticism ⁸⁰presencing— absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-〈as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition〉 (as the challenge

of the double epistemic orientation to notional~deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation⁹⁷ parameterisation/reparameterisation-⟨reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’⟩-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/⁵⁶meaningfulness-and-teleology¹⁰⁰ as highlighted above) can be looked at in a new and enlightening perspective (beyond such a ‘positivism–procrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment⁶⁶’⟩) and so rather as from a prospective ‘deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment⁶⁶’⟩; and so as to the elucidation of such ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-⟨as-to-⁴¹historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) induced human <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴, -imbued-projective-arbitrariness/waywardness-⟨as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative–epistemicity>totalising~conceptualisation’⟩ deficient ontological-performance⁷²-<including-virtue-as-ontology>. Thus as being amenable both to ‘sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ and to ‘desublimation as failing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’, human <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴, -imbued-projective-arbitrariness/waywardness-⟨as-to-the-human–projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-
‘<amplitudinal/formative-epistemicity>totalising~conceptualisation’) notionally speaks of an
underpinning framework that is de-mentative/structural/paradigmatic to the potentiality for both
emancipating ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-
<seeding/incipient-profound⁷⁰-supererogation⁹⁷,-as-mentally-
aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> and human impeding
ontological-bad-faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-
<seeding/incipient-shallow⁶⁵-supererogation⁹⁷,-as-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema> underlying human ⁵⁶meaningfulness-
and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>. Human
<amplitudinal/formative-epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-
arbitrariness/waywardness-(as-to-the-human-projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplitudinal/formative-
epistemicity>totalising~conceptualisation’) as to its ‘effectively underlying human
beholdening—inching,-apprehending,-and-taming-drive or aestheticising—
⁹⁸surrealising/supererogating-drive for existentialising—framing/imprinting-(as-to-
prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ is rather
‘manifested de-mentatively/structurally/paradigmatically as reflecting human ontological-
performance⁷²-<including-virtue-as-ontology> (with regards to constraining existential-
contextualising-contiguity³⁹ upon human underlying ontological-commitment⁶⁶ as to the
possibility for sublimation or desublimation)’ as at defining institutionalisation-threshold or as
at defining uninstitutionalised-threshold¹⁰³ of human ontological-performance⁷²-<including-
virtue-as-ontology>; so-underlined respectively by the dispensing-with-immediacy-for-relative-
ontological-completeness³⁸-by-reification³⁷/contemplative-distension²⁶ associated with

postconverging (postconverging-or-dialectical-thinking⁷⁰—apriorising-psychologism-representation,-as-of-postconverging-aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶ associated with preconverging (preconverging-or-dementing¹⁹—apriorising-psychologism-representation,-as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold¹⁰³. In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷), prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness as to its ‘invention’/‘creation’ of prospective methods/methodologies/approaches as to ‘prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (involving sublimating human ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) is underlined by its ‘instigative—askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation—and—aestheticisation-towards-ontology and inconsistently echoed in modern day deonto-professional institutional practices); and so as to the ‘instigative—askesis-or-acumen projected perception’ that the disposedness of the generalised social-construct <~~amplifying~~/formative>*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) is ‘de-mentatively/structurally/paradigmatically relatively of inept/poorly-amenable ontological-

performance⁷²-<including-virtue-as-ontology>’ for the prospective requisite existential dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶ in the contemplation-and/or-fulfilling of the ‘instigative–askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ associated with prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. This is the case even as with regards to the instigative–askesis-or-acumen for prospective sublimating genuine social intellectual–function/posture for instance, ‘the <amplitudinal/formative–epistemicity>totalising/circumscribing/delineating construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰ respectively of say the ancient-sophists, medieval-scholasticism or present day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplitudinal/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩ in their <amplitudinal/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’ will hardly cognise the ‘prospective aporeticism-overcoming/unovercoming-overcoming merits’ respectively of projected Socratic philosophers ¹⁰⁴universalising-idealisation, budding-positivists positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional~deprocrypticism conceptualisation and so as to the latter skirting/peripheral initiation within the ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-⟨as-to-⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ of the former so construed by the Derridean conception of prospective philosophy occurring rather at the margin of prior secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—

reproducibility-of-aestheticisation philosophy (as to the fact that the ancient-sophists, medieval-scholasticism or present day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨~~amplituding~~/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⁸⟩ will falsely pretend that their respective ⁸⁶presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-⟨as-to-⁴⁷historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⟩ associated with the eliciting of their respective <~~amplituding~~/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications⟩), is of ‘existential and contemplative internal adequation’ respectively for the nascent contemplation of such ¹⁰⁴universalising-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional~deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective ⁸⁶presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-⟨as-to-⁴⁷historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⟩ as of the former effectively speaks to their ‘fundamental de-mentative/structural/paradigmatic falsehood’ for the possibility for the genuine social intellectual-function/posture prospective aporeticism-overcoming/unovercoming-overcoming sublimation involving ‘their seeding-misprising ontological-bad-faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁵-supererogation⁹⁷,-as-mentally-aestheticised~preconverging/dementing⁴⁹-qualia-schema> that covertly and/or overtly project respectively that afterall all the world that exists is-of-non-universalising-sophistry or is-of-non-positivising-scholasticism or is-of-disjointed-intellectual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in contempt of ‘relative-ontological-

incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence>) as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-psychologism⁹⁰ and this
 ‘seeding-misprising ontological-bad-faith/inauthenticity⁶⁴~de-
 mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁵-supererogation⁹⁷,-as-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>’ has to be factored into the
 prospective articulation of deprocrypticism,-as-to-the-ultimate-fulfilment-of-
 notional~deprocrypticism as to the fact that the complete possibility for ontology/science
 implies ‘accounting for everything potent’ including at the more fundamental level human
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as to its implied
 ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-
 <seeding/incipient-profound⁷⁰-supererogation⁹⁷,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> and ontological-bad-
 faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁵-
 supererogation⁹⁷,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> that
 are respectively instigative or forestalling of the possibility for prospective human aporeticism-
 overcoming/unovercoming sublimation). This is further reflected in ‘the very postconverging-
 as-to-ontological-normalcy/postconvergence over preconverging-as-to-epistemic-abnormalcy
 conception of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’
 with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-
 institutionalisation-ununiversalisation, ¹⁰⁴universalisation-non-positivism/medievalism and

positivism–procrypticism respectively aren't of the 'existential and contemplative internal adequation' for prospective base-institutionalisation, ¹⁰⁴universalisation, positivism and deprocrypticism, as to the 'increasing crumbling of the former genuine social intellectual–function/posture' into subterfuge of false-scepticism (as to the fact that veridical scepticism is of constructive knowledge commitment effectively exposing itself to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ and so rather than idly critical and unaccountable totalisingly-disentailing—discretion/whim-of-thought), pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and ~~<amplituding/formative>~~°wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ narratives increasingly ignoring-and-failing to engage with inherent veridical knowledge-reification⁹⁷. In this respect the possibility of human prospective reasoning-through/messianic-reasoning that goes on to induce prospective reasoning-from-results/afterthought as secondnatured-institutionalisation is ever always accompanied/framed by its 'instigative–askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption' as to the resultantly developed deferential-formalisation-transference socio-institutional model/construct (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation—and-aestheticisation-towards-ontology and inconsistently echoed in modern day deonto-professional institutional practices)'; and so by the mere token of the de-mentative/structural/paradigmatic relative ontological-deficiency of the generalised social-construct ~~<amplituding/formative>~~°wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-

‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>) as to its
 beholdening to living-development-as-to-personality-development and institutional-
 development-as-to-social-function-development so-derived rather as from the prior Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ implied uninstitutionalised-threshold¹⁰³.
 Thus in many ways ‘instigative–askesis-or-acumen de-mentating/structuring/paradigming the
 possibility for prospective sublimating and reifying socio-institutional
 conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-
 overcoming for human social emancipative reinvigoration/disruption’ is associated with
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness^{88–84}reference-of-thought-⁸⁵devolving> as to prospective originariness-
 parrhesia,—as–spontaneity-of-aestheticisation
~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of-
 sublimating²⁴—<~~amplifying~~/formative>~~supererogatory~~–de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation>. However, the ontological-veracity of human temporal-to-intemporal
 ontological-performance⁷²-<including-virtue-as-ontology> as at uninstitutionalised-threshold¹⁰³
 (so-underlined by human limited-mentation-capacity) speaks to the fact that even the
 ‘instigative–askesis-or-acumen de-mentating/structuring/paradigming the possibility for
 prospective sublimating and reifying socio-institutional conceptions/constructs/models as to
 prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative
 reinvigoration/disruption’ is bound to manifest its socio-institutional
 conceptions/constructs/models very prospective aporeticism-overcoming/unovercoming, as so-
 manifested as of incipient/incidental overall relative-ontological-incompleteness⁸⁹–
 presublimation-construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ usurping of nascent-

particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>; as the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> given ‘conceptualisation incompleteness as to ontological-contiguity⁶⁷’ elicits the manifestation of such overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as defect of beholdening apriorising aestheticisation (as of overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ wrong ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as being of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>, underlined by its preconverging-or-dementing¹⁹—apriorising-psychologism wrong construal as being of postconverging-or-dialectical-thinking²⁰—apriorising-psychologism). Such a ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the desublimating manifestation of ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—⁹⁸surrealising/supererogating—drive for existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ (as so-inherent to human <~~amplituding~~/formative-epistemicity>totalising~thrownness-in-existence³⁴, -imbued-projective-arbitrariness/waywardness-(as-to-the-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<~~amplituding~~/formative-epistemicity>totalising~conceptualisation’)), actually takes the form of a numbing-traction—of-desublimating—⁵⁶meaningfulness-and-teleology¹⁰⁰-(as-perspective-lost-of-‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism-(in-dimensionality-of-

sublimating²⁴—³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/scalarisation-
 as-to-rescalarisation-as-re-ontologisation)’ which goes on to instill (beyond-the-
 consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>¹)
 a social agency all of its own associated with inducing prospective desublimating and
 dereifying of socio-institutional conceptions/constructs/models. Such a ⁴⁷historicity-tracing—
 in-presencing—hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—
56meaningfulness-and-teleology¹⁰⁰-(as-perspective-lost-of-
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
 postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism-(in-dimensionality-of-
 sublimating²⁴—³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/scalarisation-
 as-to-rescalarisation-as-re-ontologisation)’ is manifested not only with regards to specific
 socio-institutional conceptions/constructs/models practices but englobes extended social
 institutions including the underpinning-suprasocial-construct, the genuine social intellectual-
 function/posture as well as the media; and in many ways is the enabler (as to its prompting of a
 supposedly
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable ⁸⁰presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)) of a human rationalising closedness that
 structures/paradigms directly or indirectly the ‘patronising/disfranchising/disqualifying
 acceptability/seemliness’ of the given human ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition) imbued de-
 mentative/structural/paradigmatic vices-and-impediments¹⁰⁶, and so as to dimensionality-of-
 desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-

growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness-equalisation> (thus undermining the challenge of the double
 epistemic orientation to notional~deprocrypticism institutionalisation
 ‘unenframed/unbeholdening/bechancing–supererogation³⁷ parameterisation/reparameterisation-
 (reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
 nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
 desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’
 for prospective aestheticisation–and–aestheticisation-towards-ontology/⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as highlighted above, and so with regards to superseding our positivism–
 procrypticism occlusivity). This ⁴⁷historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating–
⁵⁶meaningfulness-and-teleology¹⁰⁰–(as-perspective-lost-of-
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
 postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism-(in-dimensionality-of-
 sublimating —²⁴—³¹<amplifying/formative–epistemicity>growth-or-conflatedness¹²/scalarisation-
 as-to-rescalarisation-as-re-ontologisation)’ reflects the implications of the ‘effectively
 underlying human beholdening—inching,-apprehending,-and-taming–drive or aestheticising—
⁹⁸surrealising/supererogating–drive for existentialising—framing/imprinting-(as-to-
 prospective–⁴⁶historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ (as to manifestly
 cultivated/beholdening-construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰,-ultimately-construed-
 as-habit/practice/belief/culture so-reflected as existentialising—enframing/imprintedness-(as-
 to–⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition), and so with
 regards to human living-development–as-to-personality-development, institutional-
 development–as-to-social-function-development and Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰) and speaks to the fact that the overall development of
human ⁵⁶meaningfulness-and-teleology¹⁰⁰ in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
involves a ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-
referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology> as to
presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-
referencing’. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-
referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology> as to
presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-
referencing’ is de-mentatively/structurally/paradigmatically due to the very ‘epistemic
entwining of ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning and ⁸⁴reference-of-thought-³⁵devolving/devolved-
axiomatising-conjugations (holding-forth for human existential-instantiations ⁵⁶meaningfulness-
and-teleology¹⁰⁰)’, as to the sublimating dynamics of ‘human re-motif—and-re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as of
prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-
relative-ontological-completeness⁵⁸—⁸⁴reference-of-thought-⁸⁵devolving> reflecting immanent-
existence’s ontological-contiguity⁶⁷ (so-epistemically underscored by the ⁸⁴reference-of-
thought-and-its-devolving) as knowledge-reification⁸⁷’ in then holding-forth for prospective
human ⁵⁶meaningfulness-and-teleology¹⁰⁰ existential-instantiations by
aposteriorising/logicising/deriving/intelligising/measuring; with the ‘epistemic entwining of
⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
and ⁸⁴reference-of-thought-³⁵devolving/devolved-axiomatising-conjugations (holding-forth for
human existential-instantiations ⁵⁶meaningfulness-and-teleology¹⁰⁰)’ reflecting the fact that (as

to ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation involving human limited-mentation-capacity-deepening⁵³ for ‘human re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as of prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> reflecting immanent-existence’s ontological-contiguity⁶⁷, so-epistemically underscored by the ⁸⁴reference-of-thought-and-its-devolving, as knowledge-reification⁸⁷) prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity rather implies first the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>’ which then ultimately usher in the ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning own’s prospective sublimation, but then with the paradox that the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>’ have to be existentially referenced/registered/decisioned as from the available desublimating prior ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective sublimation at which point ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>’ decisively point to a prospective change/sublimation of the existentially referencing/registering/decisioning ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (at which point ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation is manifested), so-arising as of the ultimately/eventually

perceived referencing coherence/contiguity of the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>’. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ in many ways explain why budding-positivists like Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric, alchemic and deistic notions, however marginally or qualified, as pragmatically complementing their nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> positivistic/rational-empiricism conceptions (as reflected with Newton’s interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes’ underlying deistic interest in association with his incipient positivistic mathesis ¹⁰⁴universalis schema/disseminative metaphoricity⁵⁷ explicited with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵). Along the same lines, it is interesting to note how Plato’s Socrates and Plato as to their dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> ¹⁰⁴universalising-idealisation instigation were in many ways rather beholdening to a pre-¹⁰⁴universalising Delphian spirituality conception (as so-reflected

particularly by the Delphian motto know thyself) with regards to their ¹⁰⁴universalising-idealisation approach mostly emphasising human and social virtue (as underlined with Socrates' maieutics and Plato's theory of Forms) and so very much in contrast to the latter Aristotelian approach in an all-expansive perspective of ¹⁰⁴universalising-idealisation particularly so by its emphasis on overall ¹⁰⁴universalising-idealisation pragmatic knowledge including practical and natural phenomena ¹⁰⁴universalising-idealisation implications. This 'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing' (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷) is effectively what epistemically underlies the inherent ontological-veracity of the 'postconverging/dialectical-thinking²⁰ of ⁸⁴reference-of-thought sublimating as to the implied ontological-normalcy/postconvergence of notional~deprocrypticism' over the inherent ontological-flaw of the 'preconverging/dementing¹⁹ of ⁸⁴reference-of-thought in desublimation-as-presublimating as to the implied epistemic-abnormalcy of notional~procrypticism'; as to the fact that the ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning speaks of the referencing projective-insights psychologically and apriorisingly underlying the prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁶⁸—⁸⁴reference-of-thought-⁸⁵devolving> as to their operant predicative-insights. Insightfully (as to its deneuterising¹⁶—referentialism construed as of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, notional~deprocrypticism enabled fundamental ontology-driven 'postconverging-or-dialectical-thinking²⁰—psychology or

psychology-of-mentation-dynamics or natural~psychological-dynamics’, and so superseding a
 naïve metaphysics-of-presence-(implicated-‘nondescript/ignorable-void’⁵⁰-as-to-⁸⁰presencing—
 absolutising-identitive-constitutedness¹³) affect-driven mented or stigmatic psychology rather as
 of a shallow perspective of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition and vaguely articulated as of ¹⁰⁴universal import but rather manifesting our
 positivism-procrypticism ⁸⁰presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)), the conception of human socio-institutional
 coneptions/constructs/models is rather as of ‘a supererogatory psychologistic protraction of
 human relevantly induced notional~asceticism’⁴ (as to its skirting/peripheral initiation within a
⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) to constructively enable the veridical expression of its
 ‘instigative~askesis-or-acumen de-mentating/structuring/paradigming the possibility for
 prospective sublimating and reifying socio-institutional conceptions/constructs/models as to
 prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative
 reinvigoration/disruption’) in dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ as of originariness-parrhesia,—as—
 spontaneity-of-aestheticisation
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective
 methods/methodologies/approaches as from prospective sublimation induced
 methodologising/mutualising/organising/institutionalising’ (reflected historically as of a sacral,
 monasterial, pastoral, hippocratic, etc. aestheticisation—and-aestheticisation-towards-ontology
 and inconsistently echoed in modern day deonto-professional institutional practices); and so
 unlike any given ‘naïve ⁸⁰presencing—absolutising-identitive-constitutedness¹³

existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) perspectiveless-and-soulless blinded adherence to
 prior methods/methodologies/approaches’ whether of ancient-sophistry, medieval-scholasticism
 or of present day disjointing/disparateness/disentailing pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁸). The further implication is that ours cannot pretend to be the human
 generation that shuts-off from prospective knowledge-reification⁸⁷ the analysis and criticism of
 its methodologising/mutualising/organising/institutionalising as of its ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (as to ‘human
 social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social-value-construction’ without grasping
 the ontological-veracity of overall human ‘formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ and so as to human inherently embodied-
 vitality/survival/subsistence in existential becoming with regards to human living-
 development—as-to-personality-development, institutional-development—as-to-social-function-
 development and Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as so-
 defining the-social or human-social-potency’). This is necessary for fundamental ontology
 speaking of notional~deprocrypticism enabled fundamental ontology-driven ‘postconverging-
 or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ for inducing prospective human ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>. Basically, notional~asceticism⁴ is ever always associated with the successive relative-ontological-completeness⁸⁸ registry-worldviews/dimensions possibility for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to arise (as to the notional~asceticism⁴ instigating originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising), and so because all the ‘existential and contemplative internal adequation’ available for any given relative-ontological-incompleteness³⁹ registry-worldview/dimension is as of its inherent apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²> that is not de-mentated/structured/paradigmed to recognise the prospective sublimating relative-ontological-completeness⁸⁸ registry-worldview/dimension apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²> (with only the crossgenerational positive-opportunism⁷⁶ arising from the relative-ontological-completeness⁸⁸ comprehensively induced sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ that then elicits the ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸), untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of the relative-ontological-completeness⁸⁸ apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic-

<as-to—transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰²>). But then with such notional~asceticism⁴ associated
 with notional~deprocrypticism factoring in that the projective-insights ‘out of thin air’ (as of
 reasoning-through/messianic-reasoning) that go on to contemplate of prospective relative-
 ontological-completeness³⁸ sublimation is potentially a ¹⁰⁴universal human capacity as of
 discretionary human disposition (as to when relative-ontological-completeness³⁸ avails) for
 opting for sublimating ontological-good-faith/authenticity⁶⁹~de-
 mentating/structuring/paradigming-<seeding/incipient—profound⁷⁰-supererogation⁹⁷,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> or opting for
 desublimating ontological-bad-faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-
 <seeding/incipient—shallow⁶⁵-supererogation⁹⁷,-as-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>, and that (as speaking to human-
 subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality) ‘this most
 fundamentally potent point of human-subpotency is the epistemic point-of-departure for
 construing ontology/science as from the notional~deprocrypticism projected human-subpotency
 profound-and-complete mentation-capacity ontological implications’; given that to avoid being
 merely a complexification of positivism~procrypticism as of the possibility for disjointedness-
 as-of-⁸⁴reference-of-thought notional~deprocrypticism warrants the requisite human organic-
 disposition as of notional~deprocrypticism apriorising/axiomatising/referencing—psychologism
 for prospective reasoning-through/messianic-reasoning ‘rather than just another induced
 reasoning-from-results/afterthought equally subjected to human notional~firstnaturedness—
 temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’ speaking of a circular positivism~procrypticism complexification
 as of <amplifying/formative>*wooden-language-(imbued—temporal—mere-

form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) as to human incapacity to psychically project the overall existential
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>
 underlying notional~asceticism⁴. This very notional~asceticism⁴ insight (speaking of
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>) about
 the notional~deprocrypticism reflected in the overall ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ explains why the ¹⁰⁴universalising-idealisation of the Socratic
 philosophers is not a ‘disengaged articulation but subverts’ non-universalising sophistry, why
 budding-positivism is not a ‘disengaged articulation but subverts’ non-positivising medieval-
 scholasticism and prospectively why postmodern-thought and herein notional~deprocrypticism
 is not a ‘disengaged articulation but subverts’ present-day disjointing/disparateness/disentailing
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness³⁸) of
 thought; and so further reflected as to the fact that base-institutionalisation, ¹⁰⁴universalisation,
 positivism and prospectively notional~deprocrypticism (as of their respective prospective
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) are respectively
 subversions of the aporeticisms of recurrent-utter-uninstitutionalisation, base-
 institutionalisation—ununiversalisation, ¹⁰⁴universalisation—non-positivism/medievalism and

positivism–procrysticism. The veracity of human knowledge as ever always a ‘non-disengaging epistemic articulation as to the totalising oneness of existence manifest sublimations’ lies with the very immanent–ontological-contiguity⁶⁷ of existence that epistemically speaks to the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as so divulging/disclosing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷; such that human knowledge-reification⁸⁷ is effectively in reality about addressing and superseding human aporeticisms (human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor) as surpassing epistemic-constructs of sublimation-over-desublimation so-implied with dimensionality-of-sublimating⁷⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰). The implication here is that human ‘epistemic-constructs of sublimation-over-desublimation’ are not-and-never optional/discretionary representations about existence (but for when ‘deliberately of mere aestheticisation as mere motif implications’ with no relative reference to any ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁸ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷) with regards to human epistemic aestheticisation–and–aestheticisation-towards-ontology of immanent existence; reflected in the fact that all such epistemic-constructs as knowledge-reification⁸⁷ (as referencing any

ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁸ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷) speak to an underlying human ontological-commitment⁶⁶ as to the possibility for prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁶). In this regards, we can appreciate that the successive human registry-worldviews/dimensions speak to successive human aporeticisms of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’, with the implication that human epistemic limits arising due to human limited-mentation-capacity at the uninstitutionalised-threshold¹⁰³ respectively of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰⁴universalisation—non-positivism/medievalism, and positivism—procrypticism as to their ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), do not speak of limits to prospective human knowledge-reification⁸⁷ (as epistemic-constructs referencing prospective ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁸ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷) respectively as of base-institutionalisation, ¹⁰⁴universalisation, positivism and prospectively deprocrypticism. But then with regards to the uninstitutionalised-threshold¹⁰³ of all registry-worldviews/dimensions in their ⁸⁰presencing—absolutising-identitive-constitutedness¹³ <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, the fact is that their socio-institutional decisional-construct for responding to their own given

prospective aporeticism-overcoming/unovercoming take up a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and institutional self-preservation nature that falsely turns around (breaks with ‘prospective ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁸ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ for knowledge-reification⁸⁷) to undermine prospective human knowledge-reification⁸⁷, by wrongly implying any such prospective construal of ‘prospective ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁸ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ (as of dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>) is about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness⁸⁸ <amplituding/formative>entailment—as-to-totalising-contiguous/coherent-factuality-of-variability)’ and so in order to falsely nullify/undermine the subverting epistemic implications of relative-ontological-completeness⁸⁸ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ (of prospective human epistemic aestheticisation—and-aestheticisation-towards-ontology of immanent existence) as to the ‘anything goes orientation’ of totalisingly-disentailing—discretion/whim-of-thought projection that allows for pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and institutional self-preservation over addressing their respective prospective aporeticism-overcoming/unovercoming. In this regards, as to their ⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and their failure to address their prospective aporeticism-overcoming/unovercoming of Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ (with strategically flawed interpretations of prospective human aporeticisms to falsely enable totalisingly-disentailing—discretion/whim-of-thought projection and so over prospective ontological-veracity implied relative-ontological-completeness⁸⁸ ~~<amplituding/formative>~~entailment—as-to-totalising-contiguous/coherent-factuality-of-variability): the ancient-sophists adopted a ‘non-universalising break with prospective ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁸ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ for knowledge-reification⁸⁷’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness⁸⁸ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ of the ¹⁰⁴universalising-idealisation of Socratic philosophers’ as being about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness⁸⁸ ~~<amplituding/formative>~~entailment—as-to-totalising-contiguous/coherent-factuality-of-variability)’ to then falsely justify their non-universalising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and institutional self-preservation and so over addressing their prospective aporeticism-overcoming/unovercoming necessarily warranting prospective ¹⁰⁴universalising-idealisation; likewise the medieval-scholastics adopted ‘a non-positivising break with prospective ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁸ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ for knowledge-reification⁸⁷’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness⁸⁸ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ of budding-positivism’ as being about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—

discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness⁸⁸ <amplifying/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ to then falsely justify their scholastic non-positivising pedanticising and institutional self-preservation and so over addressing their prospective aporeticism-overcoming/unovercoming necessarily warranting prospective positivism/rational-empiricism; and likewise it is herein contended that present day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) adopts ‘a disjointing/disparateness/disentailing break with prospective ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁸ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ for knowledge-reification⁸⁷ (as to a strategically flawed anti-relativism interpretation that then overlooks and ignores ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ as to human-and-social–expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming–psychologism’⁹⁰ as of our present day ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as to social-vestedness/normativity-<discretely-implied-functionalism>, with such a flawed anti-relativism interpretation a technical impossibility as it confuses/muddles non-universalising with relativism as to the fact that postmodern-thought like deconstruction and genealogy knowledge-reification⁸⁷—gesturings

implied relativism is of ¹⁰⁴universal import of relative-ontological-completeness⁸⁸ as of dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>)' wrongly construing 'the subverting epistemic implications of relative-ontological-completeness⁸⁸ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ of many a postmodern-thought herein construed as ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation³³ as being about 'a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness⁸⁸ <amplitudinal/formative>entailment—as-to-totalising-contiguous/coherent—factuality-of-variability)' to then falsely justify its disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplitudinal/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸) pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and institutional self-preservation and so over addressing its prospective aporeticism-overcoming/unovercoming necessarily warranting prospective <amplitudinal/formative>nondisjointing/nondisparate implications as of 'relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸- (sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>)' as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism'⁹⁰ herein

articulated as to ‘notional~deprocrypticism ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ as reflecting the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’ underlied as of prospective deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶) that protensively strives to explain everything as of notional~deprocrypticism <amplituding/formative>entailment—as-to-totalising-contiguous/coherent-factuality-of-variability (with such a postmodern-thought conception as ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ superseding the argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning’ as a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ as to ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’, and so as postmodern-thought is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) necessarily subject to ontological-bad-faith/inauthenticity⁶⁴ as of the modern’s take prospective uninstitutionalised-threshold¹⁰³ of procrypticism or disjointedness—as-of-⁸⁴reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist)

underlied/organised respectively by messianicity and parrhesia, with such messianicity and parrhesia herein articulated and elaborated as to the ~~supererogatory~~~unbeholdening-conflatedness¹² of nascent~human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁸-imbued,~~supererogatory~~~⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> so-construed as ‘prospective/nascent relative-ontological-completeness⁸⁸ ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning ~~supererogatory~~~unbeholdening-conflatedness¹² projective-insights as of notional~deprocrypticism’ as underlying the overall: human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’. But rather postmodern-thought is of a prospective ‘relative-ontological-completeness⁸⁸ ~~re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²-of-notional~deprocrypticism-prospective-sublimation)>⁹¹ appraisal of human narratives as to dimensionality-of-sublimating²⁴—<amplituding/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’ thus implying rather a notional~deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation⁹⁷ parameterisation/reparameterisation-<reflecting-a-~~supererogatory~~~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-desublimation’>-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’. In other words, the uninstitutionalised-threshold¹⁰³ of the successive registry-worldviews/dimensions show a decadent wariness to ‘break with prospective ontological-~~

contiguity⁶⁷ conception of relative-ontological-completeness⁸⁸ as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷ for knowledge-reification⁸⁷ as to the
 necessity for the prospective human aporeticism requisite ‘relative-ontological-
 completeness⁸⁸—apriorising/axiomatising/referencing–psychologism enculturated/constructed
 social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-
 ontological-commitment⁶⁶)’, even as paradoxically when it comes to the prior registry-
 worldview’s/dimension’s aporeticism superseded by the given registry-worldview/dimension
 secondnatured ‘relative-ontological-completeness⁸⁸—apriorising/axiomatising/referencing–
 psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–
 sublimation-(as-to-underlying-ontological-commitment⁶⁶)’ no such ‘break with prospective
 ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁸ as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ for knowledge-reification⁸⁷’
 is implied (as ancient-sophists do not find any metaphysical/ideological advocacy issues with
 rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism but for when
 it prospectively comes to ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism’, medieval-scholastics do not find any
 metaphysical/ideological advocacy issues with ¹⁰⁴universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism but for when it prospectively
 comes to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism, and likewise present day
 disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-
 completeness⁸⁸) do not find any metaphysical/ideological advocacy issues with
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism but for when it prospectively comes to postmodern-thought herein implied as of as ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ and as herein articulated with notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-³¹<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism). Critically, the ontological-veracity of the ‘subverting nature/aestheticisation–and–aestheticisation-towards-ontology’ as to ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation of human prospective sublimating-over-desublimation ⁵⁶meaningfulness-and-teleology¹⁰⁰ is reflected in the overall ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ thus projecting a notional~deprocrypticism epistemic veracity of sublimation-over-desublimation as so reflected with the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; with the implications that in reality sublimating ⁵⁶meaningfulness-and-teleology¹⁰⁰ (as to destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology> of human ontological-performance⁷²-<including-virtue-as-ontology>) is rather veridically supererogatory in its conception as of notional~asceticism⁴ (instigating originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising) and so counterintuitive to

secondnatured institutionalisation conceptions of sublimating ⁵⁶meaningfulness-and-teleology¹⁰⁰ in terms of mundane reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation comprehensive construal of sublimating ⁵⁶meaningfulness-and-teleology¹⁰⁰ on presencing-distorted—meritocracy/totalising—sovereign-appportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology> terms—as-of-axiomatic-construct of ‘<amplifying/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and ontologisation’ as so-reflected by the underpinning—suprasocial-construct (historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising—decisionality’ as from blattant brutish conquest/subjugation conception of appportioning, dominion protection conception of appportioning, to the very natural-order-of-things conception of appportioning and to our subtle modern day institutionally-distorted/disjointed conception of appportioning as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity⁵⁴—and—lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’). But then such a presencing-distorted—meritocracy/totalising—sovereign-appportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology> conception of sublimating ⁵⁶meaningfulness-and-teleology¹⁰⁰ as so-construed fundamentally as to the underpinning—suprasocial-construct conception that mostly defines human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the constraint of

‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ positive-opportunism⁷⁶ of living-development-as-to-personality-development and institutional-development-as-to-social-function-development), is rather predisposed to overlook the supererogation⁹⁷-profundity~de-mentating/structuring/paradigming (with regards to the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) as to underlying ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-construed as to the ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)>⁹¹ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ imbued ‘ontological-good-faith/authenticity⁶⁹-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’) that acts as the backbone for human value and ontological-veracity sublimation. The fact is the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ means that in reality the underpinning-suprasocial-construct ⁵⁶meaningfulness-and-teleology¹⁰⁰ is mostly as of ‘prior ⁸⁴reference-of-

thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
 presublimation-drivenness’ and thus implies a de-mentating/structuring/paradigming of
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness^{88–84}reference-of-thought-⁸⁵devolving> around the ‘dominance/vested-
 interest structure in relative-ontological-incompleteness⁸⁹—presublimation-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising–decisionality’, thus rather de-
 mentatively/structurally/paradigmatically inducing an
 expropriating/estranging/constraining/limiting overall positive-opportunism⁷⁶ relation with the
 sublimation inducing supererogation⁹⁷-profundity~de-mentating/structuring/paradigming
 without the requisite comprehensive abstract-appraisal of the de-
 mentative/structural/paradigmatic implications of the ‘supererogation⁹⁷-profundity~de-
 mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness^{88–84}reference-of-thought-
⁸⁵devolving>’ as rather reflecting the requisite dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁸-by-reification⁹⁷/contemplative-distension²⁶ for Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (and so as to an ⁵¹incrementalism-in-
 relative-ontological-incompleteness⁸⁹—enframed-conceptualisation conception that as of ‘prior
⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
 presublimation-drivenness’ rather references/registers prospective nascent-particular/incipient-
 and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸–
⁸⁴reference-of-thought-⁸⁵devolving> as from the available desublimating prior ⁸⁴reference-of-
 thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning). The fact is
 (as to human living-development—as-to-personality-development, institutional-development—as-
 to-social-function-development and Being-development/ontological-framework-expansion—as-

to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), along the trail of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸⁻⁸⁴reference-of-thought-⁸⁵devolving> there is ever always a supererogation⁹⁷ element that is often underrated as well as a supposedly presencing-distorted-meritocracy/totalising-sovereign-appportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology> element that is often overrated with respect to the ‘prior ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’ underpinning-suprasocial-construct conception of ⁵⁶meaningfulness-and-teleology¹⁰⁰; with an ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁹—presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising-decisionality’ as from blantant brutish conquest/subjugation conception of appportioning, dominion protection conception of appportioning, to the very natural-order-of-things conception of appportioning and to our subtle modern day institutionally-distorted/disjointed conception of appportioning) that then mostly overrides the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-construed as to the ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)>⁹¹ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ imbued ‘ontological-good-faith/authenticity⁶⁹-and-equanimity of social/institutional process towards credible social/institutional outcome as

reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶). It is the capacity for human self-reflexive questioning of how the ‘supererogation⁹⁷-profundity~de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>’ in reflection of the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ implications as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ (beyond ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ implied presencing-distorted—meritocracy/totalising—sovereign-appportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology> historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁹—presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising—decisionality’ as from blattant brutish conquest/subjugation conception of apportioning, dominion protection conception of apportioning, to the very natural-order-of-things conception of apportioning and to our subtle modern day institutionally-distorted/disjointed conception of apportioning as so-underlying their epochal instances of ‘ontological-bad-faith/inauthenticity⁶⁴—and—lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶) developed (so-construed as to the ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)>⁹¹ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—

enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ imbued ‘ontological-good-faith/authenticity⁶⁹-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶’), that underlies the ontological-veracity of human prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and its implications for prospective living-development—as-to-personality-development and institutional-development—as-to-social-function-development (as of dimensionality-of-sublimating²⁴—~~<amplifying/formative>supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>). This fundamental ontological-deficiency of registry-worldviews/dimensions ‘prior ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’ underpinning-suprasocial-construct conception of ⁵⁶meaningfulness-and-teleology¹⁰⁰ is reflected in the fact of their absconding/abandonment relationship with the possibility of their very own prospective aporeticism-overcoming/unovercoming as to the implications of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation⁹⁷-profundity~de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶ for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), so-construed as an imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework (in mere prospective wait for messianicity) while at the same time advancing that stances of shallow-supererogation⁹⁷ (as to presencing-distorted—

meritocracy/totalising–sovereign-appportioning—of-human-ontological-performance⁷²-
 <including-virtue-as-ontology>) are the absolute possibilities of human ontological-
 performance⁷²-<including-virtue-as-ontology> potential; as to the paradox that human
 presublimation as of the underpinning–suprasocial-construct aporeticism stances of shallow-
 supererogation⁹⁷ (as to presencing-distorted–meritocracy/totalising–sovereign-
 appportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology> as
 historically involving ‘dominance/vested-interest structure in relative-ontological-
 incompleteness⁸⁹–presublimation-construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰
 desublimating~existentialising–decisionality’ as from blattant brutish conquest/subjugation
 conception of appportioning, dominion protection conception of appportioning, to the very
 natural-order-of-things conception of appportioning and to our subtle modern day
 institutionally-distorted/disjointed conception of appportioning) of recurrent-utter-
 uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰⁴universalisation–non-
 positivism/medievalism and positivism–procrypticism are de-mentated/structured/paradigmed
 as to be incapable of explaining the possibility for prospective human emancipation/sublimation
 as reflected in the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
 implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷ with respectively base-institutionalisation, ¹⁰⁴universalisation, positivism and
 prospective notional~deprocrypticism (so-enabled rather by supererogatory dimensionality-of-
 sublimating²⁴—<amplifying/formative>supererogatory–de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation> as to the ‘re-originary–as-unenframed/unbeholdening/outlier-
 conceptualisation–(imbued-postconverging/dialectical-thinking²⁰–‘projective-
 insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-
 sublimation)⁹¹ intemporal-disposition supererogatory rescalarisation of ontologisation and

value-construction within any given registry-worldview/dimension ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ imbued ‘ontological-good-faith/authenticity⁶⁹-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁹⁷/contemplative-distension²⁶’); as left to the non-universalising ancient-sophists, non-positivising medieval-scholastics and our present day ⁸¹procrpticism—or-disjointedness-as-of-⁸⁴reference-of-thought, the notion of any supererogation⁹⁷ as to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (as advanced by Socratic philosophers ¹⁰⁶universalising-idealisation, budding-positivists and postmodern-thought implications for prospective human construction-of-the-Self) is rather unintelligible/superfluous but for their respective ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) given presencing-distorted—meritocracy/totalising—sovereign-appportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology> (historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁹—presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising—decisionality’ as from blantant brutish conquest/subjugation conception of appportioning, dominion protection conception of appportioning, to the very natural-order-of-things conception of appportioning and to our subtle modern day institutionally-distorted/disjointed conception of appportioning). Again, as to the successive registry-worldviews/dimensions decadent wariness to ‘break-away from prospective ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁸ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ for

knowledge-reification⁸⁷ (hence inducing a flawed imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable epistemic-projection perspective that undermines prospective re-ontologisation and value-construction) as to wrongly construing of any such prospective insight as rather being of ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness⁸⁸ <amplifying/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplifying/formative>entailment—as-to-totalising-contiguous/coherent-factuality-of-variability)’; this registry-worldviews/dimensions decadently so-induced disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷> at their prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> arises as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of their ontologically-flawed presublimating⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplifying/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) as supposedly entailing the prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> (whereas the latter is in want for its very own prospective sublimating⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in reflecting ontological-contiguity⁶⁷), and this pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation then fails the requisite ontological-veracity of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unframed-conceptualisation necessary for prospective Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and its induced prospective living-
 development-as-to-personality-development and institutional-development-as-to-social-
 function-development. The implication here is that instead of an ontologically-veridical
 supererogatory~unbeholdening-conflatedness¹² ‘supererogation³⁷-profundity~de-
 mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸⁻⁸⁴reference-of-thought-
⁸⁵devolving>’ inducing of ‘prospective/nascent relative-ontological-completeness⁸⁸⁻⁸⁴reference-
 of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
 supererogatory~unbeholdening-conflatedness¹² projective-insights as of
 notional~deprocrypticism’ as underlying the overall: human-subpotency ‘fatedness-of-
 sublimation-over-desublimation, to existence-potency³⁸~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), of
 human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity⁶⁹—over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁵⁴’;
 the successive registry-worldviews/dimensions ⁸⁴reference-of-thought/grandest-axiomatic-
 construct—as-to-referencing/registering/decisioning as of their relative-ontological-
 incompleteness³⁹ destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-
 desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>
 adopt their respective ‘relic/artifactual-beholdening-constitutedness¹³ ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)’ given

presencing-distorted-meritocracy/totalising-sovereign-appportioning—of-human-
 ontological-performance⁷²-<including-virtue-as-ontology> (historially involving
 ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁹—presublimation-
 construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising—decisionality’
 as from blantant brutish conquest/subjugation conception of appportioning, dominion
 protection conception of appportioning, to the very natural-order-of-things conception of
 appportioning and to our subtle modern day institutionally-distorted/disjointed conception of
 appportioning as particularly the target as to Lyotard’s critique of such institutionally-
 distorted implied metanarratives especially with regards to their
 poor/sheepish/dubious/ineffectual social/institutional devolving parameterised
 equanimity/balance as putting in question their theoretical, conceptual and operative veracity,
 and speaking in all the above epochal instances of prospective ‘ontological-bad-
 faith/inauthenticity⁶⁴—and—lack-of-equanimity of social/institutional process towards de-
 mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as
 reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-
 by-reification⁸⁷/contemplative-distension²⁶’). Whereas (as of ‘ontological-good-
 faith/authenticity⁶⁹-and-equanimity of social/institutional process towards credible
 social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’) it is ‘re-originary-as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation)⁹¹ intemporal-disposition supererogatory
 rescalarisation of ontologisation and value-construction (within any given registry-
 worldview/dimension ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’ and so as to the underlying ‘tight-and-entwined relationship between the overall human ontological-commitment⁶⁶ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶) inherent in the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that such re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness^{12’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ intemporal-disposition} can induce, and with such ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness^{12’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ intemporal-disposition} supererogatory rescalarisation of ontologisation and value-construction induced sublimation-over-desublimation ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure’ de-mentatively/structurally/paradigmatically explaining the possibility for the succession of registry-worldviews/dimensions as to their induced living-development—as-to-personality-development and institutional-development—as-to-social-function-development social-stake-contention-or-confliction. Inherently, unlike the flawed intuitive human projection of ⁵⁶meaningfulness-and-teleology¹⁰⁰ in constitutedness¹³ terms inducing ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) distortion that seem to wrongly imply that human nature is of intemporal-disposition only without factoring the distorting implications on human ontological-performance⁷²-<including-virtue-as-ontology>

of human temporal-dispositions with regards to social-stake-contention-or-confliction at uninstitutionalised-threshold¹⁰³, in rather truly reflecting human ontological-performance⁷²-<including-virtue-as-ontology> as of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> this then allows for conceptualising how intemporal-disposition induced ontological-performance⁷²-<including-virtue-as-ontology> in superseding uninstitutionalised-threshold¹⁰³ arises (as of the conflatedness¹² of dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ implications) and so involving ‘human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-arbitrariness/waywardness-(as-to-the-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’)

(speaking of varying temporal-to-intemporal human ontological-performance⁷²-<including-virtue-as-ontology>) fundamental subjection to prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ implications in a narrowing-down selection of the intemporal-disposition as being of ontological-veracity thus reflecting its sublimating inducing supererogation⁹⁷-profundity~de-mentating/structuring/paradigming, and as this in turn underlies the narrowing-down secondnaturing of the successive registry-worldviews/dimensions (while excluding human temporal-dispositions of ontological-performance⁷²-<including-virtue-as-ontology> as to the secondnatured level of projective-insights attained). Thus inherently ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-(as-of-varying-

individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>) as to living-development—
 as-to-personality-development is de-mentatively/structurally/paradigmatically reflected in the
 overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (as of successive
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) is rather by the
 narrowing-down selectivity and secondnaturing of the intemporal-disposition at the utter
 exclusion of temporal-dispositions (that is, until the prospective destructuring-threshold-
 <uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality>~of-ontological-
 performance⁷²-<including-virtue-as-ontology> reflect human notional~firstnaturedness—
 temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> in want for the same narrowing-down selection of the intemporal-
 disposition as to ‘human <~~amplituding~~/formative-epistemicity>totalising~thrownness-in-
 existence³⁴,-imbued-projective-arbitrariness/waywardness-(as-to-the-human—
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing-process-of-‘<~~amplituding~~/formative-epistemicity>totalising~conceptualisation’)
 (speaking of varying temporal-to-intemporal human ontological-performance⁷²-<including-
 virtue-as-ontology>) fundamental subjection to prospective existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷ for intemporal-disposition selectivity in
 reflection of re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹. This thus implies that
 human social-stake-and-contention framing as preformulating/preframing/premeaningfulness-
 <metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake> is

rather ever always caught up in an enframed–unenframed or enframed–overflowing or re-
originary–as–unenframed/unbeholdening/outlier-conceptualisation–(imbued-
postconverging/dialectical-thinking²⁰–‘projective-insights’/‘epistemic-projection-in-
conflatedness¹²–of-notional~deprocrypticism-prospective-sublimation)⁹¹ stance as to the
prospective possibility of the ontological-veracity of human ontological-performance⁷²–
<including-virtue-as-ontology> as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁷; wherein blurriness⁷ as to uninstitutionalised-threshold¹⁰³ is an
epistemic-constraint undermining sublimation and inducing desublimation, and ¹⁰⁴universal-
transparency¹⁰⁵–(transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative–
epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as to induced prospective
institutionalisation is an epistemic-constraint for undermining desublimation and inducing
sublimation as such ¹⁰⁴universal-transparency¹⁰⁵–(transparency-of-totalising-entailing,-as-to-
entailing-<~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-
completeness⁸⁸) is so-reflected in the succession of ‘relative-ontological-completeness⁸⁸—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁶)’
as narrowing-down selectivity of the intemporal-disposition for prospectively secondnatured
institutionalisation. This disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> insight (as to the
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of
presublimating ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning and prospective nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—
⁸⁴reference-of-thought-⁸⁵devolving>) is equally reflected in the manifestation of postlogism⁷⁸
and social-postlogism⁷⁸ (arising from conjugated-postlogism⁷⁸ induced ⁵⁶meaningfulness-and-

teleology¹⁰⁰) across the successive registry-worldviews/dimensions (as associated with psychopathy in our positivism–procrypticism registry-worldview/dimension); wherein the possibility for the specifically given registry-worldview/dimension induced postlogism⁷⁸ and social-postlogism⁷⁸ is fundamentally possible only as of the specific registry-worldview/dimension destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷²-⟨including-virtue-as-ontology⟩ presublimating ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning imbued apriorising/axiomatising/referencing–psychologism ontological-deficiency whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or ⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-of-thought (notional~procrypticism). Such that the manifested postlogism⁷⁸-⟨perverted-outcome-sought-precedes-existentially-veridical-logical-dueness⟩ is directly related to the presublimating ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplifying/formative>disposedness-⟨as-to-orientation/value-construct/valuation—and–derived-parameterising⟩ to be cognisant-and-integrative in prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ (construed as if of postconverging-or-dialectical-thinking²⁰–apriorising-psychologism) of the same ⁵⁶meaningfulness-and-teleology¹⁰⁰ articulated as of postlogism⁷⁸ manifestation (articulated rather as preconverging-or-dementing¹⁹–apriorising-psychologism) thus inducing the conjugated-postlogism⁷⁸; and so as to the fact that for instance a postlogism⁷⁸ manifestation grounded in a social-setup as of say an animistic social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ (as if of postconverging-or-dialectical-thinking²⁰–apriorising-psychologism) is susceptible to the postlogism⁷⁸ of notions-and-accusations-of-sorcery ⁵⁶meaningfulness-and-teleology¹⁰⁰ (articulated rather as preconverging-or-dementing¹⁹–apriorising-psychologism) which will be de-mentatively/structurally/paradigmatically

impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of ‘prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ cognisance-and-integration in presublimation ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning ~~<amplifying>~~disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising)’ speaks to the fact that more fundamentally postlogism⁷⁸ and social-postlogism⁷⁸ implications are ontologically escalating beyond just any particular/specific existential manifestation of postlogism⁷⁸ and that inherently a presublimating ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is rather de-mentatively/structurally/paradigmatically an ontological-deficiency paradoxically in-wait for its manifest postlogism⁷⁸ and social-postlogism⁷⁸ and such a presublimating ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as to its cognisance-and-integration of postlogism⁷⁸ is the more ontologically profound conceptualisation as to systemic aetiologisation/ontological-escalation implications of social pervasiveness of postlogism⁷⁸ and conjugated-postlogism⁷⁸. Ultimately as from the technical ontological-veracity of originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional~deprocrypticism, disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> insight (as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of presublimating ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸-⁸⁴reference-of-thought-⁸⁵devolving>) projects an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation that ‘undermines ontological-veracity as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—

unenframed-conceptualisation'; and so as to the fact that the cognisance-and-integration of prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> as if of relative-ontological-incompleteness⁸⁹ presublimating ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholdening ⁵⁶meaningfulness-and-teleology¹⁰⁰ to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ (as re-ontologising prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of 'scalarity/immanency of existence's ontological-normalcy/postconvergence'. The psychologistic and apriorising implications here is that with regards to say a God of plane proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving any existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation, is de-mentatively/structurally/paradigmatically already validating the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-

conceptualisation (thus inducing the animistic social-setup ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and its non-positivistic complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring as from the non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation of such an animistic social-setup God of plane non-positivistic proposition’ that enables the possibility for ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation as bringing to the consciousness-awareness-teleology¹⁰⁰ of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation induced psychologism of ⁸⁴reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation psychologism of ⁸⁴reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising. Furthermore, it is such ontologically-deficient ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation (as to its cognisant-and-integrative blending/incorporating of prospective ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> as if of relative-ontological-incompleteness⁸⁹ presublimating ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in circularly beholdening ⁵⁶meaningfulness-and-teleology¹⁰⁰ to human-subpotency’) that is behind the development of all the successive registry-

worldviews/dimensions given ~~<amplituding/formative>~~⁸wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) so-construed as being of preconverging-or-dementing¹⁹—apriorising-psychologism epistemic-abnormalcy/preconvergence³⁰ (as so-reflected from the undermined ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation postconverging-or-dialectical-thinking²⁰—apriorising-psychologism conception in ontological-normalcy/postconvergence epistemic-projection perspective). As of practical existential implications ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation means that the positivistic ~~<amplituding/formative>~~disposedness-(as-to-orientation/value-construct/valuation—and—derived-parameterising) cannot be responsive to the social-stake-contention-or-confliction projected as of such a non-positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰, as to a fundamental positivistic disavowal of its non-positivistic ~~<amplituding/formative>~~disposedness-(as-to-orientation/value-construct/valuation—and—derived-parameterising) as non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of its non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation). By extension, ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation psychologistic and apriorising implications (so-construed as from the technical ontological-veracity of originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional~deprocrypticism), speaks to the fact that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the respective registry-worldviews/dimensions in relative-ontological-completeness⁸⁸ (base-institutionalisation,¹⁰⁴ universalisation, positivism and deprocrypticismrespectively) are projected in disavowal of

their respective prior registry-worldviews/dimensions in relative-ontological-incompleteness⁸⁹
 (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
 procrypticism respectively) destructuring-threshold-(uninstitutionalised-
 threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> of ontological-performance⁷²-<including-virtue-as-ontology> as
 reflected by their <amplituding/formative>disposedness-(as-to-orientation/value-
 construct/valuation-and-derived-parameterising), implying the latter are effectively non-
 aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the
 holding-forth of their respective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
 conceptualisation). Thus, as to their respective⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, all relative-ontological-incompleteness⁸⁹
 registry-worldviews/dimensions as of their preconverging-or-dementing¹⁹—apriorising-
 psychologism pretend to articulate what can prospectively be possible and impossible (in such a
 way that ‘conveniently’ imply that theirs is the registry-worldview/dimension that ‘thinks right’
 while ignoring projective-insights as of the overall ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ implications as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation³⁷) with respect to all corresponding prospective relative-
 ontological-completeness⁸⁸ projective-insights implications of transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity; failing to factor in that their paradoxical
 contemplation in relative-ontological-incompleteness³⁹ is exactly what renders their supposed
 determination of what can prospectively be possible and impossible structurally/paradigmatic
 nonsensical but for the convenience of falling back (even when relative-ontological-
 completeness⁸⁸ avails) as of ontological-bad-faith/inauthenticity⁶⁴ to the notion that afterall all

the world that exists is-as-of-their-given-registry-worldview/dimension however its de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁶ (which mental-reflex is ever always ‘exactly the aporeticism’ to be superseded with prospective sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷). In a further elucidation, the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with human temporal inclination to ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has to do fundamentally with the very nature of human sublimation (notwithstanding its constraint by human limited-mentation-capacity). Such a most profound insight about human sublimation in ontological-normalcy/postconvergence as to ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension ⁸⁶presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’ reflects a spontaneous human incipient/seeding sublimation-construct which is underlined by both human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-sublimation/sublime. This spontaneous human incipient/seeding sublimation-construct (underlined as of human-decisionality-<as-to-

play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-sublimation/sublime) is incipiently/seedingly reflected in human aestheticisation and aestheticisation-towards-ontology (as to artistic, the philosophical and the scientific/ontological orientations of human ⁵⁶meaningfulness-and-teleology¹⁰⁰) and as human aestheticisation—and-aestheticisation-towards-ontology translates into defining human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. This speaks to the fact that ‘this spontaneous human incipient/seeding sublimation-construct underlined by human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-sublimation/sublime’ is the very basis for human limited-mentation-capacity-deepening⁵³ (as to ‘human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’), involving ‘aestheticisation—and-aestheticisation-towards-ontology of human ontological-performance⁷²-<including-virtue-as-ontology>’ underlying both ‘motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness>’ and ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation as to aestheticisation-towards-ontology’ (so-construed as <amplifying/formative-epistemicity>totalising~conflatedness¹² of ⁵⁶meaningfulness-and-teleology¹⁰⁰ involving ‘the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁷ in rede-mentating/restructuring/reparadigming intelligibility-<as-to-human-projective/reprojective—aestheticising-re-motif-and-re-

apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplifying/formative-epistemicity>totalising~conceptualisation)', and so-underscored by the ⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving dynamics of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ with respect to 'human existential-instantiations of both manifest motif (outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰'. Human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> as both incipiently/seedingly and comprehensively so-elucidated (as of human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) is 'effectively reflected subsumptively in human operative consciousness-by-subconsciousness directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ as eliciting effectively-manifest-sublimation/sublime in existence'. But then this equally points out that human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is not inherently sublimation even as 'human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is as of a seemingly inseparable amalgamation with effectively-manifest-sublimation/sublime' as to the fact that effectively-manifest-sublimation/sublime is as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ as rather unbehaldening to human-subpotency imbued human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> (even as when human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> in its sublimation-

construct induces a convergence to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ for effectively-manifest-sublimation/sublime with regards to such appropriately induced human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>). Insightfully thus, all the inherent sublimation-structure that existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ can reveal/divulge to human-subpotency is tautologically given as of inherent immanent-existence (as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal) but then the effective potentiality for human-subpotency grasp of immanent-existence’s sublimation-structure (reflected by effectively-manifest-sublimation/sublime) is tied to human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity underlied by overall existential dimensionality-of-sublimating⁸⁴ —<~~amplituding~~/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> in ontological-normalcy/postconvergence so-reflected as to ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)>⁹¹ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension⁸⁰ presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁹⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation⁵⁶ meaningfulness-and-teleology¹⁰⁰ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’. But then human notional~firstnaturedness—temporal-

to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> (as to living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) necessarily reflect suboptimal human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity due to beholdening-becoming—distortive-originariness/distortive-origination-as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising in want for prospective ‘bechancing-becoming—originariness/origination-as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination-as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising’; and so as to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’ so-construed as omnipotentiality. However such ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality is effectively more fundamentally undermined by the ‘taxingness-of-originariness (what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation) inducing beholdening-becoming—distortive-originariness/distortive-origination-as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising as reflected with the decoherencing-structure—of-⁵⁶meaningfulness-and-teleology¹⁰⁰-for-institutionalisation underlined by the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology> as to presublimation and

nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing'. In other words, human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity (as of its cumulating/recomposuring reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation) eliciting of corresponding 'effectively-manifest-sublimation/sublime in cumulation/recomposuring as aestheticisation—and—aestheticisation-towards-ontology' is so-de-mentatively/structurally/paradigmatically defining (implying 'human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence's sublimation-structure'/omnipotentiality). Such human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential (as to full-potential of aestheticisation—and—aestheticisation-towards-ontology) rather corresponds to 'inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure' (so-reflected as of Deleuzian-Bergsonian virtuality 'architectonic/executable/instantiatable backdrop-of-aestheticisation'), as it underlies the full-potential of human aestheticisation—and—aestheticisation-towards-ontology (as to overall human 'aestheticisation—and—aestheticisation-towards-ontology as reflecting the extensive manifestable outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,—so-reflected-as-institutional-manifestations of human ⁵⁶meaningfulness-and-teleology¹⁰⁰') and so beyond just 'prior human historial existentially-instantiated aestheticisation—and—aestheticisation-towards-ontology in their <amplifying/formative—epistemicity>totalising~renewing-realisation,—re-perception,—re-thought-in-epistemic-conflatedness¹²'—epistemically-induced/constrained—reproducibility-motif-of—⁵⁶meaningfulness-and-teleology¹⁰⁰'. Such that 'human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence's sublimation-structure'/omnipotentiality

is effectively construable as of ontological-normalcy/postconvergence and thus perspectively reflected as to ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning-suprasocial-construct prior conception of ontologisation and value-construction’. This elucidation of human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-sublimation/sublime as underlying human sublimation-construct is very much insightful for grasping-and-analysing the issues involved with prospective human aporeticism (human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) as to prospective desublimation, so-reflected with the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’; and so in the sense that effectively-manifest-sublimation/sublime as strongly associated with nascent-sublimations (nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>) induced as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷, do not necessarily imply holding-forth referencing/registering/decisioning as from such nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-

completeness⁸⁸-imbued,~~-supererogatory~~⁸⁴ reference-of-thought/grandest-axiomatic-construct—
 as-to-referencing/registering/decisioning> but are rather instigatively
 referenced/registered/decisioned by the overall underpinning—suprasocial-construct as to the
 (relative-ontological-incompleteness⁸⁹ presublimating ⁸⁴reference-of-thought/grandest-
 axiomatic-construct—as-to-referencing/registering/decisioning) presublimation—human-
 decisionality-induced-desublimation, and so as to a ‘prospective ontologically-flawed
 presublimation—human-decisionality-induced-desublimation usurpation-of/substitution-for
 nascent—human-decisionality-induced-sublimation-<of-blinded-relative-ontological-
 completeness⁸⁸-imbued,~~-supererogatory~~⁸⁴ reference-of-thought/grandest-axiomatic-construct—
 as-to-referencing/registering/decisioning> in the overall prospective human sublimation-
 construct’ so-construed as ⁵³incrementalism-in-relative-ontological-incompleteness⁸⁹—
 enframed-conceptualisation (and so-reflected as of human living-development—as-to-
 personality-development, institutional-development—as-to-social-function-development and
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) over ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation for
 effectively-manifest-sublimation/sublime of nascent—human-decisionality-induced-sublimation-
 <of-blinded-relative-ontological-completeness⁸⁸-imbued,~~-supererogatory~~⁸⁴ reference-of-
 thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for
 prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ and its induced prospective
 living-development—as-to-personality-development and institutional-development—as-to-social-
 function-development as underlined in ontological-normalcy/postconvergence so-reflected as to
 ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-

conflatedness¹²~of-notional~deprocrypticism-prospective-sublimation)⁹¹ intemporal-disposition
 supererogatory rescalarisation of ontologisation and value-construction (within any given
 registry-worldview/dimension ⁸⁰presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure thus effectively superseding any such given
 registry-worldview/dimension underpinning—suprasocial-construct prior conception of
 ontologisation and value-construction’. This opened and unaccounted nature of nascent—
 human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁸-
 imbued,~~supererogatory~~—⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning> as underlying effectively-manifest-sublimation/sublime as
 to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷, implies
 that institutionalised human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
 sublimation/desublimation> is inevitably caught up with ‘(relative-ontological-incompleteness⁸⁹
 presublimating ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning) presublimation—human-decisionality-induced-
 desublimation’ when it strives prospectively to be reflective of ‘effectively-manifest-
 sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷’; and so as to a ‘prospective ontologically-flawed presublimation—human-
 decisionality-induced-desublimation usurpation-of/substitution-for nascent—human-
 decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁸-imbued,-
~~supererogatory~~—⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation;
 reflected with the nascent—human-decisionality-induced-sublimation-<of-blinded-relative-

ontological-completeness³⁸-imbued, ~~supererogatory~~⁸⁴~reference-of-thought/grandest-axiomatic-
 construct—as-to-referencing/registering/decisioning> prospective desublimation so-elicited by
 presublimation—human-decisionality-induced-desublimation, and manifested as of ⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition (as to ⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—
⁵⁶meaningfulness-and-teleology¹⁰⁰—(as-perspective-lost-of-
 ‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
 postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism-(in-dimensionality-of-
 sublimating⁷⁴—³¹<~~amplituding~~/formative-epistemicity>growth-or-conflatedness¹²/scalarisation-
 as-to-rescalarisation-as-re-ontologisation’)). Most fundamental to ‘human-decisionality-<as-
 to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
 commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality
 thus is the pretense to being as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷ in inducing prospective effectively-manifest-sublimation/sublime,
 and such a pretense is exactly what underlies overall human ontological-commitment⁶⁶ as to the
 possibility for prospective sublimation-over-desublimation (so-implied with the self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality with
 respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁶);
 such that all presencing-distorted—meritocracy/totalising—sovereign-appropriationing—of-
 human-ontological-performance⁷²-<including-virtue-as-ontology> terms—as-of-axiomatic-
 construct of ‘<~~amplituding~~/formative>disposedness-(as-to-orientation/value-
 construct/valuation—and-derived-parameterising) and ontologisation’ as so-reflected by their
 underpinning—suprasocial-construct (historially involving ‘dominance/vested-interest structure
 in relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰ desublimating~existentialising—decisionality’ as from blatant brutish

conquest/subjugation conception of appropriating, dominion protection conception of appropriating, to the very natural-order-of-things conception of appropriating and to our subtle modern day institutionally-distorted/disjointed conception of appropriating) are effectively obligated to their ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁶’ in being epistemic-totalisingly³²—resubjectable to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ for inducing prospective effectively-manifest-sublimation/sublime (thus explaining the possibility for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity as of: human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’). However, human limited-mentation-capacity as it induces human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> with respect to human ontological-performance⁷²-<including-virtue-as-ontology> is effectively the critical de-mentative/structural/paradigmatic impediment to human omnipotentiality but that said the possibility for human limited-mentation-capacity-deepening⁵³ is equally what critically renders the elucidation of human omni-potential pertinent and vital (as herein undertaken beyond any ⁸⁰presencing—absolutising-identitive-constitutedness¹³ perspective in <~~amplifying~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’ as to social-vestedness/normativity-<discretely-implied-functionalism> ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition but rather enabling the construing of the more ontologically-veridical perspective allowing for prospective ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>). From this insight what effectively underlies ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> as to the prospect for omnipotentiality’ (as reflecting the sublimating possibility for prospective ‘bechancing-backdrop of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising’) is in successive absolutely-disruptive hierarchical-ordering: the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ (as can be so-constrained as of ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁴⁴foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’,—as-operative-notional~deprocrypticism’ so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent—factuality-of-variability)), then ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implied-functionalism>, followed by dominance/vested-interest—drivenness, and finally generalised social apprehension of the possibility for prospective re-ontologisation (however the merits of their underlying case); as to the fact that ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-

ontological-completeness³⁸) over blurriness⁷ with regards to elucidated
 emancipatory/sublimating implications as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation³⁷ (reflecting ‘Derridean underdetermination-imbued
 force/violence conception’ and ‘Foucauldian knowledge/power conception construed as
 knowledge-empowerment/ignorance-disempowerment’), have the effect of overcoming
 generalised social apprehension of the possibility for prospective re-ontologisation while
 undermining desublimating ⁸⁰presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implied-
 functionalism> and dominance/vested-interest—drivenness, noting however that such
¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸)
 elucidated emancipatory/sublimating implications as from the ‘absolutely-disruptive
 hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation³⁷’ is more precisely about the opening-up of
 ‘desublimating ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implied-
 functionalism> and dominance/vested-interest—drivenness’ to prospective ontological-veracity
 as of re-ontologisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ to the extent that such ‘prior
 desublimating ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implied-
 functionalism> and dominance/vested-interest—drivenness’ de-
 mentatively/structurally/paradigmatically reflects ‘prospective ontologically-flawed

presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for
 nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-
 completeness⁸⁸-imbued,~~supererogatory~~⁸⁴ reference-of-thought/grandest-axiomatic-construct—
 as-to-referencing/registering/decisioning> in the overall prospective human sublimation-
 construct’ as ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-
 conceptualisation. Omnipotentiality as both incipiently/seedingly and comprehensively
 ‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness
 directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷ as eliciting effectively-manifest-sublimation/sublime in existence’ (as of
 human living-development-as-to-personality-development, institutional-development-as-to-
 social-function-development and Being-development/ontological-framework-expansion-as-to-
 depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰), is
 underlined by a psychological-disposition to ~~supererogatory~~~unbeholdening-conflatedness¹²
 (bound to a ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> formativeness-<as-
 to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
 deferentialism>-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ of intemporal-projection) over a
 psychological-disposition to relic/artifactual-beholdening-constitutedness¹³ (bound to a
⁴⁷historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition formativeness-
 <as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
 and-deferentialism>-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ of destructuring-threshold-
 ⟨uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality⟩~of-ontological-
 performance⁷²-<including-virtue-as-ontology> temporal-dispositions projection); as to the fact
 that ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ as
 eliciting effectively-manifest-sublimation/sublime in existence’ is unholdening to ‘human

psychological-disposition to relic/artifactual-beholdening-constitutedness¹³’ with the full-potential for ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’ rather lying with ‘human psychological-disposition to ~~supererogatory~~~unbeholdening-conflatedness¹²’. But then the very ‘aestheticisation-and-aestheticisation-towards-ontology of human ontological-performance⁷²-<including-virtue-as-ontology>’ takes form as of ‘relic/artifactual-beholdening-constitutedness¹³ secondnatured reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’, speaking to the requisite projective apriorising/axiomatising/referencing—re-originariness/re-origination of ‘~~supererogatory~~~unbeholdening-conflatedness¹² originariness-parrhesia,—as-spontaneity-of-aestheticisation’ as from prior ‘relic/artifactual-beholdening-constitutedness¹³ secondnatured reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’ for convergence towards omnipotentiality (so-construed as reflecting the sublimating possibility for prospective ‘bechancing-backdrop of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination-as-to-⁴⁶historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination-as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising’).

Such an exercise of human convergence towards omnipotentiality is critically analysable as to the de-mentative/structural/paradigmatic human-subpotency seeding/incipient ‘relic/artifactual-beholdening-constitutedness¹³ ⁴⁷historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ disconvergence with ‘the full-potency of existence

ontological-normalcy/postconvergence construable as of ~~supererogatory~~~unbeholdening-
 conflatedness¹² ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>
 reflecting effectively-manifest-sublimation/sublime’. At issue thus when it comes to
 ‘aestheticisation~and~aestheticisation-towards-ontology of human ontological-performance⁷²-
 <including-virtue-as-ontology>’ as to omnipotentiality is ever critically human capacity for
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in an
 aestheticisation~and~aestheticisation-towards-ontology relation to social-stake-contention-or-
 confliction (as of ~~supererogatory~~~unbeholdening-conflatedness¹² ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> so-implied as of
 notional~deprocrypticism) capable of superseding prior human-subpotency ‘relic/artifactual-
 beholdening-constitutedness¹³ ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰’ and reflecting the reality of human
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective~ontological-normalcy/postconvergence> as ‘prospectively distorting/undermining
 the equanimity/balance of human theoretical-conceptual-operant institutionalised-
 conceptualisations’ inducing prospective ‘desublimating ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition> social-vestedness/normativity-<discretely-
 implied-functionalism> and dominance/vested-interest—drivenness’. The messianic and
 parrhesiastic ontological-veracity of human <~~amplifying~~/formative>disposedness-<as-to-
 orientation/value-construct/valuation~and~derived-parameterising> (as to ‘prospective/nascent

relative-ontological-completeness^{88 84} reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning supererogatory~unbeholdening-conflatedness¹² projective-insights as of notional~deprocrypticism’ underlying the overall: human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’), is effectively reflected by the fact that all presencing-distorted–meritocracy/totalising–sovereign-appropriationing—of-human-ontological-performance⁷²-<including-virtue-as-ontology> terms—as-of-axiomatic-construct of ‘<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and ontologisation’ as so-reflected by their underpinning–suprasocial-construct (historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁹–presublimation-construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of appropriationing, dominion protection conception of appropriationing, to the very natural-order-of-things conception of appropriationing and to our subtle modern day institutionally-distorted/disjointed conception of appropriationing) are rather manifestations of ‘relic/artifactual–beholdening-constitutedness^{13 80}presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ and are incapable (as of their given terms—as-of-axiomatic-construct of ‘<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and ontologisation’) of ontologically accounting for the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ and its prospective emancipatory/sublimating possibilities as to convergence towards omnipotentiality. Insightfully, we can thus construe of ‘our subtle modern day institutionally-distorted/disjointed conception of appropriationing human-decisionality-<as-

to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>’ (as of its
⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) ‘relic/artifactual—beholdening-constitutedness¹³
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition formativeness-
<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’) as the de-
mentative/structural/paradigmatic impediment for prospective effectively-manifest-
sublimation/sublime as of nascent-human-decisionality-induced-sublimation-<of-blinded-
relative-ontological-completeness⁸⁸-imbued,~~supererogatory~~⁸⁴ reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning>; as reflected with present day
defaulting institutional structures and processes (as ‘prospectively distorting/undermining the
equanimity/balance of human theoretical-conceptual-operant institutionalised-
conceptualisations’ inducing prospective ‘desublimating ⁸⁰presencing—absolutising-identitive-
constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-
implied-functionalism> and dominance/vested-interest—drivenness’) and thus failing
‘prospective/nascent relative-ontological-completeness⁸⁸ ⁸⁴reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning ~~supererogatory~~~unbeholdening-
conflatedness¹² projective-insights as of notional~deprocrypticism’ as underlying the overall:
human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-
potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸’. In this respect, an ontological-normalcy/postconvergence
epistemic-projective perspective of omnipotentiality points to the relic/artifactual—beholdening-

constitutedness¹³ ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of present day human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> de-mentated/structured/paradigmed as to its ricocheting beholdening all the way from the very ‘international overarching order of social-stakes-contention-or-confliction existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’, ricocheting-with ‘nation-states overarching orders of social-stakes-contention-or-confliction existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’, ricocheting-with ‘intrastatal/communal orders of social-stakes-contention-or-confliction existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ and as interspersed ricochettingly with ‘corporate/institutional orders of social-stakes-contention-or-confliction existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ (speaking to a relic/artifactual-beholdening-constitutedness¹³ ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition ricocheting hierarchisation) in many ways inducing de-mentative/structural/paradigmatic limits to abstract ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality, and so as to the various orders respective-and-dynamically instilled ‘desublimating ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—drivenness’. This elucidation of omnipotentiality while highly abstract is effectively the ‘epistemic-totalising³² unenframable

conception for convergence towards omnipotentiality’ as of a conceptualisation not caught up in ⁸⁰presencing—absolutising-identitive-constitutedness¹³ in order to articulate an fundamental framework for ontological-veracity elucidation; and so, as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation for effectively-manifest-sublimation/sublime of nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁸-imbued,~~-supererogatory~~⁸⁴ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and its induced prospective living-development—as-to-personality-development and institutional-development—as-to-social-function-development as underlined in ontological-normalcy/postconvergence so-reflected as to ‘~~re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking~~²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)>⁹¹ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning–suprasocial-construct prior conception of ontologisation and value-construction’. That said, human-subpotency reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation> in reflecting the overall

ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, underscores that the effective mechanism for overcoming ‘relic/artifactual-beholdening-constitutedness¹³
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ lies with the human capacity for reframing (as of ~~supererogatory~~~unbeholdening-conflatedness¹²
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> so-implied as of notional~deprocrypticism) whether as to mere aestheticisation reframing or aestheticisation—and-aestheticisation-towards-ontology reframing (as to living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰). Inherently the requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation for human reframing given human limited-mentation-capacity is rather more forthcoming with directly graspable contextually restricted frameworks-of-conceptualisation with human reframing capacity increasingly of apriorising/axiomatising/referencing—re-originariness/re-origination impotence with frameworks-of-conceptualisation of overwhelming scale inducing increasing ‘sovereign-deference with lack of ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸)’ and leading to direct/indirect dominance/vested-interest—drivenness de-mentative/structural/paradigmatic domination/pre-eminence over social-stake-contention-or-confliction. The grander issue in this regards (as to optimal human reframing capacity with regards to the equanimity/balance of human theoretical-conceptual-operant institutionalised-conceptualisations) as of the present thus has to do with ‘generalised-and-representative human appreciation of its reifying and empowering reflexivity potential giving the perplexing/passivising modern day scale of organisationally and institutionally de-

mentated/structured/paradigmed ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as to the fact that modern day organisational and institutional structure and purposes (by their social-stakes-contention-or-confliction) in critical ways render the sovereign human increasingly more of a mere cog within systems that as of their technical, bureaucratic and socially-defining ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) purposes are already in many ways decisively de-mentatively/structurally/paradigmatically predefined as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable frameworks as not subject to prospective aporeticism-overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-representative human appreciation of deconstructive acuity and reappraisal (but for such institutional and organisational predetermined distorted conception of paucity/deficiency as to their very ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conceptualisations), as well as more fundamentally undermining the capacity for human re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ engagement with existence as to all-encompassing <amplifying/formative-epistemicity>totalising~renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness¹² in the contemplation of omnipotentiality. Ultimately (as to human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’), omnipotentiality is ever always directly and truly contemplable as from the ‘absolutely-

disruptive hierarchical-order implied as to the implications of existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ (as can be so-constrained as of
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁴⁴foregrounding—
 entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-
 contiguity⁶⁷’),-as-operative-notional~deprocrypticism’ so-reflecting
 <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and-
 derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-
 contiguous/coherent-factuality-of-variability)). Such that in many ways the overarching
 reframing for convergence towards omnipotentiality is more profoundly and supersedingly
 about undermining/subverting disparateness-of-conceptualisation-<unforegrounding-
 disentanglement,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> (as to its
 notional~procrypticism or notional~disjointedness-as-of-⁸⁴reference-of-thought) so-associated
 with ‘prospective ontologically-flawed presublimation-human-decisionality-induced-
 desublimation usurpation-of/substitution-for nascent-human-decisionality-induced-
 sublimation-<of-blinded-relative-ontological-completeness⁸⁸-imbued,-
 supererogatory~⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation (since
 disparateness-of-conceptualisation-<unforegrounding-disentanglement,-failing-to-reflect-
 ‘immanent-ontological-contiguity⁶⁷’> as of its supposed knowledge-reification⁸⁷—gesturing fails
 to epistemically elucidate the ‘blinded ontological-contiguity⁶⁷’ phenomenality so-construed as
 from ⁸⁴reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning’ of nascent-human-decisionality-induced-sublimation-<of-
 blinded-relative-ontological-completeness⁸⁸-imbued,-supererogatory~⁸⁴reference-of-

thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning>); and thus in lieu the overarching reframing for convergence towards omnipotentiality, construed as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ (as can be so-constrained as of ~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating ⁴⁴foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism’ so-reflecting ~~<amplituding/formative>~~disposedness-⟨as-to-orientation/value-construct/valuation—and—derived-parameterising⟩ and ~~<amplituding/formative>~~entailment-⟨as-to-totalising-contiguous/coherent—factuality-of-variability⟩) is fundamentally about nurturing a psychological-disposition to prospective/nascent sublimating ~~supererogatory~~~unbeholdening-conflatedness¹² (bound to a ⁴⁶historiality/ontological-eventfulness⁹⁷/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> formativeness-⟨as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ of intemporal-projection) and so while undermining a psychological-disposition to presublimating relic/artifactual—beholdening-constitutedness¹³ (bound to a ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition formativeness-⟨as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ of destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality⟩~of-ontological-performance⁷²-⟨including-virtue-as-ontology⟩ temporal-dispositions projection). Human limited-mentation-capacity de-mentatively/structurally/paradigmatically implies this seedingly/incipiently fundamental paradox of ‘prospective/nascent sublimating

supererogatory~unbeholdening-conflatedness¹² and ‘presublimating relic/artifactual-beholdening-constitutedness¹³’: so-reflected with the ‘aestheticisation-and-aestheticisation-towards-ontology of human ontological-performance⁷²-<including-virtue-as-ontology>’ underlying both ‘motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness>’ and ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-conceptualisation as to aestheticisation-towards-ontology’ (so-construed as <amplituding/formative-epistemicity>totalising~conflatedness¹² of ⁵⁶meaningfulness-and-teleology¹⁰⁰ involving ‘the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁷ in rede-mentating/restructuring/reparadigming intelligibility-(as-to-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative-epistemicity>totalising~conceptualisation)’; wherein ‘the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in inducing aestheticisation-towards-ontology’ necessarily implies that intelligibility itself is seedingly/incipiently encumbered with ‘presublimating relic/artifactual-beholdening-constitutedness¹³ ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ when it comes to eliciting ‘prospective/nascent sublimating supererogatory~unbeholdening-conflatedness¹² momentous ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ (and so all along from the very seeding/incipient aestheticisation-and-aestheticisation-towards-ontology and so-perpetuative as to human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-

depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), as to the fact that ‘intelligibility as the effectively-manifest-sublimation/sublime arising from subjecting-and-resubjecting motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ speaks of ‘successions of aestheticising constitutedness¹³ failing to factor in human limited-mentation-capacity’ and thus ‘inducing an absolutising referencing/registering/decisioning (an absolutising construct-of-human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>’) that incidentally/parenthetically wrongly purport to reflect ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’. It is this fundamental insight ‘about the inherent absolutising referencing/registering/decisioning ontological-deficiency necessarily arising from human limited-mentation-capacity’ (requiring ‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’ as to human limited-mentation-capacity-deepening⁵³) that underlies the notion of human ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ as factoring in the implications of human limited-mentation-capacity (by a ‘psychological-disposition for ~~supererogatory~unbeholdening-conflatedness¹²~~ ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of sublimating intelligibility’ as to ‘relevantly/appropriately subjecting-and-resubjecting motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ and so rather than a ‘psychological-disposition for relic/artifactual-beholdening-constitutedness¹³ ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of presublimating intelligibility’ failing such a ‘relevant/appropriate subjecting-and-resubjecting of motif-as-to-aestheticisation-<imbued-

projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ as underscored by the ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—⁹⁸surrealising/supererogating—drive for existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>))’ for the requisite sublimating/emancipatory omnipotentiality converging towards ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’ so-construed as of ontological-normalcy/postconvergence reflected ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’. Interestingly, this seedingly/incipiently fundamental paradox of ‘prospective/nascent sublimating ~~supererogatory~~~unbeholdening-conflatedness¹²’ and ‘presublimating relic/artifactual—beholdening-constitutedness¹³’ as to its perpetuative encumberment of human intelligibility, correspondingly highlights the inherent disambiguation of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ ‘as of the seeding/incipient encumberment of its momentous-unbeholdening—aestheticising-reflex with its merely-beholdening—aestheticising-reflex’ (so-perpetuative as to human living-development—as-to-personality-development,

institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), as the more critical drawback to overarching reframing of ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. This insight can be translated by the fact that nascent-sublimations (nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{88–84}reference-of-thought-⁸⁵devolving>) as to their effectively-manifest-sublimation/sublime rather speak to an underlying veracity about immanent-existence ‘beyond and unbeholdening to any human merely-beholdening-aestheticising-reflex of ⁵⁶meaningfulness-and-teleology¹⁰⁰’, and so for instance in the sense that human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-mentative/structural/paradigmatic momentous-unbeholdening-aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment⁵⁶ of ⁵⁶meaningfulness-and-teleology¹⁰⁰; so-reflecting the fact that overall human civilisation (notwithstanding any given societies/cultures of naïve ⁸⁰presencing—absolutising-identitive-constitutedness¹³ as to presencing-distorted—meritocracy/totalising—sovereign-appropriationing—of-human-ontological-performance⁷²-<including-virtue-as-ontology> ‘merely-beholdening-aestheticising-reflex of ⁵⁶meaningfulness-and-teleology¹⁰⁰’) could only be possible by the cumulating/recomposuring of all such ‘de-mentative/structural/paradigmatic momentous-unbeholdening-aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ manifested at various stages across all human societies/cultures and diffusible likewise across all human

societies/cultures with the implications that such ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ more fundamentally speak to ‘overall human momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment’ (with such a truer ontological-veracity rather much more profound than the ‘merely-beholdening–aestheticising-reflex of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ of various societies/cultures and as of such ontologically-flawed representation across various human historial epochs). In this respect the ontological-veracity of human institutional-cumulation/institutional-recomposure-(as-to ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) (as of the accruing effectively-manifest-sublimation/sublime from stone-age to bronze-age to iron-age involving the formation of agrarian societies and cities and subsequent development of ¹⁰⁴universalising societies and today’s positivising modern world) rather more aptly speaks of ‘overall human momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment’; with the profound idea that the more momentous grasp of the notion of say the civilisations of Ancient Zimbabwe, Ancient Egypt, Ancient Greece, Ancient China, Ancient India or Ancient Aztec, etc. are rather as of a more profound point-of-departure as from a ‘human psychological-disposition for ~~supererogatory~~~unbeholdening-conflatedness¹² ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of sublimating intelligibility’ divulging the underlying dynamism of human ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for

relic/artifactual—beholdening-constitutedness¹³ ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition of presublimating intelligibility’ of ‘merely-
 beholdening—aestheticising-reflex of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ caught up in
 complexes of ‘naïve ⁸⁶presencing—absolutising-identitive-constitutedness¹³ as to presencing-
 distorted—meritocracy/totalising—sovereign-appportioning—of-human-ontological-
 performance⁷²-<including-virtue-as-ontology>’ that end up inducing poor/distorted human
 understanding of the human). The underlying point here is that just as human tools, other
 technical/material capabilities like electricity, etc. are rather of ‘de-
 mentative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-
 manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷’ as to the inherent sublimating/emancipatory possibilities
 accruable to all humans and societies as to their underlying ontological-commitment⁶⁶ of
⁵⁶meaningfulness-and-teleology¹⁰⁰, a ‘human psychological-disposition for
 supererogatory~unbeholdening-conflatedness¹² ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> of sublimating intelligibility’
 implies that the othernesses of human civilisations/cultures/societies carry a more profound ‘de-
 mentative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-
 manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷’ as to the inherent sublimating/emancipatory possibilities
 accruable to all humans and societies. This overall insight is particularly salient in the sense that
 the ‘human psychological-disposition for relic/artifactual—beholdening-constitutedness¹³
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of presublimating
 intelligibility’ (so-perpetuative as to human living-development—as-to-personality-development,
 institutional-development—as-to-social-function-development and Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), is exactly what critically clouds
prospective possibilities for ‘human psychological-disposition for
~~supererogatory~~~unbeholdening-conflatedness¹² ⁴⁶historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> of sublimating intelligibility’;
so-construed as
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable frameworks of de-mentative/structural/paradigmatic limits to
abstract ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure’/omnipotentiality. This paradox is analysable as from the
‘critical pure-ontology’ elucidation of overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility⁷⁴-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation> so-underscored by ‘effectively
underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—
⁹⁸surrealising/supererogating—drive for existentialising—framing/imprinting-(as-to-
prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ (as of inherent
imbuement of existence as of its ‘transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
mentativity and immanence differential conceptivity/epistemic-reflexivity integral-difference’
reflecting human teleology¹⁰⁰ or ‘phenomenal/manifest perspective conceptivity/epistemic-
reflexivity in existence as ontological’); wherein incipient/seeding ‘human

respect to the backdrop-of-inherent-immanent-existence's-sublimation-structure-<of-
 'unsurrealistic-as-real'-ontological-normalcy/postconvergence>; and all
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-
 potency-of-existence's~sublimating-nascence> are defined by their basic de-
 mentative/structural/paradigmatic 'effectively underlying beholdening—inching,-
 apprehending,-and-taming-drive or aestheticising—⁹⁸surrealising/supererogating-drive for
 existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism'>)' (so-underlying the
 '<amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ re-
 aestheticising/re-motif-<in-postconverging-narrowing-down~'sublimation-of-taste-
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing',-as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷> and re-
 procession/re-automatism-as-to-re-apriorising/re-axiomatising/re-referencing-<in-
 postconverging-narrowing-down~'sublimation-of-apriorising/axiomatising/referencing-
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing',-as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷>) of their
 aestheticising—⁹⁸surrealising/supererogating-drive for existentialising—framing/imprinting-
 (as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>)' (as
 to their interlay/organicism/aestheticising-handle-<supererogatory~projective-
 arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing> in

hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing
‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-
performance⁷²-<including-virtue-as-ontology>/potentiation’), so-construed as their ‘germinative
intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’ /
‘taxingness-of-originariness,-imbued—sublimating-by-desublimating—amplituding as to the
backdrop-of-inherent-immanent-existence’s—sublimation-structure-<of-‘unsurrealistic-as-real’—
ontological-normalcy/postconvergence>’ (as so-underlied by human-subpotency epistemically-
reflexive consciousness overlying the ‘substantive existential-contextualising-contiguity³⁹
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-
tissue-of-social-emanance’ as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility⁷⁴-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation> in reflection of overall Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰). A deepening of this critical pure-ontology
discernment as from the above elucidation of ‘phenomenal/manifest~subpotencies-<in-
transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating—
nascence>—in—<amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴,-
<of-‘⁹⁸surrealistic-as-pseudoreal’—epistemic-abnormalcy> (including human-subpotency),
⁹⁸surrealisingly/supererogatorily discloses that existentialising—decisionality is de-
mentatively/structurally/paradigmatically of ‘beholdening as sovereignising—imbued-
subontologisation/subpotentiation’ while sublimating—nascence is de-
mentatively/structurally/paradigmatically of ‘unbeholdening ontologising-depth as to backdrop-
of-inherent-immanent-existence’s—sublimation-structure-<of-‘unsurrealistic-as-real’—

ontological-normalcy/postconvergence>' (such that perspectively 'to beholden-as-sovereignising is to underly/organise/decision existentialising subpotentiation' and so potentially constrained as from perspective 'unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence'); as to the fact that ⁹⁸surrealisingly/supererogatorily existentialising–decisionality is of 'notional~⁸⁰presencing—absolutising-identitive-constitutedness¹³ de-mentating/structuring/paradigming—beholdening-as-to-effectuation' and so potentially constrained as from sublimating–nascence 'notional~⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> as to backdrop-of-inherent-immanent-existence's–sublimation-structure-<of-'unsurrealistic-as-real'–ontological-normalcy/postconvergence>'.

This overall conception underlies the conceptivity/epistemic-reflexivity of both 'existentialising–decisionality and sublimating–nascence' with regards to induced sublimation/desublimation (beyond naïve ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>)) as from ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection perspective just as so-reflected 'between reproducibility—mathesis/motif/throwness-disposition,–as-reproducibility-of-aestheticisation and originariness-parrhesia,–as-spontaneity-of-aestheticisation' and so as of 'relative-ontological-incompleteness³⁹/relative-ontological-completeness³⁸-<sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>> as to human-and-social-expectations/anticipations—metaphoricity⁵⁷–as-rede-mentating/restructuring/reparadigming–psychologism⁹⁰ (just as for instance the notion of length is already caught up in the notion of width in the 'sublimating <amplifying/formative–epistemicity>totalising/circumscribing/delineating manifestation of a

rectangle’ and so with regards to the fact that human aestheticisation–and–aestheticisation–towards-ontology of ⁵⁶meaningfulness-and-teleology¹⁰⁰ is ever always about ‘idealised–typification in epistemic-conflatedness¹² sublimation or epistemic constitutedness¹³/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’). In other words, existentialising–decisionality and sublimating–nascence perspectively-reflect respectively ‘notional~⁸⁰presencing—absolutising-identitive-constitutedness¹³ and notional~⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> transversal continuum’, as to ‘thresholding conception of the relationship between perspective decisionality/human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> and perspective sublimation/desublimation in existence’. Insightfully, such a perspective distinction between existentialising–decisionality and sublimating–nascence points out that there is ‘epistemical-reflexive psychological reorientation of human relation with ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as to the contrast between ‘blurriness⁷ in existentialising–decisionality’ and ‘¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of sublimating–nascence’; wherein ‘¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of sublimating–nascence’ (as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{88–84}reference-of-thought-⁸⁵devolving>) is relatively bound to elicit individual and social positive-opportunism⁷⁶ deferential-formalisation-transference of existentialising–decisionality while ‘blurriness⁷ in existentialising–decisionality’ is relatively bound to undermine individual and social deferential-formalisation-transference as to relative-

ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
 desublimating~existentialising—decisionality (thus undermining the requisite relative-
 ontological-completeness⁸⁸ ‘⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—
⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating—nascence’ as
 of the sublimating—nascence teleological-inflection-(as-to-more-profound-nondisjointing—
 <amplifying/formative—epistemicity>totalising/circumscribing/delineating)). That is, the
 individual and social existentialising—decisionality is more readily defined by default in
 ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ and this is
 effectively the default individual and social existentialising—decisionality psychological-
 disposition as to upholding/defending sovereignty, but then given human limited-mentation-
 capacity the individual and social are then secondarily predisposed to deferential-formalisation-
 transference existentialising—decisionality psychological-disposition as to the positive-
 opportunism⁷⁶ consequences of deferring to ‘¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-
 ontological-completeness⁸⁸) of sublimating—nascence’ (in delegating sovereignty ultimately as
 to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷) with the
 lack of such ‘¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of
 sublimating—nascence’ as to when ‘blurriness⁷ in existentialising—decisionality’ arises inducing
 defaulting ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’
 existentialising—decisionality psychological-disposition (as to relative-ontological-
 incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
 desublimating~existentialising—decisionality). The implications of this dual existentialising—
 decisionality psychological-dispositions is critical particularly with regards to the social-and-
 institutional-frameworks-of—referencing/registering/decisioning of human ⁵⁶meaningfulness-

and-teleology¹⁰⁰ of ‘blurriness’ in existentialising–decisionality’ as rather poorly amenable to profound ‘unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence’ as it is relatively the case in the natural sciences (and so beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>); as to the fact that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> more readily makes ‘desublimating nonsense’ of human existentialising–decisionality⁵⁶ meaningfulness-and-teleology¹⁰⁰ failing ‘genuine knowledge-reification⁸⁷ framework involving an immediate potent detour to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression while the relative ‘blurriness’ in existentialising–decisionality’ of social-and-institutional-frameworks-of—referencing/registering/decisioning induce a relative orientation in the social towards⁸⁰ presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> existentialising–decisionality⁵⁶ meaningfulness-and-teleology¹⁰⁰ (so-enabled by poor direct/immediate potent constraining to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷). In this regards, many such social-and-institutional-frameworks-of—referencing/registering/decisioning can be construed as ‘frameworks of relatively shallow-ontologisation/subontologisation’ as to the existentialising–decisionality psychological-disposition of defaulting individual and social ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ due to ‘blurriness’ in existentialising–decisionality’. It is herein contended that the most fundamental issue with regards to human prospective comprehensive emancipation/sublimation (as promptly reflected with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{88–84}-reference-of-thought-⁸⁵devolving> and requisite expansive relative-

ontological-completeness⁸⁸ ‘⁸⁴reference-of-thought-and—⁸⁴reference-of-thought-⁸⁵devolving—
⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating—nascence’
 with regards to sublimating—nascence teleological-inflection-(as-to-more-profound-
 nondisjointing—~~amplifying~~/formative—epistemicity>totalising/circumscribing/delineating))
 has to do with this ‘human existentialising—decisionality dual psychological-dispositions
 continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or
 sublimation’ as to the fact that nascent-particular/incipient-and-material/technical-sublimations-
 <blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> are
 often of ‘restricted and directly transparent/potent existentialising—decisionality scope of
 sublimation for human deferential-formalisation-transference’ while the social-and-
 institutional-frameworks-of—referencing/registering/decisioning (as to ‘⁸⁴reference-of-thought-
 and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness
 of prospective sublimating—nascence’) imply a depth of appreciation which initially leads to
 ‘blurriness⁷ in existentialising—decisionality’ as of relative-ontological-incompleteness⁸⁹—
 presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising—
 decisionality. We can for instance appreciate this ‘human existentialising—decisionality dual
 psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in
 inducing desublimation or sublimation’ say with regards to cultural-diffusion in a non-
 positivistic like animistic social-construct wherein positivistic technical and material nascent-
 sublimations can relatively be easily appreciated/grasped in a short timeframe by their
 immediate sublimating—nascence but the more profound notion of a positivistic registry-
 worldview/dimension (as to social-and-institutional-frameworks-of—
 referencing/registering/decisioning of positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰) reflecting
 a positivising referencing/registry/decisioning is more problematically conceptualisable and
 mostly arises as of crossgenerational appreciation/grasp (given the non-positivistic

⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—decisionality

psychological-disposition of defaulting individual and social ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’); and this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ applies in the succession of registry-worldviews/dimensions with regards to the possibility for their prospective sublimation/emancipation. Along the same lines of disambiguating ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ just as ‘a God of plane non-positivistic proposition’ in an animistic social-setup implies priorly an ‘altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation induced psychologism of ⁸⁴reference-of-thought’ (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation psychologism of ⁸⁴reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising, and so as to the positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰ ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ with regards to sublimating—nascence teleological-inflection-(as-to-more-profound-nondisjointing—~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating)’, likewise prospectively with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> as underlying many a technical and natural sciences it is ever always the ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-

of—referencing/registering/decisioning existentialising—decisionality imbue ment’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ given that any such social and institutional pretense-of-sublimation cannot generate any inherent technical and scientific sublimating—nascence (wherein if such social-and-institutional-frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity on earth to be considered as 7 m/s^2 for instance for one reason or another but for existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality pretense-of-sublimation as the very de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating—nascence beyond just the specific instance but as to a fundamentally underdeveloped social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising—decisionality that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating—nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality pre-eminence as to imprimatur and the dynamics of imprimatur (with regards to ‘blurriness’ in existentialising—decisionality’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning) as ‘precedingly defining the possibility of prospective knowledge over inherent knowledge’ is itself the very de-mentative/structural/paradigmatic desublimating undermining of the possibility of veridical social and institutional prospective sublimation/emancipation as to sublimating—nascence, and in that respect no mortal (including the one mortal making this articulation herein) can pretend to a status bigger than existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ to then imply that genuine

knowledge-reification⁸⁷ cannot cross-it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-reification⁸⁷ as to the de-mentative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine knowledge-reification⁸⁷ inducing sublimation/emancipation as to sublimating–nascence is more than just the specific knowledge-reification⁸⁷–gesturing for sublimation but rather more critically overt articulation of the ‘veridical de-mentative/structural/paradigmatic intellectual underdevelopment underlying any such a mortal claim’ as to the fact that no human can claim that 2+2 is not equal to 4 because they are vexed for one reason or another (as it is that condition of our mortality that then provides the possibility for our self-surpassing in prospective construction-of-the-Self) so-reflected in the fact that the underlying existentialising–frame of knowledge is the very requisite condition for eliciting the true⁵⁶ meaningfulness-and-teleology¹⁰⁰ of any given specific knowledge-reification⁸⁷–gesturing for sublimation (as for instance there is little point articulating any given positivistic existentialising–decisionality specific knowledge-reification⁸⁷–gesturing for sublimating–nascence as to positivistic nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{88–84} reference-of-thought-⁸⁵ devolving> where the underlying registry-woprldview/dimension existentialising–frame of knowledge is of non-positivistic desublimating~existentialising–decisionality and is not addressed/dealt-with as the Galileos, Descartes, etc. understood with respect to non-positivising medieval-scholasticism desublimating~existentialising–decisionality or the¹⁰⁴ universalising-idealisation Socratic-philosophers sublimating~existentialising–decisionality understood with respect to non-universalising ancient-sophists desublimating~existentialising–decisionality and in both instances as of their prospective registry-worldviews/dimensions implied incipient/seeding <amplifying/formative–epistemicity>totalising~thrownness-in-existence³⁴, -imbued-projective-arbitrariness/waywardness-<as-to-the-human-projective/reprojective—aestheticising-re-motif–

and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplifying/formative-epistemicity>totalising~conceptualisation’) as to sublimating-nascent epistemic-conflatedness¹² as of projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing, and it is contended as well that the conceptualisation herein is rather the more profound as to when its ⁵⁶meaningfulness-and-teleology¹⁰⁰ elucidates as to its ¹⁷deprocrysticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought

sublimating~existentialising-decisionality ‘the desublimating~existentialising-decisionality of such disjointing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩ underlying existentialising-frame of knowledge as to fundamental misanalysis’ as so-reflected also with ‘postmodern thinkers direct/indirect criticisms of ⁸⁰presencing—absolutising-identitive-constitutedness¹³⁷ as the sublimating~existentialising-decisionality predefining condition for their specific knowledge articulation to more profoundly be grasped/comprehended/realised), with human knowledge-construal being an altogether level playing field only driven as of the sublimating potential as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ (and in this regards theories and concepts cannot be articulated to imply that their subverting criticisms are rather personal/traditions attacks as is increasingly the case in today’s institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩ since the very first credo of the intellectual is for inherent knowledge above any given theories and concepts and traditions which are rather subordinate to the more profound purpose of the human knowledge-reification⁸⁷ project as was so understood and propounded by such mid-

twentieth century thinkers like Bertrand Russell, A.J. Ayer, Richard Rorty, etc. even as their conceptions came under criticism because a genuine relation with knowledge is what can bring about appropriate prospective correction for sublimating knowledge when prospective inspiration avails notwithstanding the traditional approach to knowledge so long as it remains self-critical whereas a false social and institutional pre-eminence driven relation to knowledge shoves existential issues under the table not because there is no human intelligence to tackle true knowledge but because the possibility for more profound contemplation is a-priori placed out-of-sight since ‘supposed knowledge-reification⁸⁷ as to its gesturing’ is as of ‘existentialising–decisionality that desublimatingly precedes knowledge-reification⁸⁷’ rather than veridically ‘knowledge-reification⁸⁷ as of its very own deriving/manifest/ensuing/eventuating sublimating~existentialising–decisionality’ and as so-
 reflected when mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency is construed as doing away with priorly requisite-and-relevant ~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness–of–
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation with the off-the-shelf and made-to-measure projection of methods and statistics by itself considered as supposedly profound knowledge, and even then such an approach ends up losing out on vision while wrongly reinforcing knowledge as a self-serving punctual/expeditious institutional enterprise rather than of overall prospective human existential sublimation/emancipation). Overall the social-construct itself is reflexive of this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as of its very underlying social-and-institutional-frameworks-of—referencing/registering/decisioning as to social-stake-contention-or-confliction wherein the ‘implicated sublimating~existentialising–decisionality’ underlying the ‘non-immediacy prospective sublimating value and ontological-

veracity disposition' associated with nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸⁻⁸⁴reference-of-thought-
⁸⁵devolving> (as reflected by the dedication/selflessness/disinterest/magnanimity underlying
 such existentialising-decisionality of sublimating-nascence as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷>) tend to be incoherently
 overlooked/ignored when it comes to 'immediacy supposed absolute sublimating value and
 ontological-veracity disposition' reconception of existentialising-decisionality as to social-and-
 institutional-frameworks-of—referencing/registering/decisioning (with respect to such
 underlying nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-
 relative-ontological-completeness⁸⁸⁻⁸⁴reference-of-thought-⁸⁵devolving>) poorly constrained to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷> and ending
 up defaulting as of relative-ontological-incompleteness⁸⁹—presublimation-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising-decisionality (and so as to
 'blurriness⁷ in existentialising-decisionality'). In many ways social undertones of
⁵⁶meaningfulness-and-teleology¹⁰⁰ reflected as of <amplifying/formative>⁸ wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁵⁰'-with-regards-to-
 prospective-apriorising-implications>) imply that the requisite sublimating-nascence of social-
 and-institutional-frameworks-of—referencing/registering/decisioning tend to shallow-
 ontologisation/subontologisation/subpotentiation especially where such frameworks are not
 thoroughly conceptualised, envisioned/imagined and purposed as to aetiologisation/ontological-
 escalation and so as to mediocre rationales of their very own ⁸⁰presencing—absolutising-
 identitive-constitutedness¹³ <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ poorly projecting of prospective Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (and rather constrained to their present prospectively desublimating living-development-as-to-personality-development and institutional-development-as-to-social-function-development); and especially as so-prodded with social and intellectual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation dispositions which paradoxically as to their pretense-of-sublimation in defending such ‘beholdening as sovereignising-imbued-subontologisation/subpotentiation’ do not correspondingly contend that such lax/sloppy existentialising-decisionality should be the case with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—

⁸⁴reference-of-thought-⁸⁵devolving> (speaking rather of self-serving social-vestedness/normativity-<discretely-implied-functionalism> ‘institutionalised-wisdom-of-irresponsibility’, as so-manifested across the successive registry-worldviews/dimensions, as to when institutional frameworks in their underlying ontologically-deficient underpinning-suprasocial-construct that poorly appreciate dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹⁷/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> are naively construed ‘as inherently superseding prospective human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷>’ and so ‘by the mere ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) mystic of institutional pre-eminence whether intellectual or administrative/governmental’ as we can appreciate in such a case like Edward Snowden’s with a human desublimating~existentialising-decisionality of vague ‘beholdening

as sovereignising–imbued-subontologisation/subpotentiation’ of such ‘institutionalised-wisdom-of-irresponsibility’ while paradoxically there is now an emerging social clamouring for increasing social and online privacy as a requisite for prospective human sublimation/emancipation as to the positive-opportunism⁷⁶ sublimating~existentialising–decisionality of ‘unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence’). Ultimately, such de-mentating/structuring/paradigming intellectual or administrative/governmental institutions desublimating~existentialising–decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning conception tend to align with their given ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (as poorly subjected to the genuine social intellectual–function/posture elucidation) in an expropriating/estranging/constraining/limiting exercise directly/indirectly enabling ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁹–presublimation-construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising–decisionality’. Thus the construal of sublimating~existentialising–decisionality as arising as of prospective ‘⁸⁴reference-of-thought–and–⁸⁴reference-of-thought–⁸⁵devolving–⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness⁸⁹–presublimation-construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising–decisionality) calls for a necessary notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² in superseding any underpinning–suprasocial-construct defaulting relative-ontological-incompleteness⁸⁹–presublimation-construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising–decisionality which

equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
 desublimating~existentialising—decisionality (as to its underlying presencing-distorted—meritocracy/totalising—sovereign-appportioning—of-human-ontological-performance⁷²—
 <including-virtue-as-ontology> desublimating~existentialising—decisionality and so-historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising—decisionality’ as from blantant brutish conquest/subjugation conception of apportioning, dominion protection conception of apportioning, to the very natural-order-of-things conception of apportioning and to our subtle modern day institutionally-distorted/disjointed conception of apportioning); and as any such ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ given ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) gesturing is inherently construed as superseding prospective ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ which ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) (as herein articulated) is exactly what accounts for human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸’, and so as to the possibility of ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. Whereas we can critically appreciate sublimating—nascence with regards to nascent-particular/incipient-and-material/technical-

sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-
⁸⁵devolving> as to profound constraining to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷> as associated with technical and scientific contexts of
 sublimation/desublimation thus inherently inducing/eliciting a human deferential disposition
 when in ignorance/ineptitude/incompetence reflecting the naturally arising corresponding
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/‘distantiation of contemplative existentialising—frame as to transversality~of-
 affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² so-implicated with nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—
⁸⁴reference-of-thought-⁸⁵devolving> but this human deferential disposition when in
 ignorance/ineptitude/incompetence often does not naturally arise with social-and-institutional-
 frameworks-of—referencing/registering/decisioning as of ‘blurriness⁷ in existentialising—
 decisionality’ and thus must be actively implied in social knowledge conceptualisation as to
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/‘distantiation of contemplative existentialising—frame as to transversality~of-
 affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² not as utterly doing away with human sovereignty but
 rather as explicitly projecting the notion of appropriate-and-coherent human sovereignty
 deferential-formalisation-transference ‘in relation to prospective knowledge as of human
 specialisation-and-focussing, time-investment as well as effectively manifestable sublimation’
 and so with regards to human limited-mentation-capacity implied requisite expediency for
 profound human ontological-performance⁷²-<including-virtue-as-ontology> associated with
 human intemporal individuations firstnatured instigation of prospective sublimation and
 subsequent human positive-opportunism⁷⁶ secondnatured institutionalisation). This lack of

notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/‘distantiation of contemplative existentialising—frame as to transversality~of-
 affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² as arising at destructuring-threshold-
 {uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality}~of-ontological-
 performance⁷²-<including-virtue-as-ontology> is the very element particularly acted upon by
 social and intellectual pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation as to ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁹—enframed-conceptualisation (as it can be appreciated for instance that the
 lack of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/‘distantiation of contemplative existentialising—frame as to transversality~of-
 affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² in a non-positivistic social-setup between prospective
 positivistic knowledge and prior non-positivistic knowledge is exactly what can enable pedantic
 dispositions to cultivate non-positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰ in such a social-
 setup), and critically in this regards it principally involves pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-
 ontological-completeness⁸⁸} as undermining the social-construct’s intellectually potent reifying-
 and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation>. Such muddlement is more
 critically as of the inconsistency associated with both sceptical argumentations (with sceptical
 arguments not necessarily pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation when assuming a coherent/consistent threshold of scepticism in want for elucidation) as well as surreptitiously acquiescing/accommodating argumentations, wherein in both instances the inconsistency is bent on blurring/undermining ¹⁰⁴universal-transparency¹⁰⁵-{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸} as to a de-mentative/structural/paradigmatic implication that renders prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity⁶⁴ in desublimating~existentialising–decisionality gesturing of attenuating/devaluing, blurring and trivialising wherein there is ‘supposedly no totalising-entailing conception of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷. Critically the ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{88–84} reference-of-thought-⁸⁵devolving> is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ thus relatively undermining such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness⁷ in existentialising–decisionality’ (that is, where the latter does not extensively intrude into the former as for instance in determining-and-demarcating the framework of natural sciences research). Hence in many ways prospective knowledge cannot elude the aporeticism overcoming/unovercoming of such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing and so relatively to the given domain-of-study/domain-of-interest blurriness⁷, wherein blurriness⁷ is reflected with desublimating~existentialising–decisionality supposedly taking precedence over inherent

prospective knowledge-reification⁸⁷ rather than ‘unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence (implied as to the very inherent knowledge-reification⁸⁷–gesturing as determining sublimating~existentialising–decisionality)’; with this conflicting of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ and ‘unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence’ so-reflected across the successive registry-worldviews/dimensions given human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to prospective social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>). Thus such an aporeticism overcoming/unovercoming necessarily imply the integration of the analysis of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸> as part and parcel of prospective knowledge-reification⁸⁷ as to knowledge-notionalisation, and especially as so-manifested increasingly with ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge frameworks’ that on the baiting of imprimatur then switch on to propound ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge constructs out-of and implicitly obviating the veracity of the ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸> of knowledge-reification⁸⁷’ (and so as to self-serving social-vestedness/normativity-<discretely-implied-functionalism>) and this must effectively be contested. Such lousiness and as broadly reflected in poor media editorialising in many ways increasingly turns media accessibility into intellectual pre-eminence as ‘intellection is no longer about depth of contemplation and knowledge-reification⁸⁷ for sublimation but rather about gimmicky-and-flashy threads of mere

communication performance’ with many such interlocutors openly admitting-and-manifesting their critical lack of relevant intellectual thematic competence as popularity then supposedly becomes the driving force of thought; the fact though remains (however the seemingly trivialising concern about such media driven pop-intellectualism as rather unimportant in some milieus of more profound intellectual contemplation) that unfortunately in many ways directly or indirectly (as to the social-and-institutional-frameworks-of—referencing/registering/decisioning susceptibility to ‘blurriness’⁷ in existentialising—decisionality’ and as encouraged by dominance/vested-interest actors) such pop-intellectualism end up being elevated as the summum of intellection in the social while overlooking the requisite depth of sublimating ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸) of critical importance for effective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality (and as the ‘mediatic framework of access and communication of sublimating thought’ is rather turned around into ‘a framework that supposedly inherently create sublimating thought by mere access and communication’ especially as to naive social feel-good banalities as supposedly sublimation actually of desublimating existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as of vague impression-driven/good-naturedness/wishfulness ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’). But then the idea of knowledge driven as of totalising-entailing as so-demonstrable with say the momentous development of quantum physics with the physics totalising-entailing implications of argumentations of sublimating~existentialising—decisionality at critical moments moving from one physicist to the other as of ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ (whether Bohr, Einstein, Dirac, Schrodinger, etc.) without any extra-knowledge/knowledge-outside-

knowledge/knowledge-without-knowledge notion like reputation having any incidence (as in epistemic re-originariness/re-origination projective/reprojective cross-subjection of knowledge-reification⁹⁷ to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ as herein underlied with notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection, and so similar to a Derridean ‘heterogeneous genesis’ epistemic conception), speaks to a more profound lack of constraining aporeticism overcoming/unovercoming as to institutional convenience that fails to articulate such a ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ and thus renders in relative terms the social domain more intellectually impotent in inducing a similar level of sublimating~existentialising~decisionality as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ as is relatively the case in the natural sciences (and so notwithstanding the relative blurriness of the social which can effectively be brought to exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> as to the requisite self-criticality overcoming as well as emotional-involvement overcoming rather than assuming a relatively false social and institutional pre-eminence driven relation to knowledge); with the further implication of such ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ being that the ‘knowledge-reification⁹⁷ process becomes highly impersonal and complementary in a natural way’ without the artifice of ‘politically-driven accommodation of ideas not necessarily as of the pre-eminence of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’. In this regards, it is contended that the argumentation articulated herein are strictly striving towards aetiologisation/ontological-escalation in reflection of ‘abstract human

intemporal individuating ontological-performative (as to the backdrop of the
 notionalisation/notional-conception/amplifying of knowledge in reflection of human
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-constructed-as-from-
 perspective—ontological-normalcy/postconvergence>) while striving for totalising-entailing
 pertinence of thought’ and so projecting beyond any implications of
 personalising/particularising import but rather turning towards ‘ontological elucidation import
 as it then reifyingly-and-empoweringly enables human sublimation as to prospective
 operationalising construals’ and so-reflected in the idea that the fundamental stakes of
 prospective knowledge-reification⁸⁷ is about prospective social-stake-contention-or-confliction
 and not prior social-stake-contention-or-confliction (as for instance prospective positivistic
⁵⁶meaningfulness-and-teleology¹⁰⁰ is not developed to go about articulating/relating-to
⁵⁶meaningfulness-and-teleology¹⁰⁰ as to the prior social-stake-contention-or-confliction of non-
 positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰), and so by the mere implications of
 dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> (even as
 such prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ tend to be rather desublimatingly related to
 as of dimensionality-of-desublimating-lack-of²⁵—<amplifying/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> by the
 prior ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)). But then as well the fact remains that the reality of
 human knowledge-reification⁸⁷ especially (as speaking to prospective human deconstructing-
 threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-

ontological-performance⁷²-<including-virtue-as-ontology>) is inevitably infused with social-
 and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-
 driven motives of desublimating~existentialising—decisionality beyond just ‘a purported
 baseline conception of neutral knowledge-reification⁸⁷’ with such frameworks projecting their
⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) conception of the ‘overall possibility of human
 existentialising—decisionality as to catchmenting-by-rejection’. In this respect, it is important to
 grasp that knowledge-reification⁸⁷ then desublimatingly becomes an issue of more than just
 rightness or wrongness but involves a striving for interest/advantage/ascendancy/head-start with
 respect to existentialising—decisionality of prospective knowledge-reification⁸⁷, and this reality
 given human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-
 as-from-perspective—ontological-normalcy/postconvergence> is reflected by an inherent human
 ‘referencing/registering/decisioning of shallow-supererogation⁹⁷—to—profound-
 supererogation⁹⁷ conception of social-stake-contention-or-confliction’ with respect to
 prospective knowledge-reification⁸⁷. In many ways recent history of human thought has shown
 that ‘social-and-institutional-frameworks-of—referencing/registering/decisioning manifest
 politically-driven motives of desublimating~existentialising—decisionality going beyond just
 neutral knowledge-reification⁸⁷’ that cannot be ignored as to intellectually decadent practices of
 scepticism and blurring underlied by cynical reframing of thought at later moments (which
 had been related to sceptically and in blurriness⁷ at previous moments), and so as to shallow-
 supererogation⁹⁷ desublimating~existentialising—decisionality driven by mere institutional-
 ascendancy. In many ways thus the conceptualisation herein ‘is not caught-up/constrained to
 any such fooleries’ (as to the history of such ploy against postmodern thought) and is
 consciously articulated as to the profound-supererogation⁹⁷ motive of human sublimation

beyond/and-not-subjected-to the existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of any shallow-supererogation⁹⁷ social-and-institutional-frameworks-of—referencing/registering/decisioning as to the 8.5 billion humans on planet Earth and as any party of interest of profound-supererogation⁹⁷ may find useful or not! In this respect, it is critical to understand what defines humanity as to the ‘firstnatureness and derived secondnatureddness positive-opportunism⁷⁶’ required for human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression; as to the fact that all human sublimation is instigated as of re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ before secondnaturating positive-opportunism⁷⁶ institutionalisation, as so-reflecting Derridean messianicity wherein even when the messiah comes they still have to come (inevitably-so given prospective human notional~firstnatureddness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> to whatever induced supererogation⁹⁷/messianicity of originariness-parrhesia,-as-spontaneity-of-aestheticisation so-associated with human dimensionality-of-desublimating-lack-of⁶⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>). It is this fact that explains why no underpinning—suprasocial-construct is able to coherently explain human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the

ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’ since it will always be caught-up in its ⁸⁰presencing—absolutising-identitive-constitutedness⁴³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as to its underlying presencing-distorted—meritocracy/totalising—sovereign-appportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology> desublimating~existentialising—decisionality. In other words ‘the legislation for human prospective sublimation’ (as to sublimating~existentialising—decisionality) lies with the firstnatured intemporal individuation relation to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ and the positive-opportunism⁷⁶ arising thereof (as of a minimum) for human secondnaturating institutionalisation; and so as to the fact that the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. didn’t ask for any prior consent from the rest of the human species to undertake whatever sublimation they envisioned about humanity making nonsensical the idea that there is any ‘generalised human deterministically constraining contemplation of prospective sublimating’. Humanity as such has always been, is and will ever always be about intemporal individuations imagination-and-capacity-for-prospective-sublimation (as to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ implications) and in that regards the triteness of human pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and <amplifying/formative> ‘wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)’ patently

doesn't count (given the latter associated temporal desublimating~existentialising~decisionality in existential-extrication-as-of-existential-unthought that fails aetiologisation/ontological-escalation); and this is the case fundamentally since such intemporal disposition projected prospective sublimating~nascence engages human ontological-commitment⁶⁶ as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁶). The fact is the intellectual exercise is more acutely/incisively about identifying the relevant aporeticism overcoming/unovercoming in the very first place in order to then effectively relate to what is of prospective profound sublimating intellectualism and so over desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation vague proceduralism (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>)) as to the simple fact that human prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating~desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> means that human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is ever always caught up prospectively between intellectualism sublimating~existentialising~decisionality and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimating~existentialising~decisionality. This is the case given the requisite condition for the very basic human sublimating~existentialising~decisionality as so-underlied by existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> (reflecting the ever always present challenge for intellectualism over pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation); so-underscored by the ever always present challenge for

human dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-~~
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to
requisite epistemic-conflatedness¹² implied projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-
insight’. In this respect, pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-
completeness⁸⁸) poor appreciation of notional~self-distantiation-⟨imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—
frame as to transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰² (with regards to living-development—as-to-personality-
development, institutional-development—as-to-social-function-development and Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ implications), is reflected in the ‘extra-
knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ when it
claims to co-opt/supersede prospective sublimating knowledge-reification⁸⁷ (on the basis of
desublimating prior apriorising/axiomatising/referencing—psychologism in epistemic-
abnormalcy/preconvergence³⁰) failing to grasp the underlying dimensionality-of-
sublimating²⁴—~~<amplituding/formative>supererogatory~de-~~mentativeness/epistemic-growth-
or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation> of the said prospective sublimating knowledge-reification⁸⁷; as to
imply that (say with regards to Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) it is
supposedly possible to understand the veracity of any specific positivistic ⁵⁶meaningfulness-

and-teleology¹⁰⁰ while remaining of non-positivistic mindset, which inevitably induces a relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising~decisionality. This ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ when it claims to co-opt/supersede prospective sublimating knowledge-reification⁸⁷ can be further elucidated along the same lines (with regards to living-development-as-to-personality-development and institutional-development-as-to-social-function-development) wherein for instance the notion of say genius is supposed to imply the ‘supposed genius’ is exceptional/abnormal (by their ‘specifically given sublimating elucidation’ so-enabled as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷). But then actually the ‘supposed genius’ cannot be exceptional/abnormal for the simple reason that ‘existence (so sublimatingly elucidated) is nothing but just normal as to its ontological-normalcy/postconvergence’ reflecting the fact that the social-construct ⁵⁶meaningfulness-and-teleology¹⁰⁰ as from the moment of the sublimating elucidation is/has-been rather of epistemic-abnormalcy/preconvergence³⁰, with the notion of ‘supposed genius’ serving as to human ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>’) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence³⁰ of the social-construct ⁵⁶meaningfulness-and-teleology¹⁰⁰ that the ‘supposed genius’ is pointing out as ‘the very issue at stake warranting the social-construct’s prospective dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>’ as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own ‘prospective dimensionality-of-sublimating²⁴—

~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>' and is of no inherent prospective issue in that respect. Such that in
 fact such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is
 surreptitiously (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-
 of-existential-unthought>') about substituting a different and desublimating~existentialising-
 decisionality (whether of pedantic ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—
 enframed-conceptualisation or ~~<amplituding/formative>~~⁸wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁵⁰'-with-regards-to-prospective-apriorising-
 implications>)) and particularly so in relatively blurry domains-of-study/domains-of-interest (as
 we can appreciate that such a 'technically wrong ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition) deficient notion of genius' in spheres of
 inherently sublimating~nascence as to nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-
⁸⁵devolving> is practically of 'insignificant import though technical ontological-impertinence'
 and so 'as to their very knowledge-reification⁸⁷—gesturing as determining
 sublimating~existentialising~decisionality' since the immediate/direct potency as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ will be highly
 challenging to any incompetent mind pretending to be technically/scientifically apt/of-
 sublimating~existentialising~decisionality in lieu of the truly apt/of-
 sublimating~existentialising~decisionality technician/scientist, and so unlike
 desublimating~existentialising~decisionality taking precedence over prospective knowledge-
 reification⁸⁷ arising relatively in blurry domains-of-study/domains-of-interest where such

‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation implied
 pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking
 precedence over inherent prospective knowledge-reification⁹⁷’ can more easily arise). In both
 elucidations of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-
 axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to
 transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² (as of Being-development/ontological-framework-
 expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
 and-teleology¹⁰⁰ and living-development–as-to-personality-development and institutional-
 development–as-to-social-function-development), and so overriding any beyond-the-
 consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵,
 the blunt fact of the matter is that the very de-mentative/structural/paradigmatic possibility of
 human ontological-performance⁷²-<including-virtue-as-ontology> is ‘more veridically
 construed as of ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> as to the
 ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-
 <seeding/incipient–profound⁷⁰-supererogation⁹⁷,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> over the ontological-bad-
 faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-<seeding/incipient–shallow⁶⁵-
 supererogation⁹⁷,-as-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> as so-
 reflected with the succession of registry-worldviews/dimensions re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-
thinking²⁰–‘projective-insights’/‘epistemic-projection-in-conflatedness^{12’}–of-
 notional~deprocrypticism-prospective-sublimation)>⁹¹’; thus ‘making nonsensical the social-
 vestedness/normativity-<discretely-implied-functionalism> pretenses of all ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-

⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ as rather failing the prospective possibility for ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality (with such a criticism of social-vestedness/normativity-<discretely-implied-functionalism> here not articulated as from naïve ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-⟨as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ but rather construed as from ‘⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> as to the notional contrast between social-vestedness/normativity-<discretely-implied-functionalism> and re-originariness/re-origination availing with regards to ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>⟩ as to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’⁹⁰ along the same lines as the conception of both reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-of-aestheticisation in the sense that the one notion is already caught up in the other notion in the sublimating/desublimating <amplituding/formative—epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—and—aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—

ontological-normalcy/postconvergence>) as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism⁹⁰ just as for
 instance the notion of length is already caught up in the notion of width in the ‘sublimating
 <amplifying/formative—epistemicity>totalising/circumscribing/delineating manifestation of a
 rectangle’ and so with regards to the fact that human aestheticisation—and-aestheticisation-
 towards-ontology of ⁵⁶meaningfulness-and-teleology¹⁰⁰ is ever always about ‘idealised-
 typification in epistemic-conflatedness¹² sublimation or epistemic
 constitutedness¹³/pseudoconflation desublimation/gimmickiness’ for eliciting
 sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-
 normalcy/postconvergence epistemic projection-perspective’). As we can appreciate that more
 critically than any individual persons punctual existential ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics, etc., the vices-and-impediments¹⁰⁶ manifested
 in any registry-worldview/dimension are more decisively explained by the given registry-
 worldview’s/dimension’s ‘destructuring-threshold-(uninstitutionalised-
 threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> dynamics of notional~firstnatureddness—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’ (with the grandest deeds of ontological-performance⁷²-<including-
 virtue-as-ontology>/morality/ethics, etc. rather reflected in the transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity of any such destructuring-threshold-
 (uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-
 performance⁷²-<including-virtue-as-ontology> as to prospective human
 ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative—
 supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’ rather

than any nombrilistic ⁸⁰presencing—absolutising-identitive-constitutedness¹³ conceptual
 naiveties of ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics, etc.
 wrongly construed as of human de-mentative/structural/paradigmatic flawed
 ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³-<in-
 perspective—epistemic-abnormalcy/preconvergence⁶⁰>’). All the more profound and truer notion
 of ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics, etc. rather lies
 with prospective dimensionality-of-sublimating⁷⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> and this aporeticism overcoming/unovercoming ‘can’t be dodged’
 and then a pretense of prospective ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics, etc. re-avails (explaining why what then arises is rather pedantic
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and
 associated <amplituding/formative>°wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>)). Put
 simply as of ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> (in so-
 reflecting human limited-mentation-capacity-deepening⁵³), the vices-and-impediments¹⁰⁶ of the
 successive registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, base-
 institutionalisation—ununiversalisation, ¹⁰⁴universalisation—non-positivism/medievalism and our
 positivism—procrypticism at their respective destructuring-threshold-(uninstitutionalised-
 threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> de-mentatively/structurally/paradigmatically speak to their
 requisite prospective dimensionality-of-sublimating⁷⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> aporeticism overcoming/unovercoming as all the more profound and
 truer notion of ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics, etc.
 and so overriding their nombrilistic ⁸⁰presencing—absolutising-identitive-constitutedness¹³
 conceptual naiveties of ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics, etc. This ‘extra-knowledge/knowledge-outside-
 knowledge/knowledge-without-knowledge paradox’ is exactly what underlies the flawed
 circular manifestation of ‘human ⁸⁰presencing—absolutising-identitive-constitutedness¹³
 <~~amplituding~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ in relative-ontological-incompleteness⁸⁹–
 presublimation-construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising–
 decisionality’ and warranting prospective crossgenerational psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring; and so as reflecting the difference
 between a conception of knowledge as of mechanical-knowledge and knowledge as of organic-
 knowledge as to the latter more profound and genuine knowledge conception implication for
 prospective dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> in
 reflection of profound-supererogation⁹⁷ with regards to human
 ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative–
 supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ (and so
 over the mechanical-knowledge conception implication of knowledge as a mere vague thing
 ready-at-hand ‘separate from human construction-of-the-Self’ thus wrongly implying
 dimensionality-of-desublimating-lack-of²⁵—<~~amplituding~~/formative>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as to de-mentative/structural/paradigmatic flawed ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³-<in-perspective–epistemic-abnormalcy/preconvergence³⁰>’).

Critically, in many ways the ‘projection that the social is necessarily/solely a framework of knowledge as to knowledge-driven existentialising–decisionality’ is ontologically flawed given human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to arrive at desublimating~existentialising–decisionality/sublimating~existentialising–decisionality overlooking organic-knowledge implications (whether by ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation’ implied ‘pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification³⁷’ or ‘intemporal unholdening sublimating–nascence ontologising-depth of the full-potency of existence’ implied ‘as to the very inherent knowledge-reification³⁷–gesturing as determining sublimating~existentialising–decisionality’). Thus as to critical pure-ontology (underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>) the fact is rather that inherent to human temporality⁹⁹ is its ‘ephemeral purpose beholdening’ that ‘do not truly know-of/carry a¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness³⁸) project’ as to its beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ existentialising–frame. This prospect of human temporality⁹⁹

induced increasing incoherence (as to living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) is a fundamental factor to be taken into consideration for ‘intemporal unbeholdening sublimating-nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification⁸⁷-gesturing as determining sublimating~existentialising-decisionality)’ in overcoming/superseding ‘temporal beholdening as sovereignising-imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising-decisionality supposedly taking precedence over inherent prospective knowledge-reification⁸⁷)’, and specifically such an overcoming/superseding is rather crossgenerational when it comes to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (given the more profound ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,-imbued-sublimating-by-desublimating-amplituding as to the backdrop-of-inherent-immanent-existence’s-sublimation-structure-<of-‘unsurrealistic-as-real’-ontological-normalcy/postconvergence>’); and as so-reflected with human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸’. This critical pure-ontology analysis point out that ⁵⁶meaningfulness-and-teleology¹⁰⁰ cannot be profoundly construed as being about mere-manipulable formulaicity but rather contrastively as being about ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ (and as to the fact that knowledge-reification⁸⁷ ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity⁶⁴~de-

mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁵-supererogation⁹⁷,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory-shallowness or supererogatory-profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation). In many ways the above elucidation of the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality prone to ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) needs to be critically brought to the consciousness-awareness-teleology¹⁰⁰ of the ‘genuinely aspiring student of society and human-and-social-constructs’ (given a social-domain relatively undermined by ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation implied pretense-of-sublimation as to desublimating~existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification⁸⁷’), and so as the requisite aporeticism overcoming/unovercoming ‘for effectively conceptualising anything near a veridical ontology of the social’ along the same lines in the natural sciences (with ‘the very inherent knowledge-reification⁸⁷—gesturing as determining sublimating~existentialising—decisionality’). Critically in this regards, human conceptivity/epistemic-reflexivity (as to reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>) can thus de-

mentatively/structurally/paradigmatically be construed as of ‘notionalisation/notional-conception/amplituding of knowledge’, wherein existence as to its very panintelligibility⁷⁴—effusing/ecstatic-inlining is the very aloofness/detachment upon which human conceptivity/epistemic-reflexivity can supererogatorily act/react in sublimation or desublimation from whence knowledge as to organic-knowledge can arise so-construed as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷. Thus ‘notionalisation/notional-conception/amplituding of knowledge’ underlies inherent existence-sublimating~de-mentating/structuring/paradigming or existence-desublimating~de-mentating/structuring/paradigming elicitable respectively as from human ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> or ontological-bad-faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁵-supererogation⁹⁷,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>. It is thereafter (in the wake of ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>) that the veridical prospect of critical pure-ontology then arises. Critically, human existence-desublimating~de-mentating/structuring/paradigming—by—existence-sublimating~de-mentating/structuring/paradigming (as of ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—metaphoricity⁵⁷-as-rede-mentating/restructuring/reparadigming-psychologism⁹⁰) speaks to the

ontological-veracity that human sublimation reflected in human ontological-performance⁷²-
 <including-virtue-as-ontology> is conceptually more than just of ‘mere discrete individuals
 relevant ontological-performance⁷²-<including-virtue-as-ontology>’ (as can naively be
 construed with notions of morality/ethics, etc. failing to reflect as from ⁶¹nonpresencing-
 <perspective—ontological-normalcy/postconvergence> epistemic-projection perspective the
 more ontologically profound issue of any given registry-worldview’s/dimension’s
 ‘destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating—desublimating-
 decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology> dynamics of
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’ associated with
 <amplifying/formative> wooden-language-⟨imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰). Rather human sublimation so-reflected in human ontological-performance⁷²-
 <including-virtue-as-ontology>rather points to an ‘overall interceding human-and-social-
 expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-
 psychologism existentialising—framing/imprinting-⟨as-to-prospective-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ of ordered human
 firstnatureness—differentialism-imbuing and secondnaturedness—differentialism-deriving as of
 underlying human ontological-commitment⁶⁶ as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation³⁷’, with ‘mere discrete individuals relevant ontological-
 performance⁷²-<including-virtue-as-ontology>’ being about acting upon this ‘overall
 interceding human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-
 mentating/restructuring/reparadigming—psychologism existentialising—framing/imprinting-⟨as-

to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) of
 ordered human firstnatureness—deferentialism-imbuing and secondnatureddness—deferentialism-
 deriving as of underlying human ontological-commitment⁶⁶ as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷ whether in firstnatureness—
 deferentialism-imbuing capacity or appropriate secondnatureddness—deferentialism-deriving
 capacity (as so-reflecting human-subpotency ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity⁶⁹—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴).
 This points out why human knowledge is veridically a race-to-the-top-exercise/millipede-
 movement as to the very givenness of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> that is not subjected to human-
 subpotency; as to the fact that it is only a human limited-mentation-capacity ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation relation
 with existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ that can
 induce sublimation-over-desublimation. Such a veridical ontology (in relegating/doing-away-
 with/superseding the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-
 knowledge paradox’) is critically all about ‘a coherent totalising-entailing knowledge-
 reification⁸⁷—gesturing’ exposed to existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’>; with such a coherent totalising-

entailing knowledge-reification⁸⁷—gesturing accounting for overall knowledge
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> as to human limited-mentation-
 capacity-deepening⁵³ imbued conceptivity/epistemic-reflexivity (so-reflected in the
 ‘momentousness-driven coherence of knowledge-reification⁸⁷—gesturing as to entailing-
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸’ so-
 associated with human limited-mentation-capacity-deepening⁵³). It is important to note in this
 regards that ‘knowledge-reification⁸⁷—gesturing ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ is the more profound
 conception of ontology and science (as to human dimensionality-of-sublimating³⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation>), and so as of the ‘profound supererogatory appraisal-and-reappraisal
 that supersedes mere-manipulable formulaicity’ driving ontology and science across their
 punctual developments from past to present and into the future (underlined by human
 ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative-
 supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’ arising as
 of human limited-mentation-capacity-deepening⁵³). This elucidation is important in the sense
 that pedantic science-ideology is driven by a conception of mere-manipulable formulaicity of
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 that poorly appreciates the profound-supererogation⁹⁷ in the ‘invention/creation’ of true science
 and thus comes to relate to science as ‘off-the-shelf and made-to-measure contrivance of
 formulaicity devoid of profound-supererogation⁹⁷’ in a soulless ‘temporal beholdening as

sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification⁸⁷)’, with this shallow-supererogation⁹⁷ explaining naivist interpretations of the Newtons, Galileos, Pasteurs, etc. in their very formation and development of what we now call science; and in many ways this pedantic science-ideology construal of knowledge as of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ conception in desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³-<in-perspective–epistemic-abnormalcy/preconvergence³⁰> (without or poorly appreciating the profound-supererogation⁹⁷ involved in true science and ontology as to ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’) leads to dominance/vested-interest prodded social-stake-contention-or-confliction determination of knowledge as of ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition with the accompanying social disenfranchisement/swindling/corruption/dispossession. Such development as to ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ is ultimately associated with scenarios of institutional-ascendency and other dominance/vested-interest (as associated with many a modern day think-tank and secret institutions) overtly or covertly construed as inherently predicative-of and superseding knowledge as to networks of influence bent on intimating what can be thought or not as well as pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of genuine knowledge, in ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification⁸⁷)’. It is herein contended that in many ways as to human

ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-
 <seeding/incipient-profound⁷⁰-supererogation⁹⁷,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>, it is technically
 impossible to strategise against ontology (given existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’>), as to the fact that ontology is
 absolutely bound to its course come-what-may ‘with such contrivances rather notionally
 integrated as herein into ontological-veracity as part-and-parcel of ontological-elucidation’ that
 allows no room for any pedantic ‘extra-knowledge/knowledge-outside-knowledge/knowledge-
 without-knowledge paradox’ and not even when it elicits <amplitudinal/formative>⁸ wooden-
 language-(imbued—temporal-mere-form/virtualities/dereification⁸⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as of shortsighted social power play. Such
 ‘fraudulent conception of knowledge’ thrive not only as to punctual thematic issues like climate
 change science and disenfranchisement/swindling/corruption/dispossession implications but
 even worst carry ideological dehumanising implications as to covertly/implicitly putting in
 question the humanity of other peoples/nations/cultures/races. It is herein contended that any
 pretense of a conception of humanity along those lines is nothing but mirrored-fascism as to the
 mere-token that all the human others are capable of
 ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative–
 supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>’ (as to
 inherent cultural growth and cultural diffusion capacity) thus rendering any lousy exclusionary
 conception of humanity along the lines of Western, non-Western, Oriental, Chinese, Arab,

African, Russian, etc. of vague ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-
 stake-contention-or-confliction beholdening-becoming—distortive-originariness/distortive-
 origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising (speaking of shallow
 ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’
 / ‘taxingness-of-originariness,-imbued—sublimating-by-desublimating—amplituding as to the
 backdrop-of-inherent-immanent-existence’s—sublimation-structure-<of-‘unsurrealistic-as-real’—
 ontological-normalcy/postconvergence>’). In many ways this latterly identified manifestation
 of ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’,
 wherein political purpose supposedly supersedes human intellective potency is the very crème-
 de-la-crème de-mentative/structural/paradigmatic and defining basis for social-and-
 institutional-frameworks-of—referencing/registering/decisioning of
 desublimating~existentialising—decisionality as to ‘temporal beholdening as sovereignising—
 imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to
 desublimating~existentialising—decisionality supposedly taking precedence over inherent
 prospective knowledge-reification⁸⁷)’; so-reflected with dominion/statal—logic-
 <preconverging/shallow-supererogating-‘human-and-social—expectations/anticipations—de-
 mentating/structuring/paradigming—psychologism’-as-to-its-specific-collateralising-
 beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-<discretely-implied-functionalism> ‘temporal beholdening as
 sovereignising—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as
 to desublimating~existentialising—decisionality supposedly taking precedence over inherent
 prospective knowledge-reification⁸⁷)’. In other words, the global political and geopolitical
 dynamics itself (so-associated with derived economic and social dominance/vested-interest) is
 de-mentatively/structurally/paradigmatically instigative of a ‘surreptitious-and-flawed claim in

desublimating~existentialising–decisionality upon human genuine social intellectual–function/posture’ as to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality and so obviating genuine social intellectual–function/posture ontological-veracity as to ‘intemporal unbeholding sublimating–nascence ontologising–depth of the full-potency of existence (implied as to the very inherent knowledge-reification⁸⁷—gesturing as determining sublimating~existentialising–decisionality)’, but for when it comes to the sublimating–nascence of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{88–84}reference-of-thought-⁸⁵devolving> subordinated to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality; as so-reflecting the overall dynamics of human <amplifying/formative>⁸ wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification³⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-³⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰⟩, social and intellectual pedantic⁵³ incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation as well as dominance/vested-interest with this dynamic inducing ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification³⁷)’, and critically social sublimation/emancipation necessarily requires human aporeticism overcoming/unovercoming along these intimately-and-dynamically reinforcing existentialising—frames of human destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology>. This latter conceptualisation goes well beyond a point of just mere technical ontological-pertinence as to the fact that it operantly captures in a nutshell the prospectively requisite human aporeticism overcoming/unovercoming in upcoming

years and decades, as to the capacity for the human to redefine humanity in the light of the societal and technological transformations of the past few decades and the resultant/developing geopolitical context. It is herein contended that the incapacity for such a collective reconstrual of humanity (as to ‘intemporal unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence implied as to the very inherent knowledge-reification³⁷–gesturing as determining sublimating~existentialising–decisionality’) following the social and industrial transformation occurring by the end of the 19th century very much underlies the ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification⁸⁷)’ which could only end up in the human-made calamities of the 20th century so-critically attributable to dominion/statal–logic–<preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>). In many ways, this highlights the subjection of the genuine social intellectual–function/posture by dominion/statal–logic–<preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> (reflected as to the underpinning–suprasocial-construct enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic framework of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and so consciously/unconsciously as supposedly superseding pure-ontology); and so across all the various registry-worldviews/dimensions whether so manifested in say the recurrent religio-political induced instability in Ancient Egypt despite its advanced technical and organisational development, Ancient Athenian political decadence associated with the Socratic philosophers aspiration for enlightening-renewal of the political process or the medieval establishment politico-religious excesses underlying the reformation and renaissance and its prolongation into the enlightenment genuine social intellectual-function/posture strive for science, ¹⁰⁴universal human rights and enlightened society and governance. Such a varying relation between the possibility for profound-supererogation⁹⁷ inducible as from genuine social intellectual-function/posture and dominion/statal-logic-(preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) in many ways across human history is intimately tied to ‘perceived urgency in social mood’ whether as to a mood of enlightening-renewal or hegemonic-ascendency. It is no wonder that periods following heights of acute hegemonic strifes especially as associated with warfare come to be tempered with a genuine social intellectual-function/posture obverse/self-deprecatory to such hegemonic manifestations; more like symbolising a sense of failing a more critical human purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this disillusionment arising from hegemonic strifes the very genuine social intellectual-function/posture (as to its abstract notional/epistemic possibilities for prospective sublimation/emancipation so-undermined by dominion/statal-logic-(preconverging/shallow-

supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>)) tend to be paradoxically reconstrued (on the basis of dominion/statal-logic-<preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>)

⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³) as at best subject to the dominion/statal-logic-<preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) and at worst of relative irrelevance to prospective social sublimation/emancipation (especially as to when it ambitions a criticism of profound social emancipation), and so as to muddlement induced subversion of such genuine social intellectual-function/posture marked by the overt and covert cultivating of pedantic ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and a conception of the genuine social intellectual-function/posture as remote and directly irrelevant to social aporeticism overcoming/unovercoming. This flawed conception of the genuine social intellectual-function/posture is supposedly justified across human history on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all

societies even in many a premodern society when the traditional order of the day is put in question with cultural diffusion as to when for instance witchdoctors carry covert misinformation campaign against the perceived threat of modern medicine) while paradoxically ignoring the hazardouness of such desublimating~existentialising~decisionality apparently implying ontological-veracity can be achieved without any relative-ontological-completeness⁸⁸ basis for such supposedly ontological insight so-critically provided by the veridical genuine social intellectual-function/posture. Critically, such dominion/statal-logic-⟨preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ carry a ‘bogus reflex of attributing-and-blaming their socially cultivated <amplifying/formative>⁸⁶ wooden-language-⟨imbued—temporal-mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴ reference-of-thought—⁸⁶categorical-imperatives/axioms/registry-teleology¹⁰⁰⟩ as well as pedantic ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation’ rather to the veridical genuine social intellectual-function/posture, and so in a Machiavellian perpetuation of dominion/statal-logic-⟨preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ which is in a ‘shallow relation with sublimating/desublimating knowledge-reification⁸⁷ accountability’ as to a relative expropriating/estranging/constraining/limiting of public sovereignty representation as to its

‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification⁸⁷)’. The fact remains that the genuine social intellectual–function/posture (even as to when it is undermined with punctual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimatingly pandering to the powers of the day) remains the only human conduit to sublimating ontological-veracity that cannot be substituted but rather supererogated as to undermining such pedantic ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual technical or scientific incompetence can be transformed into a de-mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite profound-supererogation⁹⁷ over say pseudoscience and/or ‘distorted institutional science’ (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification⁸⁷ tends to be notionally/epistemically caught up between a sublimation and desublimation/gimmickiness de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.); and in many ways dominion/statal–logic-(preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-

influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) pursuit of such vague argumentations for subverting the genuine social intellectual–function/posture is rather all about the ruthless adoption of a perambulatory course for institutional and political ascendancy rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ associated with veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence (implied as to the very inherent knowledge-reification⁸⁷–gesturing as determining sublimating~existentialising–decisionality)’. In our modern day context, the very essential ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously re-construed as the very cornerstone for dominion/statal–logic-⟨preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific-collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) subverting the sublimating~existentialising–decisionality of the genuine social intellectual–function/posture; and so as to the fact that the democratic process ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ is incomplete without an adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a genuine social intellectual–function/posture. In many ways the very idea of the ‘democratic public-debate’ itself is skewed from its very inception as to dominance/vested-interest natural ascendancy over ‘the supposedly democratic platforming and stakeholding in defining the very issues of society’s social-stake-contention-or-confliction’ (as so-associated with thematically

skewed media debates and socio-econo-political thought-makers/thought-making overtly associated with ‘skewed think-tanks’ or covert surreptitious underhanded institutional and media influence). Critically, in this context such skewed platforming and stakeholding ends up alienating supposed sovereign electors as to a platforming and stakeholding process that mediatically and politically take a self-contained course (as to dominance/vested-interest defaulting issues that can be debated as to the underpinning–suprasocial-construct existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) socio-econo-political social-stake-contention-or-confliction) with the consequence that the so-politically-alienated sovereign electors are increasingly turning to protest votes (reflecting rather a psychological-outleting rather than true policy solution) or decreasing participation in the democratic process, in many ways speaking to the very natural defaulting of the political process to dominance/vested-interest ‘tolerable locked-in socio-econo-political outcomes’ however the underlying sovereign electors mood as to the fact that even protest votes can’t escape the institutional hold of such dominance/vested-interest. In many ways, it is the critical and genuine social intellectual–function/posture as to such aporeticism overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning–suprasocial-construct existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (as to as to living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) poses a major challenge as public-

sovereignty is existentialisingly—enframed/imprinted to be wary of prospective re-ontologisation of alternative institutional aestheticising contemplation ‘given dominion/statal—logic-(preconverging/shallow-supererogating-‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance⁷²-<including-virtue-as-ontology> as well as generalised social apprehension which is then enigmatically held against them’ (however the merits of their underlying case) very much unlike ‘the latitude for articulating conceptualisations available for ⁸⁶presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ (however their de-mentative/structural/paradigmatic flaws). Critically (beyond just the present democratic crisis as it reflects upon prospective human socio-econo-political sublimation/desublimation), all human societies arrive at their desublimating~existentialising—decisionality destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>, and so as to the fact that human technical-and-associated-organisational-development central to human social formation and social-enhancement is prospectively ‘apprehended/locked-in by the dominion/statal—logic-(preconverging/shallow-supererogating-‘human-and-social—expectations/anticipations—de-

mentating/structuring/paradigming-psychologism'-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>} dominating over such technical-and-associated-organisational-development as to imply its inherent mystic of social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising-decisionality' (seeming to thus wrongly imply that there isn't any prospectively requisite de-mentative/structural/paradigmatic sublimating~existentialising-decisionality of 'human sovereign-function/posture as to public-sovereignty-giving function/posture' as determining the valid sublimating~existentialising-decisionality or invalid desublimating~existentialising-decisionality of dominion/statal-logic-(preconverging/shallow-supererogating-'human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism'-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>} with respect to prospective technical-and-associated-organisational-development implications). Actually the history of human advancement is essentially the history of the sublimating transformation of human sovereign-function/posture as it relates to technical-and-associated-organisational-development, with the centrality of the genuine social intellectual-function/posture in 'demystifying ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> flawed-claim-of-inherent-sublimation with respect to dominion/statal-logic-(preconverging/shallow-supererogating-'human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism'-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-

skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>)
 falsely-implied social-and-institutional-frameworks-of—referencing/registering/decisioning
 sublimating~existentialising—decisionality’ (so-historially involving superseding
 ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁹—presublimation-
 construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising—decisionality’
 as from blantant ‘brutish conquest/subjugation conception of appropriating as social-and-
 institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising-
 decisionality’, ‘dominion protection conception of appropriating as social-and-institutional-
 frameworks-of—referencing/registering/decisioning sublimating~existentialising-
 decisionality’, to ‘the very natural-order-of-things conception of appropriating as social-and-
 institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising-
 decisionality’ and to ‘our subtle modern day institutionally-distorted/disjointed conception of
 appropriating as social-and-institutional-frameworks-of—referencing/registering/decisioning
 sublimating~existentialising—decisionality’ as particularly the target as to Lyotard’s critique of
 such institutionally-distorted implied metanarratives especially with regards to their
 poor/sheepish/dubious/ineffectual social/institutional devolving parameterised
 equanimity/balance as putting in question their theoretical, conceptual and operative veracity,
 and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity⁵⁴—and-
 lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic
 priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-
 with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-
 distension²⁶). In this respect dominion/statal-logic-(preconverging/shallow-supererogating-
 ‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigm-
 psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-
 or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-

skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) (as falsely implying the perpetuation of the relative-ontological-incompleteness³⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising—decisionality as so-manifested with ancient-sophists over prospective ¹⁰⁴universalising-idealisation, medieval-scholastics over prospective rational-empiricism/positivism, religio-political dominions across the history of all human societies as associated with the reformation and renaissance in medieval Europe as well as the increasingly ‘locked-in/defaulting’ democratic process as to our positivism—procrypticism occlusivity) have always undermined the ‘prospective human sovereign—function/posture momentous sublimating~existentialising—decisionality’ derived as to veridically profound genuine social intellectual—function/posture and its sublimating implications of ‘intemporal unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification³⁷—gesturing as determining sublimating~existentialising—decisionality) so-associated-with and rising-to-the-measure-of the sublimating—nascence of technical-and-associated-organisational-development (as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>) in profound-supererogation⁹⁷ as of prospective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality. Critically, all these instances of dominion/statal—logic-(preconverging/shallow-supererogating-‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific—collateralising-beholdening-<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) manifest an underlying human underpinning—suprasocial-construct existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition) (so existentialisingly—enframed/imprinted as to living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ associated with vague notions of religiosity, nationalism, racialism, classism, meritocracy/approportioning, etc. of shallow-supererogation⁹⁷ de-mentated/structured/paradigmed to human mental-colonisation as to existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), subontologisation/subpotentiation and collateralising dehumanisation) which is desublimatingly secondnatured as to the overall social <amplifying/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) as well as pedantic ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation with both underlied as to dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>; the task to which the veridical genuine social intellectual-function/posture as to human social aporeticism overcoming/unovercoming needs to explicit as to the induced-entrapment of dominion/statal-logic-(preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) as a conceptualising framework de-mentatively/structurally/paradigmatically voiding the ontological possibilities of ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>

omni-potential commensurability with inherent immanent-existence's sublimation-structure'/omnipotentiality. In many ways, we can appreciate that the modern day genuine social intellectual-function/posture as to its relatively genuine sublimating~existentialising-decisionality critically 'operates mostly in the wake of the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising-decisionality of dominion/statal-logic-(preconverging/shallow-supererogating-'human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism'-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>)''; as to the fact that the critical aftereffects of political, economic, social and mediatic strategic policy orientations reflected in socio-econo-political and legal decision-making associated with various crises whether decadal economic crises, media and information crises, political accountability, etc. are effectively related by the genuine social intellectual-function/posture but very much after the facts (often decades after the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising-decisionality of dominion/statal-logic-(preconverging/shallow-supererogating-'human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism'-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>)), and so as to the sublimating impotence of such genuine social intellectual-function/posture. Critically in this respect the very artifice available to present day democracy dominion/statal-logic-(preconverging/shallow-supererogating-'human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism'-as-to-its-specific-collateralising-

beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-<discretely-implied-functionalism>) involves the ‘punctual and
 surreptitious undermining of knowledge-driven sublimating~existentialising–decisionality at
 moments of decision’, and thereafter it doesn’t matter in effect whether the human sovereign–
 function/posture comes to think otherwise and disapprovingly of the given decisions, as better
 still so long as this rather plays the role of a psychological-outletting that project a falls sense of
 public accountability of poor or no effective resolute course, this mechanism of ‘punctual and
 surreptitious undermining of knowledge-driven sublimating~existentialising–decisionality at
 moments of decision’ can perpetuate itself as to a Machiavellianism underlying the
 dominion/statal–logic-(preconverging/shallow-supererogating-‘human-and-social–
 expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-
 specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-
 occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-
 as-to-social-vestedness/normativity-<discretely-implied-functionalism>) relation with the
 human sovereign–function/posture. Such a Machiavellianism riding-the-wave of the
 underpinning–suprasocial-construct existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) of the human
 sovereign–function/posture thrives on social and intellectual pedantic ⁵¹incrementalism-in-
 relative-ontological-incompleteness⁸⁹—enframed-conceptualisation with the cultivation of
 disingenuous analysis as to strategies of misanalysis (so-reflected by the ‘propounding and
 enframing in ad-hocness and false-orthodoxy of policy issues so-underlied with catchphrases
 like deficit, public spending, etc. as to an aversion to consistent and long-term analysis pointing
 out the underlying inconsistency’ highlighting effectively that the political
 disenfranchisement/swindling/corruption/dispossession purpose of such argumentations

precede their ‘very inherent knowledge-reification⁸⁷—gesturing as determining sublimating~existentialising—decisionality’ purpose as to Machiavellian instigated false public debates) to which human sovereign—function/postures gullibly get caught up in or which ultimately discourages public interest and participation or lead to protest votes; with such misanalysis typically characterised by false process/processive bothsidesism existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) reflex (bandied about as supposedly the very summum of democratic impartiality) relation to any sublimating ⁵⁶meaningfulness-and-teleology¹⁰⁰. Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity⁶⁴ (and as to the fact that knowledge-reification⁸⁷ ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁵-supererogation⁹⁷,-as-mentally-aestheticised~preconverging/dementing⁴⁹—qualia-schema> as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory—shallowness or supererogatory—profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation). Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation inherently-so given prospective human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> to whatever induced supererogation⁹⁷/messianicity of originariness-parrhesia,—as—spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of⁷⁵—

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>, and so prospectively requiring human re-originariness/re-origination
 as of 'relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence> as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism'⁹⁰. In this
 regards the genuine social intellectual-function/posture is simply about projecting the
 'notionalisation/notional-conception/amplituding of knowledge' underlying inherent existence-
 desublimating~de-mentating/structuring/paradigming—by—existence-sublimating~de-
 mentating/structuring/paradigming (as of 'relative-ontological-incompleteness⁸⁹/relative-
 ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,-as-self-
 becoming/self-conflatedness¹²/formative-supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—
 ontological-normalcy/postconvergence> as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism'⁹⁰), notionally
 eliciting the underlying human ontological-good-faith/authenticity⁶⁹~de-
 mentating/structuring/paradigming-<seeding/incipient—profound⁷⁰-supererogation⁹⁷,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> or ontological-
 bad-faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁵-
 supererogation⁹⁷,-as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>
 preceding knowledge-reification³⁷, along the same lines that a scientist or mathematician de-
 mentatively/structurally/paradigmatically projects the abstract possibilities for human scientific

and technical sublimating or desublimating ontological-performance⁷²-<including-virtue-as-ontology>; and it is this insight that underlies overall human reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>. Even then the pedantic⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation of dominion/statal-logic-(preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) knows no limits for undermining genuine knowledge-reification⁸⁷ sublimating~existentialising-decisionality, such that the knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications of human knowledge as herein implied and as applies with all human knowledge can easily be requalified sophistically as to ‘the given human existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) elicitation’ in totalisingly-disentailing—discretion/whim-of-thought (as the state of inherent relative ignorance/disenfranchisement across all the ages of human history is cynically used against human sovereign-function/posture in need for its prospective genuine social intellectual-function/posture). Such catchphrases like deficits, public spending, social engineering, socialism, etc. already speak to subliminally induced existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) fundamentally skewing the democratic public debate undermining an ontology/ontological-veracity driven conception reflected as to

‘intemporal unbeholding sublimating–nascence ontologising–depth of the full-potency of existence (implied as to the very inherent knowledge-reification³⁷–gesturing as determining sublimating~existentialising–decisionality)’; and critically this ‘subliminally induced existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) reflex’ is a reflex that has ever always existed across the succession of human registry-worldviews/dimensions notwithstanding the paradox of human prospective sublimation/emancipation despite this reflex (thus speaking to the requisite crossgenerational dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶ underlying the genuine social intellectual–function/posture existentialising–frame as to human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications). Critically in this regards (as to underlying ‘epistemic/notional disquisitive enframed-conceptualisation–by–unenframed-conceptualisation knowledge-reification³⁷ constructive conception’ projection of ‘reclamation/recovery of unenframed-conceptualisation’-<as-to-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation>), is the fundamental issue of human limited-mentation-capacity with respect to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality; wherein ‘genuine social intellectual–function/posture existentialising–frame as to human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ has ever always been an abstractive projection of convergence towards ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ across the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, and as so manifested with ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸–

⁸⁴reference-of-thought-⁸⁵devolving> sublimating~existentialising–decisionality (however the devolved/devoluted–referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality)’ and ‘⁸⁴reference-of-thought-and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating–nascence (over relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality’. Thus in the face of the enframed-conceptualisation associated with human dominion/statal–logic-(preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>), pedantic ⁵³incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and <amplituding/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰), it is the genuine social intellectual–function/posture existentialising–frame that projects of the requisite ‘reclamation/recovery of unenframed-conceptualisation’-<as-to-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation> for the prospect of ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality; as so-underlied by the succession of relative ontologisation/ontological-veracity/aestheticisation-towards-ontology for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity (as to

living-development-as-to-personality-development, institutional-development-as-to-social-
 function-development and Being-development/ontological-framework-expansion-as-to-depth-
 of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰); with
 respect to the fact that the logical-basis/logic-<as-to—transversality~of-affirmative-and-
 unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²> for all
 prospective sublimation/emancipation is rather as to the overall sublimation-induced human-
 and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-
 mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-
 normalcy/postconvergence>. Thus the genuine social intellectual-function/posture
 existentialising-frame is the social harbinger of ‘unbeholdening sublimating-nascence
 ontologising-depth of the full-potency of existence’ as of its perpetuation of ⁶¹nonpresencing-
 <perspective—ontological-normalcy/postconvergence> projection (as to ⁸⁴reference-of-thought-
 and-⁸⁴reference-of-thought-⁸⁵devolving-⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness
 of prospective sublimating-nascence’ so-underlied as of ‘the very inherent knowledge-
 reification⁸⁷—gesturing as determining sublimating~existentialising-decisionality’), and so with
 regards to the fact that the reality of human limited-mentation-capacity warrants a human
 capacity for re-orginariness/re-origination as of ‘relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-
 becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—
 ontological-normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’⁹⁰. But then
 existence’s inherent sublimating-nascence as to human-subpotency conceptivity/epistemic-
 reflexivity bifurcates along ‘immediately potent nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—

⁸⁴reference-of-thought-⁸⁵devolving> sublimating~existentialising–decisionality (however the devolved/devoluted–referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality)’ and ‘immediately blurred’ ⁷ ⁸⁴reference-of-thought–and–⁸⁴reference-of-thought-⁸⁵devolving–⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating–nascence (over relative-ontological-incompleteness⁸⁹–presublimation-construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰) as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality’. Such that the fundamental issue of human sublimating~existentialising–decisionality/desublimating~existentialising–decisionality thus has to do between human ‘⁸⁴reference-of-thought–and–⁸⁴reference-of-thought-⁸⁵devolving–⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating–nascence sublimating~existentialising–decisionality’ and ‘relative-ontological-incompleteness⁸⁹–presublimation-construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising–decisionality’; as the ⁸⁴reference-of-thought effectively reflects human <amplitudinal/formative–epistemicity>totalising~thrownness-in-existence³⁴, -imbued-projective-arbitrariness/waywardness-⟨as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplitudinal/formative–epistemicity>totalising~conceptualisation’⟩ given ‘existentialising—framing/imprinting-⟨as-to-prospective–⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ for rendering ⁵⁶meaningfulness-and-teleology¹⁰⁰ upon inherent existence’s sublimating–nascence as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality’ (whether sublimatingly as of ‘⁸⁴reference-of-thought–and–⁸⁴reference-of-thought-⁸⁵devolving–⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating–

nascence' or desublimatingly as of relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰). The implication here as well is that even nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> are necessarily referenced/registered/decisioned from the ⁸⁴reference-of-thought as to ⁸⁴reference-of-thought-⁸⁵devolving (however the devolved/devoluted—referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality) in the sense that for instance nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> as of a positivism/rational-empiricism ⁸⁴reference-of-thought apriorising/axiomatising/referencing—psychologism like plane technology is not necessarily fully contemplatable/comprehensible to say a purely non-positivism or animistic ⁸⁴reference-of-thought apriorising/axiomatising/referencing—psychologism (as to the requisite overall sublimation-induced human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence> of a positivism/rational-empiricism ⁸⁴reference-of-thought reflected as to the positivism/rational-empiricism overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality). The bigger point here speaks to 'human limited-mentation-capacity projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing as of ⁸⁴reference-of-thought conceptivity/epistemic-reflexivity (on the one hand) upon inherent existence's sublimating-nascence (on the other hand)', so-translated as 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent existence's sublimating-nascence inducing of ontologisation/omnipotentiality' in-so-de-mentating/structuring/paradigming-out the ontological-contiguity⁶⁷—of-the-human-

institutionalisation-process⁶⁸ with human limited-mentation-capacity-deepening⁵³ (reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human ⁵⁶meaningfulness-and-teleology¹⁰⁰, and so as taxingness-of-originariness induces beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising descalarisation reflex)’. This is so-translated as human <amplifying/formative-epistemicity>totalising~conceptualisation conceptivity/epistemic-reflexivity sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology¹⁰⁰> upon the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in perspective ontological-normalcy/postconvergence; with this ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ highlighting ‘beholdening as sovereignising-imbued-subontologisation/subpotentiation’ existentialising-decisionality psychological-disposition (as to relative-ontological-incompleteness³⁹—presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising-decisionality) in want for prospective ‘unbeholdening sublimating-nascence ontologising-depth of the full-potency of existence’ existentialising-decisionality psychological-disposition (as to ‘⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving-⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating-nascence’), thus speaking to the ‘relative-ontological-incompleteness³⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>) as to human-and-social–expectations/anticipations—
 metaphoricity⁵⁷–as-rede-mentating/restructuring/reparadigming–psychologism⁹⁰ with respect to
 inherent existence’s sublimating–nascence (as to human living-development–as-to-personality-
 development, institutional-development–as-to-social-function-development and Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰). This ⁶¹nonpresencing-<perspective–
 ontological-normalcy/postconvergence> epistemic conception of ‘human
 sublimating/desublimating—modalisation-<as-to-absolute-referencing-of–⁵⁶meaningfulness-
 and-teleology¹⁰⁰> upon inherent existence’s sublimating–nascence inducing of
 ontologisation/omnipotentiality’ is effectively what holographically-<conjugatively-and-
 transfusively> reflects the seedingness/incipience of human ⁵⁶meaningfulness-and-teleology¹⁰⁰
 as of ‘sublimating aestheticisation–and–aestheticisation-towards-ontology (as to manifest
 outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-
 incrusting/plating/coating,-so-reflected-as-institutional-manifestations) underlying the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’ so-associated with
 human limited-mentation-capacity-deepening⁵³ ‘unbeholdening sublimating–nascence
 ontologising-depth of the full-potency of existence’ existentialising–decisionality
 psychological-disposition; and so in contrast to an obviating ⁸⁰presencing—absolutising-
 identitive-constitutedness¹³ epistemic conception, failing to draw this holographically-
 <conjugatively-and-transfusively> compounded-link as to the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ so-reflected in ‘human sublimating/desublimating—
 modalisation-<as-to-absolute-referencing-of–⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent
 existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ thus ‘wrongly

projecting/reprojecting of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁶meaningfulness-and-teleology¹⁰⁰> on the basis of its <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ rather as to its ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation (instead of inherent existence's sublimating-nascence inducing of ontologisation/omnipotentiality)' as so-underlying its given 'beholdening as sovereignising-imbued-subontologisation/subpotentiation' existentialising-decisionality psychological-disposition, and hence failing to reflect human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁶meaningfulness-and-teleology¹⁰⁰> upon the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ -<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> in perspective ontological-normalcy/postconvergence as to underlying inherent existence's sublimating-nascence inducing of ontologisation/omnipotentiality. This latter point speaks to the very fundamental ontological-deficiency of knowledge-reification⁸⁷—gesturing as undertaken with many a subject-matter failing 'supererogatory~aestheticising-<as-from-perspective-ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively/supererogatingly/zeroingly-educing ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' and rather betrothed to a 'functionalism projection and conception' (to which the notion of prospective sublimation/desublimation as to the possibility for prospective knowledge-reification⁸⁷ is inevitably bogged down to the <amplifying/formative-epistemicity>totalising~self-

referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of our modern ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation) as so-reflected in a psychological-disposition to presublimating relic/artifactual-beholdening-constitutedness¹³ de-mentatively/structurally/paradigmatically bound to ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition. This is exactly in contrast to the whole object of effective fundamental ontology as incipiently/seedingly central to Derridean deconstruction and Foucauldian genealogy (and as reflected with science-in-practice driven as of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> conception and not naïve science-ideology ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition conception), as to foundational issues and point-of-departure of knowledge-reification⁸⁷—gesturing; wherein the Derridean quasi-transcendental and Foucauldian archaeology postures (as of human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications in knowledge-reification⁸⁷) strive to supersede any social-vestedness/normativity inducing of subontologisation/subpotentiation in the ‘implicit conceptualisation of a foundational point-of-departure of knowledge-reification⁸⁷—gesturing’ and rather ‘implicit by their approach that human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is as to its subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in hermeneutically/reprojectively/supererogatingly/zeroingly-educing sublimation-over-desublimation’ (as herein articulated as of the implications of human limited-mentation-capacity-deepening⁵³ de-mentating/structuring/paradigming-out the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ with regards to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰). This conceptivity/epistemic-reflexivity difference between ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology¹⁰⁰> upon social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ can be compared in allegorical terms to say having a highway with poor signalling and construction bound to induce a given level of accidents (as to possibility of sublimation/desublimation), with the former rather construing of the inherent nature of the highway of foundational problematic aporeticism overcoming/unovercoming and the latter rather ignoring the inherent foundational problematic aporeticism overcoming/unovercoming nature of the highway and adopting extricatory stratagems for dealing with the highway in its given state ‘with the implicated expectation of accidents’; and in this respect deconstruction and genealogy analyses (and notional~deprocrypticism suprastructuralism analysis as expressed herein with regards to the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸) as to ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ sublimating–existentialising-decisionality is bound to a knowledge-reification⁸⁷—gesturing for tackling the more foundational problematic aporeticism overcoming/unovercoming issues underlying say the present decadal economic crises, media and information crises, political accountability, etc., whereas ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology¹⁰⁰> upon social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ supposedly of sublimating–existentialising-

decisionality as implied not only with regards to overall social-and-institutional-frameworks-of—referencing/registering/decisioning reflex but manifested with many a subject-matter like economics theory, psychological theory and social theory which tend to implicitly ignore/consider this more foundational problematic aporeticism overcoming/unovercoming reality of present decadal economic crises, media and information crises, political accountability, etc. as a given and rather come-up-with/reflect ‘stratagems of extricatory solutions considered of sublimating—existentialising-decisionality’ and paradoxically validating the very inherence of the decadal economic crises, media and information crises, political accountability, etc. as to a winners-and-losers implicated conceptualisation of social-vestedness/normativity-<discretely-implied-functionalism> and thus incapable of an orientation for addressing fundamental ontology as to veridical aporeticism overcoming/unovercoming (as of the ‘requisite profound-supererogation⁹⁷ entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸ ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> implications of aporeticism overcoming/unovercoming’). This is effectively what practically underlies the postmodernism notion of human overcoming of metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) imbued ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in a psychological-disposition to presublimating relic/artifactual—beholdening-constitutedness¹³ de-mentatively/structurally/paradigmatically bound to ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition); with the further idea that an adorning use of abstract ‘mere-formulaicity of science as science-ideology’, scientific methods, statistics and mathematics (as to totalisingly-disentailing—discretion/whim-of-thought pretense-of-

sublimation in failing to face up to foundational problematic aporeticism
 overcoming/unovercoming as required for fundamental ontology as to ‘the very inherent
 knowledge-reification⁸⁷—gesturing as determining sublimating~existentialising—decisionality’),
 speaks to naïve science-ideology priorly driven by social-vestedness/normativity-<discretely-
 implied-functionalism> ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition rather than genuine science imbued
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> implications that rather bring
 out the true lustre of science, scientific methods, statistics and mathematics when-and-if of
 sublimating—nascence relevance. Critically, the inherent relative ignorance/disenfranchisement
 of the human sovereign—function/posture in many ways renders blurry the differentiation of
 such a ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> and ⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition with respect to true
 knowledge-reification⁸⁷ and overall social-and-institutional-frameworks-of—
 referencing/registering/decisioning sublimating—existentialising—decisionality; as to the fact
 that ‘totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation’ and
 ‘profound-supererogation⁹⁷ entailing-<~~amplifying~~/formative—epistemicity>totalising~in-
 relative-ontological-completeness⁹⁸ sublimation’ can be easily passed for one another in a
 public debate critically fragile to pedantic disorientation even as in many ways the human
 sovereign—function/posture is very much conscious of the social-stake-contention-or-confliction
 aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by such pedantic
 manipulation to which the genuine social intellectual—function/posture can effectively speak to.

From the ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic conception what fundamentally underlies this ‘human limited-mentation-capacity projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing as of ⁸⁴reference-of-thought conceptivity/epistemic-reflexivity (on the one hand) upon inherent existence’s sublimating-nascence (on the other hand)’ so-translated as ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming-out the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, is ‘human existentialising—framing/imprinting-(as-to-prospective-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ over ‘human existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing subontologisation/subpotentiation’ as so reflected in the ‘sublimating aestheticisation—and-aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations)’ as to ‘fatedness-of-sublimation-over-desublimation to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’. This is in contrast to an obviating ⁸⁰presencing—absolutising-identitive-constitutedness¹³ epistemic conception as of ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology¹⁰⁰> on the basis of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-

vestedness/normativity-<discretely-implied-functionalism> inducing of
 subontologisation/subpotentiation' (in an absolutising existentialising—
 enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)). Thus the veridical ⁶¹nonpresencing-<perspective—
 ontological-normalcy/postconvergence> epistemic conception rather speaks to
 'supererogatory~aestheticising-<as-from-perspective—ontological-
 normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ overriding of ‘beholdening as
 sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality
 psychological-disposition (as to relative-ontological-incompleteness⁸⁹—presublimation-
 construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising—decisionality)
 in want for prospective ‘unbeholdening sublimating—nascence ontologising-depth of the full-
 potency of existence’ existentialising—decisionality psychological-disposition (as to
 ‘⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving-⁵⁶meaningfulness-and-
 teleology¹⁰⁰ comprehensiveness of prospective sublimating—nascence’). Such
 ‘supererogatory~aestheticising-<as-from-perspective—ontological-
 normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ is so-underlied by human
 ‘reframing/reimprinting of existentialising—framing/imprinting-<as-to-prospective-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ as so-reflecting

⁶³nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic conception of
 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent existence's sublimating-nascence inducing
 of ontologisation/omnipotentiality' with regards to human 'reframing/reimprinting of
 existentialising—framing/imprinting-<(as-to-prospective-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism'>)' in reconstrual as to its
 'effectively underlying beholdening—inching,-apprehending,-and-taming-drive or
 aestheticising—⁹⁸surrealising/supererogating-drive for existentialising—framing/imprinting-
 <(as-to-prospective-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>)' ;
 (so-underlying the '~~<amplifying~~/formative-epistemicity>totalising~thrownness-in-existence³⁴
 re-aestheticising/re-motif-<in-postconverging-narrowing-down~'sublimation-of-taste-
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing',-as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷> and re-
procession/re-automatism-as-to-re-apriorising/re-axiomatising/re-referencing-<in-
 postconverging-narrowing-down~'sublimation-of-apriorising/axiomatising/referencing-
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing',-as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷>) of human
 aestheticising—⁹⁸surrealising/supererogating-drive for existentialising—framing/imprinting-
 <(as-to-prospective-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>)' (as
 to interlay/organicism/aestheticising-handle-<supererogatory~projective-

arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing> in
 hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-
 performance⁷²-<including-virtue-as-ontology>/potentiation’), so-construed as human
 ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’
 / ‘taxingness-of-originariness,-imbued—sublimating-by-desublimating—amplituding as to the
 backdrop-of-inherent-immanent-existence’s—sublimation-structure-<of-‘unsurrealistic-as-real’—
 ontological-normalcy/postconvergence>’ (as so-underlied by human-subpotency epistemically-
 reflexive consciousness overlying the ‘substantive existential-contextualising-contiguity³⁹
 hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-
 tissue-of-social-emanance’ as to overall reifying-and-empowering-reflexivity-of-ecstatic-
 existence-as-panintelligibility⁷⁴-<imbued-and-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation> in reflection of overall Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰). Critically, the notional/epistemic
 possibility for human ‘supererogatory~aestheticising-<as-from-perspective—ontological-
 normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ given the constraint of human
 limited-mentation-capacity ‘de-mentatively/structurally/paradigmatically hinges on human
 <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ as to human

shallow-supererogation⁹⁷—to—profound-supererogation⁹⁷ constraining/unconstraining
 existentialising—anxiety-imbued-beholdening-inducing,-existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)', and so notionally/epistemically reflected with the
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
 'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'—human-subpotency—
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation> existentialising implications, (so-
 underlying the '~~<amplifying~~/formative-epistemicity>totalising~thrownness-in-existence'³⁴ re-
aestheticising/re-motif-<in-postconverging—narrowing-down~'sublimation-of-taste—
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing',-as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷> and re-
procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<in-
 postconverging—narrowing-down~'sublimation-of-apriorising/axiomatising/referencing—
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing',-as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷>) of human
 aestheticising—⁹⁸surrealising/supererogating—drive for existentialising—framing/imprinting-
 (as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>)' (as
 to interlay/organicism/aestheticising-handle-<~~supererogatory~~~projective-
 arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing> in
 hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing

‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-
 performance⁷²-<including-virtue-as-ontology>/potentiation’); for ushering in ‘prospective
 sublimating aestheticisation—and-aestheticisation-towards-ontology’ as to overall sublimation-
 induced human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-
 mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-
 normalcy/postconvergence>, and so-reflected as to ‘unbeholdening sublimating—nascence
 ontologising-depth of the full-potency of existence’ bifurcatingly with ‘nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness^{88–84}reference-of-thought-⁸⁵devolving> sublimating~existentialising—decisionality
 (however the devolved/devoluted—referencing-narrowness with respect to overall social-and-
 institutional-frameworks-of—referencing/registering/decisioning existentialising—
 decisionality)’ and ‘⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—
⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating—nascence
 (over relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-
 and-teleology¹⁰⁰) as to overall social-and-institutional-frameworks-of—
 referencing/registering/decisioning sublimating~existentialising—decisionality’. In other words,
 ‘human supererogatory~aestheticising-<as-from-perspective—ontological-
 normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness
 reflected as to human aestheticising—⁹⁸surrealising/supererogating—drive for existentialising—
 framing/imprinting-<as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’>)’ basically speaks of the fact that the
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of
 existentialising—framing/imprinting-<as-to-prospective—⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ underlies the rede-
 mentating/restructuring/reparadigming of human living-development-as-to-personality-
 development, institutional-development-as-to-social-function-development and Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as so-reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸; with ‘higher-renewal/not-aversed-to-profound-renewal of
 existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ with regards to living-
 development-as-to-personality-development (so-associated with childhood personality-
 development) and ‘lesser-renewal/aversity-to-profound-renewal of existentialising—
 framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’>’ with regards to Being-development/ontological-framework-expansion-as-to-
 depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (so-
 associated with the relative perennity of human language, cultures, institutions, etc. but rather
 relatively renewed as of cultural-diffusion), as so-tied to human shallow-supererogation⁹⁷—to—
 profound-supererogation⁹⁷ constraining/unconstraining existentialising—anxiety-imbued-
 beholdening-inducing,-existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—
 in-presencing—hyperrealisation/hyperreal-transposition) (in want of prospective human
 aestheticising—⁹⁸surrealising/supererogating—drive for existentialising—framing/imprinting-
 (as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)
 imbued interlay/organicism/aestheticising-handle-<supererogatory~projective-

arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing> in
 hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-
 performance⁷²-<including-virtue-as-ontology>/potentiation’ for prospective aporeticism
 overcoming/unovercoming in reconstrual of ‘<amplitudinal/formative-
 epistemicity>totalising~thrownness-in-existence³⁴ re-aestheticising/re-motif-<in-
 postconverging–narrowing-down~‘sublimation-of-taste–
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷> and re-
 procession/re-automatism-as-to-re-apriorising/re-axiomatising/re-referencing-<in-
 postconverging–narrowing-down~‘sublimation-of-apriorising/axiomatising/referencing–
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷>’. Critically
 (given existentialising—anxiety-imbued-beholdening-inducing,-existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)), human
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of
 existentialising—framing/imprinting-(as-to-prospective-⁴⁸historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ necessarily involves
 ‘existentially-decontextualised play/gaming/exercising of existentialising—framing/imprinting-
 (as-to-prospective-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-

<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)
 projected sublimating ontological-performance⁷²-<including-virtue-as-ontology> of
⁵⁶meaningfulness-and-teleology¹⁰⁰’ together with ‘effective existentially-contextualised
 instantiation/actualisation of existentialising—framing/imprinting-(as-to-prospective-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) projected
 sublimating/desublimating ontological-performance⁷²-<including-virtue-as-ontology> of
⁵⁶meaningfulness-and-teleology¹⁰⁰’ (as to their separate-and-intermingling manifestation in
 existentialising—framing/imprinting-(as-to-prospective-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>)), so-reflected in human living-
 development—as-to-personality-development, institutional-development—as-to-social-function-
 development and Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. This analysis
 (as to fundamental human existentialising—anxiety-imbued-beholdening-inducing,-
 existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)) brings out the fundamental reason for human
 ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-
 of-⁵⁶meaningfulness-and-teleology¹⁰⁰> on the basis of ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing of
 subontologisation/subpotentiation’ (in an absolutising existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)) as so-associated with the ‘lesser-renewal/aversity-to-
 profound-renewal of existentialising—framing/imprinting-(as-to-prospective-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ with regards to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (so-associated with the relative perennity of human language, cultures, institutions, etc. but rather relatively renewed as of cultural-diffusion); and so notwithstanding the ontological-veracity of the ontological-normalcy/postconvergence nature of existence rather misconstrued in epistemic-abnormalcy/preconvergence³⁰ due to human limited-mentation-capacity for projection/reprojection. Consequently, besides the genuine social intellectual-function/posture as to absolute firstnatureness aspiration for ontologisation/omnipotentiality as de-mentating/structuring/paradigming the possibility for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, in many ways throughout history, human secondnatureddness relation to such an ontologising/omnipotential aspiration (as to enframed-conceptualisation associated with human dominion/statal-logic-(preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>), pedantic ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and <amplifying/formative>‘wooden-language-(imbued—temporal-mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰)) rather speaks to a positive-opportunism⁷⁶ conception of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (herein construed as unsustainable for the possibility for prospective deprocrypticism/preemting—disjointedness-as-of-⁸⁴reference-

of-thought registry-worldview/dimension). Ultimately, such a ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁶meaningfulness-and-teleology¹⁰⁰> on the basis of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ cannot-see/is-blinded-to-seeing the ‘fatedness-of-sublimation-over-desublimation to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸’ (as to an ontological-bad-faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁵-supererogation⁹⁷,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> that is unaddressable as of a pretense of knowledge-reification⁸⁷ exercise of mutual logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²>). Given the fact that any ⁸⁰presencing—absolutising-identitive-constitutedness¹³ imbued ‘<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability)’ is of a ‘punctual <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up success/accomplishment/aspiration in shallow-supererogation⁹⁷ of manifest in-effect absolution as to the given registry-worldview/dimension existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ (which is prospectively in relative-ontological-incompleteness⁸⁹—presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising-decisionality, and so as from blatant brutish conquest/subjugation conception associated with ‘measuring-up

success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation⁹⁷ of
 manifest in-effect absolution’, dominion protection conception associated with ‘measuring-up
 success/accomplishment/aspiration in its paramountcy shallow-supererogation⁹⁷ of manifest in-
 effect absolution’, to the very natural-order-of-things conception associated with ‘measuring-up
 success/accomplishment/aspiration in its patricianism/aristocratism shallow-supererogation⁹⁷ of
 manifest in-effect absolution’ and to our subtle modern day institutionally-distorted/disjointed
 conception associated with ‘measuring-up success/accomplishment/aspiration in its presencing—
 institutional-and-economic shallow-supererogation⁹⁷ of manifest in-effect absolution’) all
 manifesting existentialising—anxiety-imbued-beholdening-inducing,—existentialising—
 enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) bound to fail ‘human sublimating/desublimating—
 modalisation-<as-to-absolute-referencing-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰> upon inherent
 existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’; and so by the
 mere token that on the basis of the punctual <amplituding/formative—
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 of each of the above ⁸⁶presencing—absolutising-identitive-constitutedness¹³ imbued
 ‘<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and—
 derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-
 contiguous/coherent—factuality-of-variability)’ the possibility for the ontological-contiguity⁶⁷—
 of-the-human-institutionalisation-process⁶⁸ cannot be explained as to the fact that their punctual
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ will warrant the world to de-
 mentatively/structurally/paradigmatically remain the same perpetually as to their ‘discrete
 inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—
⁵⁶ meaningfulness-and-teleology¹⁰⁰> on the basis of ⁸⁰presencing—absolutising-identitive-

constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing of
 subontologisation/subpotentiation' (as so-reflected by the fact that there is no logical-
 basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative-disambiguated-'motif-and-
 apriorising/axiomatising/referencing'¹⁰²> inherent to any relative-ontological-incompleteness⁸⁹
 registry-worldview/dimension validating its prospectively projected relative-ontological-
 completeness⁸⁸ registry-worldview/dimension but rather an 'aporeticism—
 overcoming/unovercoming supererogating ontological-performance⁷²-<including-virtue-as-
 ontology>' as to projective-insights/epistemic-projection-in-conflatedness¹² of
 apriorising/axiomatising/referencing with regards to underlying/organising 'relative-
 ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸ -
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—
 and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
 normalcy/postconvergence>> as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism'⁹⁰, and so-
 reflected in the successive ⁴⁴foregrounding—entailment-<postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-
 supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity⁶⁷>,—as-operative-
 notional~deprocrypticism as from non-rules—apriorising/axiomatising/referencing—
 psychologism of recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism of base-institutionalisation—
 ununiversalisation, ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism of ¹⁰⁴universalisation-non-
 positivism/medievalism, positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of positivism—

procrypticism and preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-
 ‘³¹<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing-psychologism of deprocrypticism). Such a
 logical-basis/logic underlying the ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸ can only be explained by the genuine social intellectual–function/posture allowing
 sublimation-over-desublimation as so-upheld throughout human history (as reflected by the
 Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas,
 etc.), speaks to the epistemic-projection reflection of the ontological-normalcy/postconvergence
 of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷ underlying human limited-mentation-capacity-deepening⁶³; with the
 implication that the crassness of ‘supposed reified thoughts projecting our
 procrypticism/disjointedness-of-⁸⁴reference-of-thought’ as to our ‘occlusive discrete inherence
 of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-
 and-teleology¹⁰⁰> on the basis of ⁸⁶presencing—absolutising-identitive-constitutedness¹³ social-
 vestedness/normativity-<discretely-implied-functionalism> inducing of
 subontologisation/subpotentiation’ is in many ways just reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ as to the crassness of ‘supposed reified thoughts projecting the
 notional–procrypticism/notional–disjointedness-of-³⁴reference-of-thought’ of the successive
 registry-worldviews/dimensions given human limited-mentation-capacity uninstitutionalised-
 threshold¹⁰³ as associated with recurrent-utter-uninstitutionalisation crassness-of-thoughts, base-
 institutionalisation–ununiversalisation crassness-of-thoughts, ¹⁰⁴universalisation–non-
 positivism/medievalism crassness-of-thoughts, and our positivism–procrypticism crassness-of-

thoughts in ⁸⁰presencing—absolutising-identitive-constitutedness¹³. That the genuine social intellectual-function/posture as to its implied ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming-out the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ with human limited-mentation-capacity-deepening⁵³ is the ontologically-veridical basis for human sublimation-over-desublimation, is validated by the fact that once prospective relative-ontological-completeness⁸⁸ avails (as to ‘overall interceding human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) of ordered human firstnatureness—deferentialism-imbuing and secondnatureddness—deferentialism-deriving as of underlying human ontological-commitment⁶⁶ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’) all such prospectively institutionalised registry-worldviews/dimensions come to reject the prior uninstitutionalised-threshold¹⁰³ crassness-of-thoughts as of ‘supposed reified thoughts projecting their notional-procrypticism/notional-disjointedness-of-⁸⁴reference-of-thought’ as to their ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology¹⁰⁰> on the basis of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’; and rather falling back to the prior uninstitutionalised-threshold¹⁰³ genuine social intellectual-function/posture as it provides ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure reflected as Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-

teleology¹⁰⁰ for the given institutionalised registry-worldview/dimension to even have the possibility to exist (explaining why the the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. as to their existentialising—framing/imprinting-⟨as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ outlived their eras uninstitutionalised-threshold¹⁰³ ‘crassness-of-thoughts existentialising—enframing/imprintedness-⟨as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ with the same sublimation-over-desublimation consequence availing prospectively as to the requisite prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought ‘human sublimating/desublimating—modalisation-⟨as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’). Critically, it is the opening-up of prospective registry-worldviews/dimensions by the genuine social intellectual-function/posture in ‘relative-ontological-incompleteness³⁹/relative-ontological-completeness⁸⁸-⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-⟨projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>⟩ as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’⁹⁰ (underlied by dimensionality-of-sublimating²⁴—~~⟨amplituding/formative>supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>) that enables the secondnatured positive-opportunism⁷⁶ of ‘punctual ~~⟨amplituding/formative—epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up success/accomplishment/aspiration in shallow-supererogation⁹⁷ of manifest

in-effect absolution as to the given registry-worldview/dimension existentialising—enframing/imprintedness-⟨as-to-⁴¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’ (prospectively projecting dimensionality-of-desublimating-lack-of²⁵—~~⟨amplituding/formative⟩supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>) to arise in the very first place; speaking to the incongruity of then implying the relegating of the genuine social intellectual–function/posture as to the social-stake-contention-or-confliction manifested in the successive registry-worldviews/dimensions of ‘punctual ~~⟨amplituding/formative–epistemicity⟩~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up success/accomplishment/aspiration in shallow-supererogation⁹⁷ of manifest in-effect absolution’. The reason for this genuine social intellectual–function/posture pre-eminence in human sublimation-over-sublimation has to do with the ⁶¹nonpresencing-⟨perspective–ontological-normalcy/postconvergence> nature of inherent existence (explaining the centrality of metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void’⁵⁰–as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩ in all thought aspiring for the momentousness of sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> over desublimating ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition), so because ‘the epistemic particularity of human-subpotency is limited-mentation-capacity’ and veridical sublimation-over-desublimation ⁵⁶meaningfulness-and-teleology¹⁰⁰ only avails with human limited-mentation-capacity-deepening⁵³ explaining the need for ‘~~⟨amplituding/formative–epistemicity⟩~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹² in re-origination/re-originariness’ as most profound in the construal of existence as to its sublimation-over-desublimation (and so as the epistemic-

projection perspectives of relative profound-supererogation⁹⁷ is ‘not of
 desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³-<in-
 perspective~epistemic-abnormalcy/preconvergence³⁰>’ but rather ‘of
 sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative—
 supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>). While
 the positive-opportunism⁷⁶ underlying human secondnatureddness in many ways undermines
 prospective firstnatureness (as to the prospective ‘human sublimating/desublimating—
 modalisation-<as-to-absolute-referencing-of—⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent
 existence’s sublimating~nascence inducing of ontologisation/omnipotentiality’) associated with
 the genuine social intellectual~function/posture, as exposing the latter ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ to pedantic ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-
 conceptualisation as well as generalised <amplifying/formative>⁸ wooden-language-(imbued—
 temporal~mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-
 dementing¹⁹~narratives—of-the-⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰) both underlied by dominion/statal~logic-
 (preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-
 mentating/structuring/paradigming~psychologism’-as-to-its-specific-collateralising-
 beholdening-<whether~trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-<discretely-implied-functionalism>), the fact is somehow/someway the
 genuine social intellectual~function/posture have been able to drive human prospective
 sublimation-over-desublimation as to the fact that the human sovereign~function/posture is
 very much conscious of the social-stake-contention-or-confliction aporeticism
 overcoming/unovercoming masked/avoided/ignored/deflated by pedantic manipulation as well

as the fundamental human ontological-commitment⁵⁶ of all human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁶) with both enabling the genuine social intellectual-function/posture to thrive eventually; as sublimating-nascence associated with ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> sublimating~existentialising—decisionality (however the devolved/devoluted—referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality)’ ultimately translates into requisite ‘⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating-nascence (over relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality’ in preserving ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ (as to the projective/reprojective regenerativity of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ in relative-ontological-completeness⁸⁸ operantly associated with prospective human aestheticising—⁹⁸surrealising/supererogating—drive for existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) imbued interlay/organicalism/aestheticising-handle-<supererogatory~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing> in

hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing
‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-
performance⁷²-<including-virtue-as-ontology>/potentiation’ for prospective aporeticism
overcoming/unovercoming in reconstrual of ‘<amplifying/formative-
epistemicity>totalising~thrownness-in-existence³⁴ re-aestheticising/re-motif-<in-
postconverging~narrowing-down~‘sublimation-of-taste–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷> and re-
procession/re-automatism-as-to-re-apriorising/re-axiomatising/re-referencing-<in-
postconverging~narrowing-down~‘sublimation-of-apriorising/axiomatising/referencing–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷>). Critically,
the ‘punctual <amplifying/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up
success/accomplishment/aspiration in shallow-supererogation⁹⁷ of manifest in-effect absolution
as to the given registry-worldview/dimension existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ is involved in a
prospectively desublimating ontological-performance⁷²-<including-virtue-as-ontology> that
confuses its ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-
vestedness/normativity-<discretely-implied-functionalism> existentialising—
enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’
with ‘the prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>

existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) ontologically-veridical
 construal of entailing-~~amplifying~~/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸⁸ implications’, and critically-so as human
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of
 existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ (involving ‘existentially-
 decontextualised play/gaming/exercising of existentialising—framing/imprinting-(as-to-
 prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) projected
 sublimating ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-
 and-teleology¹⁰⁰’ together with ‘effective existentially-contextualised instantiation/actualisation
 of existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) projected
 sublimating/desublimating ontological-performance⁷²-<including-virtue-as-ontology> of
⁵⁶meaningfulness-and-teleology¹⁰⁰’, as to their separate-and-intermingling manifestation in
 existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as so-reflected in human
 living-development—as-to-personality-development, institutional-development—as-to-social-
 function-development and Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) is

desublimatingly~referenced/registered/decisioned in the self-presence/self-constitutedness¹³-
<in-perspective-epistemic-abnormalcy/preconvergence³⁰> of the relative-ontological-
incompleteness³⁹-presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰
desublimating~existentialising-decisionality as to social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising-decisionality prone to ⁸⁰presencing—
absolutising-identitive-constitutedness¹³ (as to the underlying mere-formulaicity of
secondnatured reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-
aestheticisation undermining prospective human-and-social-expectations/anticipations—
metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigmig-psychologism). This
fundamental disparateness between ‘existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) ontologically-
flawed construal of totalising-entailing’ and ‘existentialising—framing/imprinting-(as-to-
prospective-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) ontologically-
veridical construal of entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-
ontological-completeness³⁸ implications’ is what effectively underlies the ‘notional~asceticism⁴
for ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness’ in inducing prospective
Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as rather reflecting the
intellectual-and-moral inadequacy of ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³
social-vestedness/normativity-<discretely-implied-functionalism> existentialising—
enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’
(as to a prospective projection of ‘exteriorisation attitude/mental-disposition/care-and-

episteme⁵⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰—as-metaphoricity⁵⁷ superseding/overriding prior ⁸⁴reference-of-thought temporally ⁵⁸neuterising ‘interiorisation attitude/mental-disposition/care—and—episteme⁵⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰) with such a critical gesturing throughout human history rather reflecting ‘metaphoricity⁵⁷ as sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’ over ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³-<in-perspective—epistemic-abnormalcy/preconvergence⁷⁰> of prior ⁵⁶meaningfulness-and-teleology¹⁰⁰’; critically-so because of the requisite crossgenerational transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity for any prior registry-worldview/dimension in relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising—decisionality to process/progress ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the prospective registry-worldview/dimension ‘⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating~nascence’, with notional-asceticism⁴ reflecting all the critical gesturing ‘keeping open the crossgenerational possibility for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting’ for such prospective registry-worldview/dimension ⁵⁶meaningfulness-and-teleology¹⁰⁰. Such a prospective sublimating~existentialising—decisionality as arising as of prospective ‘⁸⁴reference-of-thought—and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating~nascence’ (over relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising—

decisionality) calls for a necessary notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising-frame as to transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² in superseding any underpinning–suprasocial-construct defaulting relative-ontological-incompleteness³⁹–presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising–decisionality which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness³⁹–presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising–decisionality; and we can get a sense of this underlying notional~asceticism⁴ with the sublimating–nascence of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸–⁸⁴reference-of-thought-⁸⁵devolving> wherein notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising-frame as to transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² more-or-less imposes itself to the non-technical/non-scientific interlocutor (as to when immediate/direct potency as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating~existentialising–decisionality in lieu of the truly apt/of-sublimating~existentialising–decisionality technician/scientist) so-translating in the blurriness⁷ of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as of a rather actively induced notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising-frame as to transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² in attaining the same

candidty/candour-capacity for prospective sublimation (so-construed as notional~asceticism⁴). Notional~asceticism⁴ thus arises because of the very ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> nature of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁷, in the sense that the ‘full ⁵⁶meaningfulness-and-teleology¹⁰⁰ perfectly avails as to the inherent immanency-of-existence’ but this presupposes absolute-mentation-capacity and not human limited-mentation-capacity with the consequence that prospective knowledge-reification⁸⁷ is as of human hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ in projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing so-articulated to ‘a human limited-mentation-capacity contradictorily operating punctually in-effect on the basis of absolute-mentation-capacity’ thus induces ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ in want for ‘prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) ⁵⁶meaningfulness-and-teleology¹⁰⁰—as-metaphoricity⁵⁷’. In the bigger scheme of things unlike it is falsely projected as to ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’ implications of social-stake-contention-or-confliction,

the ontological-veracity of the genuine social intellectual–function/posture ‘is not in a
 process/processive bothsidesism equivalence of contention’ with ‘punctual
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up
 success/accomplishment/aspiration in shallow-supererogation⁹⁷ of manifest in-effect absolution
 as to the given registry-worldview/dimension existentialising—enframing/imprintedness-⟨as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’; with the
 genuine social intellectual–function/posture prospective ‘existentialising—framing/imprinting-
 ⟨as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩
 ontologically-veridical construal of entailing-<amplituding/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸ implications’ effectively arising
 in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/‘distantiation of contemplative existentialising—frame as to transversality~of-
 affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² with regards to the fundamental human ontological-
 commitment⁶⁶ of all human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to prospective sublimation-
 over-desublimation (so-implied with the self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹—as-being-as-of-existential-reality with respect to social-stake-contention-or-
 confliction underlying human ontological-commitment⁶⁶) and the human sovereign-
 function/posture intuitive grasp of prospective aporeticism overcoming/unovercoming, and as
 prospective relative-ontological-completeness⁸⁸ rather avails as to ‘overall interceding human-
 and-social–expectations/anticipations—metaphoricity⁵⁷—as-rede-
 mentating/restructuring/reparadigming–psychologism existentialising—framing/imprinting-(as-
 to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-

<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of
 ordered human firstnatureness—deferentialism-imbuing and secondnatureddness—deferentialism-
 deriving as of underlying human ontological-commitment⁵⁶ as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷ (and not the overrated
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of
⁵⁶meaningfulness-and-teleology¹⁰⁰ arising when existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> is overlooked and supposedly
 superseded by human-subpotency). In many ways, such pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation as it fails to address human prospective
 aporeticism overcoming/unovercoming fails to appreciate the implications of the
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> nature of existence as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ (as grasped by
 notional~asceticism⁴) and go on to adopt ‘discrete inherence of sublimating/desublimating—
 modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology¹⁰⁰> on the basis
 of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-
 <discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ and
 qualifying such notional~asceticism⁴ as conspiratorial as to its ‘punctual
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up
 success/accomplishment/aspiration in shallow-supererogation⁹⁷ of manifest in-effect absolution
 as to the given registry-worldview/dimension existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’. However, it is
 only a veridical ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>

epistemic-projection insight in relative-ontological-completeness⁸⁸ that points out the veracity of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold-〈uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality〉~of-ontological-performance⁷²-〈including-virtue-as-ontology〉, in the sense that critically from the epistemic perspective of the ancient-sophists, medieval-scholastics and our modern day intellectual muddlement (as to their perspective epistemic-abnormalcy/preconvergence³⁰) in many ways the criticisms of ‘Socratic philosophers projected ¹⁰⁴universalising-idealisation over non-universalising’, ‘budding-positivists projected rational-empiricism/positivism over non-positivism/medievalism’ and ‘prospective postmodern thought projected ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought or difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-singularisation³³-as-veridical-epistemic-determinism²¹ of entailing-〈amplituding/formative–epistemicity〉totalising~in-relative-ontological-completeness⁸⁸ implications over present day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation totalisingly-disentailing—discretion/whim-of-thought’ (as to relative ⁶¹nonpresencing-〈perspective–ontological-normalcy/postconvergence〉) respectively are rather conspiratorial; given the fact that such a notion of prospective destructuring-threshold-〈uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality〉~of-ontological-performance⁷²-〈including-virtue-as-ontology〉 is ‘conceptually a nondescript/ignorable–void⁶⁰ of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ in the contemplation of ‘punctual 〈amplituding/formative–epistemicity〉totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up success/accomplishment/aspiration in shallow-supererogation⁹⁷ of manifest in-effect absolution as to the given registry-worldview/dimension existentialising—enframing/imprintedness-〈as-to-⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition〉’, thus in many ways undermining/distracting from the direct addressing of prospective social-stake-contention-

or-confliction aporeticism overcoming/unovercoming. Critically, such pedantism today in the face of the increasing subontologising/subpotentiation (associated with the modern day underpinning—suprasocial-construct as to its underlying socio-econo-political subontologisation/ideology-over-ontology and as to technocratic and capitalistic motives and as relayed mediatically) across the decades comes up punctually during election cycles with vague disenfranchising/desublimation notions of no critical relevance to prospective social re-ontologisation as-associated with the strategic, inconsistent and skewed-peddling of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. as ‘strategically made-up imaginary threats and/or falsely construed as of the most-vital-and-preeminent-political-stakes to then falsely project such narratives as to a skewed and ontologically-flawed process/processive bothsidesism landscape of socio-econo-political social-stake-contention-or-confliction’ (critically meant to foil the ontological-veracity of the manifest existential-reality of a ‘desublimatingly/unemancipatingly skewed/masked/avoided/ignored/deflated socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming engagement’ as-so particularly associated with massive opportunity-and-income-inequality and public governance of shallow-supererogation⁹⁷ as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>), with such concretely irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency ⁵⁶meaningfulness-and-teleology¹⁰⁰-infrastructure as to preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming—psychologism’ (as of ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁶meaningfulness-and-teleology¹⁰⁰> on the basis of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-

vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation') supposedly more critical and superseding the more profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming (as of 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent existence's sublimating—nascence inducing of ontologisation/omnipotentiality'); with such a mediatically manipulated ontologically-flawed 'process/processive bothsidesism formulation across the decades' on the basis that it is debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that 'will supposedly resolve such massive opportunity-and-income-inequality and skewed public governance of shallow-supererogation⁹⁷ as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>' (as to a nonsensical and antipodal paradox of election cycles driven by ontologically-flawed media presentation of debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. and superficial reflection upon the ontologically-veridical profound existential-reality of opportunity-and-income-inequality and public governance of shallow-supererogation⁹⁷ as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>, as to media presentation psychological-outleting in disenfranchising/frustrating the human sovereign—function/posture contemplation of prospective sublimating possibilities and rendering the human sovereign—function/posture increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-¹⁰⁴universal-possibilities-and-opportunities>). While at the same time the associated pedantism is cynically bent on qualifying 'genuine social intellectual—function/posture criticism of such

preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’ manipulation as rather patronising/condescending upon the human sovereign-function/posture’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign-function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming without a genuine social intellectual-function/posture in contrast to what has ever always been the case throughout human history for prospective social sublimation/emancipation as driven by the genuine social intellectual-function/posture with regards to the sublimating/emancipative drives associated with say ¹⁰⁴universalising-idealisation, budding-positivism, social enlightenment thought, emancipation from feudalism, anti-slavery, decolonisation, civil rights, etc. as to the reality that in many ways the human sovereign-function/posture is aversed to the ‘discomfort as to manifest existentialising—anxiety-imbued-beholdening-inducing,-existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) associated with prospective profound-supererogation⁹⁷ but for the threshold of punctual/immediate positive-opportunism⁷⁶’ (such that in reality human knowledge as to its prospective sublimating/emancipative is actually as of ‘overall interceding human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-psychologism existentialising—framing/imprinting-(as-to-prospective—⁴⁶historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) of ordered human firstnatureness—differentialism-imbuing and secondnatureness—differentialism-deriving as of underlying human ontological-commitment⁵⁶ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ and not ‘of discrete isolated individuals

sublimating/emancipative intellection' as so-falsely implied pedantically as so-effectively exposing the human sovereign-function/posture to surreptitious/underhanded disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely imply that it is such an aversed reflex that will naturally deal with the instigation of prospective human sublimation/emancipation without the accompanying genuine social intellectual-function/posture (whose existentialising-frame is the social harbinger of 'unbeholdening sublimating-nascence ontologising-depth of the full-potency of existence' as of its perpetuation of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> projection) articulated prospective 'relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁷-as-rede-mentating/restructuring/reparadigming-psychologism'⁹⁰ (speaking to the more profound reality that the truer problem of a democratic crisis lies in the fact that it is poorly interceded by the genuine social intellectual-function/posture as it enables 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent existence's sublimating-nascence inducing of ontologisation/omnipotentiality' to then go on to concretely resolve socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming and rather disenfranchisingly interceded by a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation that is enabling de-mentatively/structurally/paradigmatically (whether by wrong/flawed analysis or cynical ontological-bad-faith/inauthenticity⁶⁴ misanalysis) to 'occlusive discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology¹⁰⁰> on the basis of ⁸⁰presencing—

absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’, especially-so as to an economically driven media landscape that can hardly discriminate between intellection and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and in many ways passes the latter for the former as-so associated with overall social banalisation-of-thought with foils/stooges of pop-intellectuals as the ‘greatest thinkers’ of our present intellectually shameful epoch). In this regards, it is critical to appreciate that the democratic process is a sovereignty-imbuing process and while this sovereignty-imbuing process is critical as the point-of-departure for socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming it is incomplete if it is merely construed/manipulated as to essentially sovereignty-giving without a cultured aspiration to grasp and operate as to prospective ontological-veridicality (as so-understood by the Socratic philosophers) just as our sovereignty over say our house doesn’t necessarily imply our technical competence with requisite house enhancements like electricity, plumbing, etc. even as our sovereignty is the point-of-departure for our independent/sovereign contemplating to undertake such house enhancement chores. This reality underlies the contention herein of the ‘overrated pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as to the fact that human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity of limited-mentation-capacity, and thus it is a discursivity of subpotency as to human-subpotency which doesn’t necessarily subject/supersede existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ as warranted for prospective sublimation/emancipation (even as human social-and-institutional-frameworks-of—referencing/registering/decisioning of existentialising—decisionality by reflex tend to absolutise human discursivity as to ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-

<discretely-implied-functionalism>); thus requiring appropriate ⁶¹nonpresencing-<perspective-
 ontological-normalcy/postconvergence> epistemic-projection (as to requisite human limited-
 mentation-capacity-deepening⁵³ towards absolute-mentation-capacity, in projective reflection of
 ontologisation/omnipotentiality as to ontological-normalcy/postconvergence, as sought-after by
 the genuine social intellectual-function/posture involving its specifically cultivated arts/skills
 and time investment and on the intimation that the implied deferential-formalisation-
 transference is so-validated as of the supposedly coherent ontological-commitment⁶⁶) and its
 consequent notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-
 axiomatising/re-referencing>/‘distantiation of contemplative existentialising-frame as to
 transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² in superseding any underpinning-suprasocial-construct
 defaulting relative-ontological-incompleteness⁸⁹—presublimation-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising-decisionality (beyond the
 falsehoods and naiveties of process/processive bothsidesisms formulae of discursivity that
 confuses pedantism and intellection). Critically, this fundamental contrastive human relation to
 knowledge as to ‘the mere-formulaicity of mechanical-knowledge constrained to human-
 subpotency temporal inclinations’ and ‘organic-knowledge constrained to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷’ (with regards to living-
 development-as-to-personality-development, institutional-development-as-to-social-function-
 development and Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) so-
 manifested as to human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
 construed-as-from-perspective-ontological-normalcy/postconvergence> as reflected all across
 the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, speaks to a dynamic
 relation to knowledge as of inappropriate temporal/subontologising distractive-alignment-to-

⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and appropriate
 intemporal/ontologising notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-
 axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to
 transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² (so-reflected across the successive registry-
 worldviews/dimensions respectively as of dimensionality-of-desublimating-lack-of⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation> and dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation>). The point here is that the notion of notional~self-distantiation-
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of
 contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² underlying the genuine
 social intellectual–function/posture is ultimately wholly ‘an aspirative projection beyond human
 mortal normative contemplative existential limitations of human-subpotency and rather so as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ implied re-
 ontologisation/omnipotentiality’, as so-reflecting ‘human sublimating/desublimating—
 modalisation-<as-to-absolute-referencing-of–⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent
 existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ with respect to
 making-available/opening-up the full-potency of existence; and thus it is not truly by this most
 profound knowledge-reification⁸⁷–gesturing in an equivalence relation (as to contention) with
 distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation,

~~<amplifying/formative>~~⁸ wooden-language-~~(imbued—temporal—mere-~~
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought-~~—⁸categorical-imperatives/axioms/registry-~~
 teleology¹⁰⁰) and sovereign—function/posture critically underlied by positive-opportunism⁷⁶ ‘ad-
 hocly tied to punctual/immediacy social-stake-contention-or-confliction interests in in-effect
 absolute terms of existentialising—enframing/imprintedness-~~(as-to-⁴⁷historicity-tracing—in-~~
 presencing—hyperrealisation/hyperreal-transposition)’. In this regards and counterintuitively to
 what avails with the secondnatured perception of registry-worldviews/dimensions as to their
 resultant secondnatured institutionalisation habituated existentialising—
 enframing/imprintedness-~~(as-to-⁴⁷historicity-tracing—in-presencing—~~
 hyperrealisation/hyperreal-transposition), their prior ‘firstnatured enabling transcendence-and-
 sublimity/sublimation/~~supererogatory—de-mentativity~~ as of the genuine social intellectual-
 function/posture’ are ever always ‘~~re-originary—as-unenframed/unbeholdening/outlier-~~
~~conceptualisation—(imbued-postconverging/dialectical-thinking²⁰—‘projective-~~
 insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-
 sublimation)⁹¹ in perspective ontological-normalcy/postconvergence beyond normativities’ but
 when secondnaturedly habituated as to positive-opportunism⁷⁶ for institutionalisation become
 normativities such that ‘what is then ever always lost’ prospectively to all secondnatured
 institutionalisation is this ‘ungraspable/conflating perspective ontological-
 normalcy/postconvergence underlying firstnaturedness re-ontologisation/omnipotentiality’ to
 which ‘habituated secondnaturedness institutionalisation ever always prospectively presents
⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity in
 distractive-alignment-to-⁸⁴reference-of-thought-~~<of-apriorising/axiomatising/referencing>²⁹’. In
 the bigger scheme of things notional~self-distantiation-~~<imbued—re-motif-and-re-~~
 apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—~~

frame as to transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² as to knowledge-reification⁸⁷—gesturing is effectively disqualificative ‘of human immediacy/punctual of social-stake-contention-or-confliction distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶’ that enables/allows accrual of sublimation-over-desublimation from existence itself as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ (beyond human-subpotency mutualising). This supererogatory~unbeholdening-conflatedness¹² of the genuine social intellectual-function/posture implies that is not entrapped/beholdening to an equivalence relation with any given relative-ontological-incompleteness⁸⁹—presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising—decisionality (of underpinning-suprasocial-construct existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) imbued distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹; for instance in the sense that a Diderot-and-co. Encyclopédistes project for prospective human-and-social sublimation/emancipation in a genuine social intellectual-function/posture re-ontologisation/omnipotentiality aspiration as to notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame as to transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² projected ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> is beyond an equivalence relation of immediate/punctual social-stake-contention-or-confliction with ‘a medieval patricianism/aristocratism/theocracy shallow-supererogation⁹⁷ of manifest in-effect absolution imbued distractive-alignment-to-⁸⁴reference-of-thought-<of-

apriorising/axiomatising/referencing>²⁹ just as the same can be said of budding-positivists science with medieval scholasticism or Socratic philosophers¹⁰⁴ universalising-idealisation with non-universalising sophists or all such human emancipation of profound-supererogation⁹⁷. In this regards, distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ ever always involves a false elevation of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation to falsely imply a contrastive equivalence with veridical intellectual re-ontologisation/omnipotentiality (as to imply a common framework of contemplation) in order to then drag-down such veridical intellectual re-ontologisation/omnipotentiality to the immediacy/punctual framework of human social-stake-contention-or-confliction underlied by human limited-mentation-capacity manifest temporality⁹⁹ (as of the underpinning—suprasocial-construct existentialising—enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with its manifest pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and <amplifying/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—²categorical-imperatives/axioms/registry-teleology¹⁰⁰)), and thus strive to undermine the prospective intellectually projected human limited-mentation-capacity-deepening⁵³ as to human self-surpassing so-reflected as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame as to transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²; wherein the habituatedness/mental-colonisation of the sovereign—function/posture to the ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity is cynically construed as enabling a social-stake-contention-or-

⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, and transforming many a subject-matter into ‘beholdening as sovereignising-imbued-subontologisation/subpotentiation’ existentialising-decisionality psychological-disposition. Critically and contrary to a naïve conception of the genuine social intellectual-function/posture as to its conceptualisation of human profound-supererogation⁹⁷ (as to notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising-frame as to transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² superseding an equivalence with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹), ‘human profound-supererogation⁹⁷ in-of-itself is the grander and more determinative element of contemplation/analysis as to when relative-ontological-completeness⁸⁸ avails with regards to prospective re-ontologisation/omnipotentiality’ over any given underpinning-suprasocial-construct existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) or their contrastive comparisons like capitalism/communism failing prospective aporeticism overcoming/unovercoming, in the sense that any such underpinning-suprasocial-construct pretense-of-arrogation of human profound-supererogation⁹⁷ (as to their implied beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising) are not the absolution/absolute-possibility of human profound-supererogation⁹⁷ which is ever always subjectable to re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness^{12’}-of-notional~deprocrypticism-prospective-sublimation)>³¹ (as the very manifest rule reflecting holographically-<conjugatively-and-transfusively> the ontological-

contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸). Critically in this regards, knowledge itself as to organic-knowledge is inherently and truly as of an existential-contextualising-contiguity³⁹ hermeneutic/reprojective/supererogating/zeroing dynamics of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² (with regards to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) and not just about isolated mere-formulaicity, wherein for instance we can starkly appreciate that it makes little sense articulating university-level knowledge as to university-level competence to say secondary-education level pupil or electronics knowledge as to electronic technician competence to an accountant as to the fact that in both instances there is associated existential hermeneutic/reprojective/supererogating/zeroing development for the appropriate knowledge requiring the notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of the university-level competence and electronics technician competence (unless somehow say the secondary-education level pupil or accountant had pursued a qualifying complementary existential hermeneutic/reprojective/supererogating/zeroing development for the appropriate university-level or electronics knowledge discursivity or otherwise the knowledge is articulated as to their relevant existential hermeneutic/reprojective/supererogating/zeroing development appropriate deferential-formalisation-transference level of discursivity); but then distractive-alignment-to-

⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ beyond such palpable examples, in blurry domains of social-stake-contention-or-confliction undermines the true existential-contextualising-contiguity³⁹ hermeneutic/reprojective/supererogating/zeroing dynamics of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising-frame as to transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² (whether blurrily undermining appropriate competence-level of discursivity or appropriate deferential-formanlisation-transference level of discursivity) so-associated, and so-critically as to wrongly projected equivalence of ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ desublimating~existentialising—decisionality with ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ sublimating~existentialising—decisionality as to social-stake-contention-or-confliction associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality (as reflected in inducing an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising-frame as to transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² is effectively at the very core of human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-

normalcy/postconvergence> as conflating towards the possibility of ‘scalarmity/immanency of existence’s ontological-normalcy/postconvergence’, and so as to ‘human intellection exercise direct-or-elicited very own self-distantiation’ (involving appropriate ‘metaphoricity⁵⁷ as of hermeneutic/reprojective/supererogating/zeroing ~~<amplifying/formative-~~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²’) and appropriate deferential-formanlisational-transference sense of distantiation over distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹. With regards to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, ‘distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ translates in the overlooking of the effectively requisite social-stake-contention-or-confliction prospective aporeticism overcoming/unovercoming’ (as to a threshold where subontologisation/subpotentiation supposedly takes over from re-ontologisation/omnipotentiality, and it is quite interesting to realise that there is hardly any distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ in posturing for limiting human re-ontologisation/omnipotentiality with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> existentialising–decisionality that can so-arise as constrained to human temporal-and-immediate advantageously perceived positive-opportunism⁷⁶, whereas on the other hand pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ is rather elevated when it comes to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as to social-stake-contention-or-confliction). Critically in this regards, notional~self-

distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>/‘distantiation of contemplative existentialising—frame as to transversality~of-
affirmative-and-unaffirmative—disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰² is merely the translation of the perspective ontological-
normalcy/postconvergence of inherent existence as to an impasse/break between relative-
ontological-incompleteness⁸⁹ and relative-ontological-completeness⁸⁸ (with regards to their
varying projection of <amplitudinal/formative>disposedness-(as-to-orientation/value-
construct/valuation—and-derived-parameterising) and <amplitudinal/formative>entailment-(as-
to-totalising-contiguous/coherent—factuality-of-variability)) as to ⁴⁴foregrounding—entailment-
(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁷). This can starkly be appreciated in the instance of
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ wherein for instance the
notion of God-of-plane in an animistic social-setup speaks of a fundamental rede-
mentating/restructuring/reparadigming notional~self-distantiation-<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—
frame as to transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰² as to the fact that the positivistic/rational-empiricist
⁵⁶meaningfulness-and-teleology¹⁰⁰ is of utter ‘<amplitudinal/formative>disposedness-(as-to-
orientation/value-construct/valuation—and-derived-parameterising) and
<amplitudinal/formative>entailment-(as-to-totalising-contiguous/coherent—factuality-of-
variability)’ break/impasse (with the animistic meta-conceptualisation scheme of
⁵⁶meaningfulness-and-teleology¹⁰⁰ as to its prospective uninstitutionalised-threshold¹⁰³) for
inducing the appropriate perspective ontological-normalcy/postconvergence (to enable the
eventual epistemicity growth/conflatedness¹² of the animistic social-setup into a

positivistic/rational-empiricist conceptivity/epistemic-reflexivity); and this is effectively the critical posture of the genuine social intellectual–function/posture as to its prospective registry–worldview/dimension opening-up function as to perspective ontological-normalcy/postconvergence not constrained to the immediacy/punctual human social-stake-contention-or-confliction⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) for the possibility of re-ontologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity underlied by distantiation that is behind a Rousseauist noble-savage conception not necessarily by implying that the noble-savage is punctually/immediately of a positivistic/rational-empiricism mental-projection for instance but rather of an equivalent human potential self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> thus with the latter construed as the more essential definition of humanity as from ‘⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity’). Insightfully, this points out that the very exercise of making-available/opening-up prospective knowledge as of organic-knowledge is inevitably tied down to the exercise of underlining simultaneously a prospective threshold of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and associated intellectual-decadence (but then the detachment and lesser ‘emotional-involvement’ with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{88–84}reference-of-thought-⁸⁵devolving> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-constitutedness¹³-<in-perspective–epistemic-abnormalcy/preconvergence³⁰> of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality

prone to ⁸⁰presencing—absolutising-identitive-constitutedness¹³). Thus the genuine social intellectual-function/posture is ever always about emphasising the ontological-veracity of human knowledge rather constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ for prospective human re-ontologisation/omnipotentiality (however the remoteness to immediacy/punctual human social-stake-contention-or-confliction ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) as this is exactly what makes-available/keeps-open prospective human sublimating-nascence (as a requisite sublimation-over-desublimation function/posture that is most important and cannot be allowed to be undermined by the immediacy-driven/nombrilistic positive-opportunism⁷⁶ of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism>) and so especially in opening-up prospective registry-worldviews/dimensions as to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and the positive-opportunism⁷⁶ then arising with the corresponding living-development-as-to-personality-development and institutional-development-as-to-social-function-development. In this regards, the notion of dimensionality-of-sublimating²⁴ —<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> associated with the genuine social intellectual-function/posture notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising-frame as to transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² implies that the very same instigative firstnatureddness intemporal-disposition originariness-parrhesia,—as-spontaneity-of-aestheticisation gesturing-of-

sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated
 secondnature institutionalisation as to their ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism>’, is the very
 same intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation
 gesturing-of-sublimation-over-desublimation that is warranted and ontologically-valid for
 prospective human emancipation/sublimation with the contention that claims from the
 ‘distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of the
 various registry-worldviews/dimensions’ are ‘exactly non-responsible’ for the possibility of
 their priorly-educed as well as prospective sublimation/emancipation (in reflection of their
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
 dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>) as
 failing to reflect holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-proces. Critically, the genuine social
 intellectual-function/posture is thus much more than just about identitive specificities of
⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) as to just contrastive and balancing-out/equinamity
 conception of sublimation-over-desublimation as to the very same existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) psychological-complexes (as so-associated with
 fairness/equanimity advocacy) but projects of an altogether renewed momentousness of
 existentialising—framing/imprinting-(as-to-prospective-⁴⁶historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) in ~~re-originary-as-~~
~~unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-~~
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation>⁹¹; such that in effect (as can be appreciated
 more candidly with the truly cumulative nature of the natural sciences as to
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) the genuine social intellectual-
 function/posture is of most profound-supererogation⁹⁷ about relaying a ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation for
 human re-ontologisation/omnipotentiality across the succession of registry-
 worldviews/dimensions so-underlined as to dimensionality-of-sublimating²⁴—
 <~~amplifying~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> (and we can appreciate that the successive registry-
 worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity ‘are not in a contrastive equivalence relation’ between the ‘prior registry-
 worldview’s/dimension’s ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of social-
 stake-contention-or-confliction’ and the ‘prospective registry-worldview’s/dimension’s
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> social-stake-contention-
 or-confliction’ given that the latter utterly redefines the existentialising—frame for human
 sublimation/emancipation over prior desublimation/gimmickiness conception explaining why it
 ‘is reflective of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as to
 the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<amplituding/formative–epistemicity>totalising~purview-of-construal as of human limited-mentation-capacity-deepening⁵³’ while the former rather ‘is reflective of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to a <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that is poorly contemplative of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal warrant for human limited-mentation-capacity-deepening⁵³’); so-underlying the contrast that ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> implications of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{88–84} reference-of-thought-⁸⁵devolving> are relatively readily appraised as to their relative-ontological-completeness while ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> implications of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality are rather prone to ⁸⁰presencing—absolutising-identitive-constitutedness¹³ are prone to relative-ontological-incompleteness³⁹ distorted-originariness/distorted-origination ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition. What is thus implied herein as most critical about the human and humanity is the capacity for profound-supererogation³⁷ (as to human limited-mentation-capacity-deepening⁵³ implication of ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence>) and so ‘more than just a positive-opportunism⁷⁶ relation to ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as of the registry-worldview/dimension station/locus of <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-arbitrariness/waywardness-(as-to-the-human–projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-
‘<amplitudinal/formative-epistemicity>totalising~conceptualisation’) in existential-extrication-
as-of-existential-unthought. Fundamentally, the ‘contrastive inequivalence relation’ implied as
of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>/‘distantiation of contemplative existentialising-frame as to transversality~of-
affirmative-and-unaffirmative-disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰² is critically ‘the manifestation of the very ontological-
normalcy/postconvergence nature of existence but for the confusion of human limited-
mentation-capacity induced ⁸⁰presencing—absolutising-identitive-constitutedness¹³’. Thus in
effect notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing> actually reflects the reality of human limited-mentation-capacity-deepening⁵³
(rather than truly a counterpart to distractive-alignment-to-⁸⁴reference-of-thought-<of-
apriorising/axiomatising/referencing>²⁹), and so in the sense that existence as of its ontological-
normalcy/postconvergence is unbeholdening to human limited-mentation-capacity (as to its
<amplitudinal/formative-epistemicity>totalising~thrownness-in-existence³⁴, -imbued-projective-
arbitrariness/waywardness-⟨as-to-the-human-projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplitudinal/formative-
epistemicity>totalising~conceptualisation’⟩) which beholdening ‘wrongly projects a contrastive
equivalence relation’ between notional~self-distantiation-<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing> and distractive-alignment-to-⁸⁴reference-of-thought-
<of-apriorising/axiomatising/referencing>²⁹; as rather notional~self-distantiation-<imbued—re-
motif-and-re-apriorising/re-axiomatising/re-referencing> is a ‘submission and making up to
existence’s ontological-normalcy/postconvergence’ as to when relative-ontological-
completeness⁸⁸ avails—and-re-avails (and not a ‘submission and making up in contrastive
equivalence to human-subpotency epistemic-abnormalcy/preconvergence³⁰’ in relative-

ontological-incompleteness⁸⁹ as wrongly implied with distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹), thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. In this respect, we can appreciate that appropriate notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is effectively what is bound to bring about momentous ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as to a human genuine social intellectual—function/posture (underlied by ontological-commitment⁴⁶ implied self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality) wherein without such a ‘submission and making up to existence’s ontological-normalcy/postconvergence’ the transition say between classical-mechanics—axiomatic-constructs and theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs would have been problematic (if the proponents of the former as of human institutional social-stake-contention-or-confliction adopted a distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ as to ‘submission and making up in contrastive equivalence to human-subpotency epistemic-abnormalcy/preconvergence³⁰’ in relative-ontological-incompleteness⁸⁹, but then the very healthy intellectual environment meant that even the proponents of the superseded classical-mechanics—axiomatic-constructs were already involved in a healthy notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> that would be receptive to such an eventual ‘⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’) while in contrast such transformation implied (with respect to the relative blurriness⁷ of ‘social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality as to immaterial/social overall relative-ontological-

incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’ eliciting ontologically-flawed distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ as to ‘submission and making up in contrastive equivalence to human-subpotency epistemic-abnormalcy/preconvergence³⁰’ in relative-ontological-incompleteness⁸⁹) has tended to be relatively problematic inducing desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as can be appreciated with the successive registry-worldviews/dimensions ⁸⁴reference-of-thought aporeticism overcoming/unovercoming. Supererogation⁹⁷ as such (as so-undergirded by notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²) is actually the very essential epistemicity attribute of the full-potency of existence, and it is so underlined by the perspective ontological-normalcy/postconvergence veracity of existence as to phenomenal/manifest~subpotencies-<intransitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> supervening manifestations in notional-conflatedness¹² (as to ontological-primemovers-totalitative-framework⁷³), so-reflected in the fact that while physics principles explain physical phenomena, their reflection in chemical processes speaks to the overall chemistry supervening determination (explaining why chemistry is effectively practiced in its phenomenal supervening conflation and not as to constitutive physics even as physics relevant insights are then reconstrued in epiphenomenal terms as to chemistry supervening), just as the reflection of chemical processes in biological phenomena speaks to the overall biological supervening determination (explaining why biology is effectively practiced in its phenomenal supervening conflation and not as to constitutive chemistry even as chemistry relevant insights are then reconstrued in epiphenomenal terms as to biology supervening) and likewise the

reflection of biological and neurological embodiment processes in human and social consciousness speaks to an overall consciousness supervening determination (explaining why the human and social sciences are effectively practiced in phenomenal supervening conflation and not as to constitutive biology and neurology even as biology and neurology relevant insights are then reconstrued in epiphenomenal terms as to human and social sciences supervening), and such secondary epiphenomenalities as of various levels of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> critically explains existence's 'phenomenality-by-epiphenomenalities supervening-as-supererogating imbued superseding-oneness-of-ontology' (as so-epistemically underlying ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'-for-conceptualisation as to de-mentating/structuring/paradigming effective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity). For that matter in-effect all such subject-matters are actually for-human-studies/for-human-constructs of conceptivity/epistemic-reflexivity as to 'human consciousness point-of-departure for their knowledge-reification⁸⁷ and appraisal'), and so as the more 'empirically exact' ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness conception of overall science reflection of the full-potency of existence (with the implication here that it is human genuine social intellectual-function/posture as to human consciousness supervening-as-supererogating determination that hold the sublimating-over-desublimating key for prospective re-ontologisation/omnipotentiality as of human conceptivity/epistemic-reflexivity); as to the fact that the enlightening ushered as of intemporal firstnatureddness across the successive registry-worldviews/dimensions and reflected sparingly/thinly with the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. as to their

existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) (but more expansively
 translated as to human intemporal-individuation dynamics of Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
⁵⁶meaningfulness-and-teleology¹⁰⁰, institutional-development—as-to-social-function-
 development and living-development—as-to-personality-development induced human-
 subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸’) are the more ‘decisively empirical reason’ for human
 sublimation-over-desublimation than any vague conceptions of inoperant and imaginary
 notional-constitutedness¹³ potency of shallow-supererogation⁹⁷ with the implication that our
 own self-conscious conceptivity/epistemic-reflexivity as herein implied (as of prospective
 ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism⁹⁰) is the most
 critical ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness notion for
 prospective human sublimation-over-desublimation. Critically, supererogation⁹⁷ as to
 undergirding notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-
 axiomatising/re-referencing> imbued psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring self-becoming/self-conflatedness¹²/formative—

supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> speaks to the more fundamental element of human-subpotency that is ‘human effecting’ (notionally construed as from perspective ontological-normalcy/postconvergence epistemic-projection), as herein notionally reflected ‘as to constitutedness (effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology¹⁰⁰) and conflatedness¹²(effecting-wholeness-as-of-profoundness-and-completeness-to-⁵⁶meaningfulness-and-teleology¹⁰⁰)’.

The undergirding notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> derivation involved in supererogation⁹⁷ can be appreciated from a transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity insight, wherein for instance individuals notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶) say in a non-positivistic like an animistic social-setup notionally implies a <~~supererogatory~~~human-subpotency>—effecting ‘psychosomatic reactivity as to the animistic apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’ (which will define such an animistic social-setup conception of ‘psychological placeboic-palliation practice associated with its warped-consciousness occultisms mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition apriorising/axiomatising/referencing—relation-to-the-world’ along the same lines of our modern day ‘positivistic psychological science’ which it is herein contended as well is rather of a ‘psychological placeboic-palliation practice as of an occlusive-consciousness which by its mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition apriorising/axiomatising/referencing—relation-to-the-world occludes its fundamental de-mentative/structural/paradigmatic social-construct deficiencies that can be reflected upon as of prospective notional~self-distantiation-<imbued—

re-motif-and-re-apriorising/re-axiomatising/re-referencing> as from prospective
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought protensive-
consciousness’); as to the fact that a typical individual of a ‘psychosomatic reactivity
positivistic apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-
reflexivity’ will be psychosomatically unresponsive to such a non-positivistic ‘psychological
placeboic-palliation practice associated with its warped-consciousness occultisms mental-
aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition
apriorising/axiomatising/referencing—relation-to-the-world’ so-underlied by its
unresponsiveness to the animistic social-setup motif-and-apriorising/axiomatising/referencing–
psychologism imbued preconverging/dementing¹⁹–qualia-schema’ (so-construed as from
prospective positivism/rational-empiricism occlusive-consciousness motif-and-
apriorising/axiomatising/referencing–psychologism imbued postconverging/dialectical-
thinking²⁰–qualia-schema’), and so just as along the same lines of appropriate prospective
notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing> arising from profound contemplation and understanding of the underlying
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ (reflecting the ‘psychological placeboic-
palliation practice as of an occlusive-consciousness mental-aestheticisation—architectonically-
consigning—aestheticised-perceptibility-and-disposition apriorising/axiomatising/referencing—
relation-to-the-world’) defining our positivism–procrypticism prospective uninstitutionalised-
threshold¹⁰³ in ⁸¹procrypticism—or—disjointedness-as-of-⁸⁴reference-of-thought as to its social-
setup motif-and-apriorising/axiomatising/referencing–psychologism imbued
preconverging/dementing¹⁹–qualia-schema’ (as so-construed rather as from prospective
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought protensive-
consciousness motif-and-apriorising/axiomatising/referencing–psychologism imbued

postconverging/dialectical-thinking²⁰—qualia-schema’). In this regards, an elaborate grasp/understanding of our positivism—procrpticism modern day ‘psychological science’ in its various institutional setups of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ purposes as to social-functioning-and-accordance—as-of—social-stake-contention-or-confliction like ‘occluding ⁸⁴reference-of-thought-⁸⁵devolving’ administrative, educational, marketing, psychoanalysis or even statal dark-arts/ploys/gimmicks points out that in-the-bigger-scheme-of-things their ‘apparently sublimating ontologising-depth’ (as construed from ‘a projected prospective ¹⁷deprocrpticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing—relation-to-the-world) is critically about our positivism—procrpticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ occlusive-consciousness obliviousness to its prospective uninstitutionalised-threshold¹⁰³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) desublimating implications of human psychology; wherein supposed ‘psychological science’ projection in ‘stratagems of extricatory solutions considered of sublimating—existentialising-decisionality’ involving abstract ‘mere-formulaicity of science as science-ideology’ and integrating scientific methods, statistics and mathematics but so-rather as to an ‘incipient positivism—procrpticism occlusivity ⁸⁴reference-of-thought-⁸⁵devolving of shallow ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness as to totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation’ so-paradoxically ‘validate the very inherent manifest vices-and-impediments¹⁰⁶/limitations of our positivism—procrpticism registry-worldview’s/dimension’s (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>’ in want for prospective sublimation as to ‘incipient protensivity ⁸⁴reference-of-thought-⁸⁵devolving of profound

renders the logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²> of the respective ‘prior secondnatured ⁵⁶meaningfulness-and-teleology¹⁰⁰ percolation-channelling-<in-deferential-formalisation-transference>’ irrelevant for prospective firstnatured knowledge-reification⁸⁷ renewed logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²> so-undertaken by the genuine social intellectual-function/posture as to prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> over the prior perspective epistemic-abnormalcy/preconvergence³⁰, in reflection of human dimensionality-of-sublimating²⁴—<amplifying/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation enabling re-ontologisation/omnipotentiality for prospective secondnatured ⁵⁶meaningfulness-and-teleology¹⁰⁰ percolation-channelling-<in-deferential-formalisation-transference>). Thus, in both instances inherent existence exudes of a deterministic constraining that is not beholdening to any given human registry-worldview/dimension ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), with this constraining as of existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression implying that it is the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ that adapts/adjusts to existence (and not the other way round as falsely projected with ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign’s service’) explaining fundamentally the conceptualisation herein of ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-~~

attributive-dialectics) of human placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology¹⁰⁰ as to ⁸⁴reference-of-thought-
⁸⁵devolving apriorising/axiomatising/referencing—relation-to-the-world as so-reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸. This reality is underlined by the fact that even budding
 practitioners of science like Newton were caught up de-
 mentatively/structurally/paradigmatically in-between/in-transition-with a medieval alchemy and
 occultism ⁸⁴reference-of-thought-⁸⁵devolving apriorising/axiomatising/referencing—relation-to-
 the-world and the prospective budding positivism/rational-empiricism science ⁸⁴reference-of-
 thought-⁸⁵devolving apriorising/axiomatising/referencing—relation-to-the-world. The critical
 point here being about understanding the more profound veracity of human psychology as to
 ‘<supererogatory~human-subpotency>—effecting self-becoming/self-conflatedness¹²/formative-
 supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> of human
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing> incipience of metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology¹⁰⁰’ (as to
 superseding/transcending the ‘uninstitutionalised-threshold¹⁰³ of social-functioning-and-
 accordance—as-of-social-stake-contention-or-confliction conception in
 preconverging/dementing¹⁹—apriorising-psychologism’ as so-represented above with say
 ‘animistic warped occultism ⁸⁴reference-of-thought-⁸⁵devolving’ or our ‘positivism-
 procrypticism occlusive ⁸⁴reference-of-thought-⁸⁵devolving psychological science conception’
 or for that matter any given registry-worldview/dimension existentialising—
 enframing/imprintedness-(as-to-⁴¹historicity-tracing—in-presencing-
 hyperrealisation/hyperreal-transposition)); in reflection of the fact that human ‘social and
 individual consciousness is supererogatorily at the very driving seat of human psychology’ as

being about an altogether ‘substantive existential-contextualising-contiguity’³⁹ hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-tissue-of-social-emanance’ (as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>) built up by ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ underlying the institutional-cumulation/institutional-recompose-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). The ‘substantive existential-contextualising-contiguity’³⁹ hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-tissue-of-social-emanance’ so-arises as to successive existentialising—framing/imprinting-(as-to-prospective-⁴⁸historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) speaking to the more profoundly veridical conception of human psychology as ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’; as to ‘a prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing—relation-to-the-

world precedence in sublimatingly de-mentating/structuring/paradigming human psychology’ rather than ‘a ⁸⁰presencing—absolutising-identitive-constitutedness¹³ desublimating apriorising/axiomatising/referencing—relation-to-the-world precedence in desublimatingly/gimmickingly de-mentating/structuring/paradigming human psychology as of placeboic-palliation’, failing to factor in the psychological centrality of human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ that is incipient-to-and-cultivating-in-supererogation⁹⁷ the ‘substantive existential-contextualising-contiguity³⁹ hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-tissue-of-social-emanance’ reflecting the ‘momentous ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’. The overall insight here is that ‘the more profound apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity of human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as to <supererogatory~human-subpotency>—effecting across the successive registry-worldviews/dimensions (as from ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection perspective) is what veridically underlies human psychology as ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ (as superseding by such an underlying ‘psychological ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of notional~self-distantiation-

<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ all the successive
 overarching registry-worldviews/dimensions uninstitutionalised-threshold¹⁰³
 notional~disjointedness of motif-and-apriorising/axiomatising/referencing-psychologism
 imbued preconverging/dementing¹⁹—qualia-schema’ naively of their given
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ in their ⁸⁰presencing—absolutising-
 identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition)). This basically implies that
 <supererogatory~human-subpotency>—effecting (construed as from perspective ontological-
 normalcy/postconvergence epistemic-projection as to the disambiguation of constitutedness in
 preconverging-or-dementing¹⁹—apriorising-psychologism and conflatedness¹² in postconverging-
 or-dialectical-thinking²⁰—apriorising-psychologism) precedes-and-defines the
 occasioning/instantiation of human metaphoricity⁵⁷ and ⁵⁶meaningfulness-and-teleology¹⁰⁰
 (given that ‘<supererogatory~human-subpotency>—effecting self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence> of human notional~self-distantiation-<imbued—re-motif-and-re-
 apriorising/re-axiomatising/re-referencing> incipience of metaphoricity⁵⁷ and then
⁵⁶meaningfulness-and-teleology¹⁰⁰’ is what truly reflects notionally/underlyingly unbeholding
 re-motif—and-re-procession/re-automatism ⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’> whereas ‘<supererogatory~human-subpotency>—effecting self-presence/self-
 constitutedness¹³—<in-perspective—epistemic-abnormalcy/preconvergence³⁰> of human
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing> incipience of metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as rather

in beholdening is bound to re-motif-and-re-procession/re-automatism ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition); inherently-so because human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴, -imbued-projective-arbitrariness/waywardness-(as-to-the-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’) implies that human-subpotency intelligibility can only arise as to ‘human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’ so-reflected notionally/underlyingly as to ‘<supererogatory~human-subpotency>—effecting imbued epistemic-totalising³² preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-spontaneity-of-aestheticisation’ before the incipience of metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to existentialising—frame (and so reflecting the ‘full incipient supererogating breadth of human intelligibility transmutation’ enabling the appraisal of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity that underlies the possibility for human sublimation-over-desublimation as to aporeticism overcoming/unovercoming), hence speaking to the truer unholdening, -as-to-re-originary backdrop of ‘human epistemic-totalising³³/circumscribing/delineating agency’ underlied by human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> instigative <supererogatory~human-subpotency>—effecting. This critically speaks to the incipiently-and-notionally self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidiation)

underlying the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory~human-subpotency>-effecting imbued epistemic-totalising³² preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-spontaneity-of-aestheticisation’ before the incipience of metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to existentialising-frame); with existentialising-frame speaking to the ‘notionally sublimating/desublimating flux of ontologising/disontologising given human limited-mentation-capacity’ that is ‘human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ as the perpetually supererogating medium for the ‘full incipient supererogating breadth of human intelligibility transmutation’. Notionally, human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction is thus critically ‘(formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) empowering<to-Self> and (formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) empowering<to-Other>’ in order for ‘the possibility of the sublimating social to arise as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigm—psychologism’ involving the requisite human limited-mentation-capacity-deepening⁵³ for ‘eventual human ontologising-over-disontologising ontological-performance⁷²-<including-virtue-as-ontology>’ (as to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰); and so as to the fact that human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ rather acts as existentialising-leeway-

thresholding,-allowing-formatively-for-<disontologising-subontologisation/subpotentiation-in-
 order-to-enable-prospective-ontologising/re-ontologising-performance~of-sovereign-self-
 reflexive~instigative-eventuating> (given the two-sided epistemic-veracity of human self-
 reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient–
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidiation) so-
 reflected by the ‘supererogating/willing side’ and the ‘existence sublimating-
 validation/desublimating-invalidiation side’ for sound human intelligibility to arise), speaking of
 human limited-mentation-capacity imbued ‘de-mentative/structural/paradigmatic formative risk
 of disontologisation associated with the prospect for veridical human ontologising/re-
 ontologising’ for appropriate human sovereign ‘epistemic-growth/disquiet/discomfort as to
 construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-
 by-reification⁸⁷/contemplative-distension²⁶’. This critically explains why the very same human
 limited-mentation-capacity-deepening⁵³ as <amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² allowing for sublimating knowledge-reification⁸⁷
 (when the existentialising–leeway-thresholding,-allowing-formatively-for-<disontologising-
 subontologisation/subpotentiation-in-order-to-enable-prospective-ontologising/re-ontologising-
 performance~of-sovereign-self-reflexive~instigative-eventuating> ontologisingly
 overwhelms/enhances hermeneutically/reprojectively/supererogatingly/zeroingly as to
 prospective existential-contextualising-contiguity³⁹-in-reification⁸⁷ for prospective
 ontologisation/re-ontologisation) is equally susceptible to desublimating
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as well
 as generalised <amplituding/formative>⁸ wooden-language-(imbued—temporal–mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–

narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology¹⁰⁰) (when the existentialising-leeway-thresholding,-allowing-formatively-for-
<disontologising-subontologisation/subpotentiation-in-order-to-enable-prospective-
ontologising/re-ontologising-performance~of-sovereign-self-reflexive~instigative-eventuating>
disontologisingly underwhelms/disenhances
hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective existential-
contextualising-contiguity³⁹-in-reification³⁷ for prospective ontologisation/re-ontologisation);
and so-illuminating with both instances respectively human social-functioning-and-
accordance—as-of-social-stake-contention-or-confliction imbuing ‘existentialising-frame of
existentialising—framing/imprinting-(as-to-prospective—⁴⁶historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ and ‘existentialising-frame of
existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)’ (and so-reflected specifically as to Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰). Insightfully, this dynamic ‘fundamental
ontologising/disontologising confliction’ of human ontological-performance⁷²-<including-
virtue-as-ontology> so-inherent to human social-functioning-and-accordance—as-of-social-
stake-contention-or-confliction imbuing existentialising-frame (given ‘human
notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> de-mentative/structural/paradigmatic
implications of individual and social formativeness-<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰’ so-associated with human limited-mentation-capacity in
order for ‘the possibility of the sublimating social to arise as to human-and-social-

expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—
 psychologism’) points out that human ontological-performance⁷²—<including-virtue-as-
 ontology> is ever always in ‘a hermeneutic/reprojective/supererogating/zeroing prospective
 existential-contextualising-contiguity³⁹-in-reification⁸⁷ as to prospective
 disontologisation/ontologisation-and-re-ontologisation’; as so-reflecting of the more
 profound/fundamental need to cater for ‘effectively ontologising/re-ontologising sublimating
 social as to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-rede-
 mentating/restructuring/reparadigming—psychologism’ (so-catered as of the ‘psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-
 conflatedness¹²/formative—supererogating—<projective/reprojective—aestheticising-re-motif—
 and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
 normalcy/postconvergence>’ underlying human ‘epistemic-growth/disquiet/discomfort as to
 construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-
 by-reification⁸⁷/contemplative-distension²⁶’) while undermining disontologisation from human
 individual, institutional and social numbing-traction—of-desublimating—⁵⁶meaningfulness-and-
 teleology¹⁰⁰—(as-perspective-lost-of-
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
 postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism-(in-dimensionality-of-
 sublimating²⁴—³¹<amplituding/formative—epistemicity>growth-or-conflatedness¹²/scalarisation-
 as-to-rescalarisation-as—re-ontologisation)’ (inducing desublimating
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as well
 as generalised <amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰)) caught up in ‘desublimating~referenced/registered/decisioned self-presence/self-

constitutedness¹³-<in-perspective–epistemic-abnormalcy/preconvergence³⁶>’ (so-manifested in
 a mental-reflex of laxing, inattentiveness and unaccountability that wrongly construes of ‘the
 resultant mere-formulaicity of prior profound-supererogation/originariness-parrhesia,—as—
 spontaneity-of-aestheticisation’ reflected in ‘present mere-formulaic—
 methodologising/mutualising/organising/institutionalising implied reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ as impliciting a
 dispensation ‘from eliciting prospective profound-supererogation/originariness-parrhesia,—as—
 spontaneity-of-aestheticisation’ so-implied as to
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing
 ‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-
 performance⁷²-<including-virtue-as-ontology>/potentiation’ for prospective aporeticism
 overcoming/unovercoming in reconstrual of human ‘<~~amplituding~~/formative—
 epistemicity>totalising~throwness-in-existence³⁴ re-aestheticising/re-motif-<in-
 postconverging–narrowing-down~‘sublimation-of-taste—
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷> and re-
procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<in-
 postconverging–narrowing-down~‘sublimation-of-apriorising/axiomatising/referencing—
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷>’). Thus,
 <~~supererogatory~~~human-subpotency>—effecting speaks to the ‘notional veracity of human
 epistemic-stretching’ (as incipient to ‘human notional~firstnaturedness—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective–ontological-

normalcy/postconvergence> ontological-performance⁷²-<including-virtue-as-ontology>'), as to
the fact that the very exercise of human contemplation is incipiently-and-profoundly about
'human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing> in notionally dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-
by-reification⁸⁷/contemplative-distension²⁶' (as of notional conceptivity/epistemic-reflexivity
'⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> anarchic-
growth/anarchisation for re-ontologisation' as so-reflecting: the projective/reprojective
regenerativity of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ in relative-ontological-
completeness⁸⁸ operantly associated with prospective human aestheticising—
⁹⁸surrealising/supererogating—drive for existentialising—framing/imprinting-(as-to-
prospective-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) imbued
interlay/organicism/aestheticising-handle-<~~supererogatory~~~projective-
arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing> in
hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing
'~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-
performance⁷²-<including-virtue-as-ontology>/potentiation' for prospective aporeticism
overcoming/unovercoming in reconstrual of '~~<amplifying~~/formative-
epistemicity>totalising~thrownness-in-existence³⁴ re-aestheticising/re-motif-<in-
postconverging—narrowing-down~'sublimation-of-taste—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing',-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷> and re-
procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<in-

postconverging~narrowing-down~‘sublimation-of-apriorising/axiomatising/referencing~hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷>). Such a conception of <supererogatory~human-subpotency>—effecting is critically relevant in appraising that ‘technical/profound articulations are not made gratuitously’ (in contrast to a modern day unnecessary ‘social-and-media reflex of facility/convenience’ shunning technicity/profundity which goes on it is herein argued to be at the ‘infrastructural/root source of the cultivation of public and institutional discursive mediocrity’ as to ‘enculturating a practice of public interestedness/profundity mediocrity and public awareness/accounting/decisioning mediocrity’ whereas the technicity/profundity of modern day training and professions rather points to the fact of a public potentially capable to handle more creatively profound/technical public analysis and public debate rather than just ‘parsimonious/frugal ratings-driven defining conception of intellectual analysis prone to desublimating disorientation, misanalysis and irrelevance’) as to the requisite social notional~self-distantiative contemplative profundity/technicity that inherent existence sublimating~nascence warrants to make available appropriately sublimating <supererogatory~human-subpotency>—effecting (whether as to direct knowledge acquisition or appropriate percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign~function/posture ontologising-aptness). This poor appreciation of profundity/technicity in the public arises as of a poor projection of existence’s sublimating~nascence to wrongly imply that the individual ‘is perfect as they are’ with supposed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign’s service’, and critically wrongly implying that knowledge as to organic-knowledge can be acquired without the requisite ‘epistemic-

growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ of the individual as to their ‘appropriate notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’, while at the same time ‘a pseudo-contrition as to awareness of such relatively shallow technicity/profundity cultivated in such social-and-media spaces’ doesn’t deter such spaces (consciously or unconsciously) from surreptitiously acting as of profound technicity/profundity at critical moments of public discourses with the consequence that ‘there is an opaque connection/continuity between public, media and institutional discursivity with social and institutional outcomes as if these are discrete and unrelated activities’ (whereas the supposed relevance of discursivity has to do with how it allows for comprehensible public ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ in effectively appreciating social and institutional outcomes processes rather than individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction). The concrete and natural human psychological disposition with respect to knowledge as to organic-knowledge is in appreciating that for critical thinking even for the novice it is imperative to truly engage with the substance of the matter comprehensively-and-insightfully notwithstanding the level of exactifying comprehension (again whether as to direct knowledge acquisition or appropriate percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign-function/posture ontologising-aptness). The abstraction-of-thought/principled-thought articulated with subject-matters content is not done gratuitously as it is often popularly advanced especially with ‘ontologically-flawed frameworks of blurriness⁷ and ratings/sales immediate interests’ susceptible to normalised/stereotyped/selfhelping/feel-good construal of knowledge. Subject-matter abstraction-of-thought/principled-thought content are not so-

produced gratuitously in the sense that this effectively speaks to: the requisite sophistication/complexity for ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<~~supererogatory~~~human-subpotency>~effecting imbued epistemic-totalising³² preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to existentialising–frame) ‘that then permits hermeneutically/reprojectively/supererogatingly/zeroingly human sublimating-accessing/sublimating-relating-to’ existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ (noting here that what is key here is ‘the existence constrained educed sublimating’ however the technicity/profundity whereas an attitude of normalised/stereotyped/selfhelping/feel-good knowledge that ‘doesn’t align with the existence constrained educed sublimating’ is fundamentally besides the point however its ‘false convincing of the fellow human mortal approach’ so-reflected as to the deficient social outcomes it is bound to be associated with’). Critically when push comes to shove, such blatantly flawed conception of true knowledge but socially accommodated as to ‘a social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception associated with immediate public ratings and/or sales/merchandising’ (over the ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ implications of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ imbuing human ontological-commitment⁶⁶ implied self-assuredness-of-ontological-good-faith/authenticity⁶⁹–as-being-as-of-existential-reality’) are found to be wanting in contrast with the true nature and existential sublimating/desublimating implications of professional/technical/scientific knowledge inherent subject-matter content as abstraction-of-thought/principled-thought (notwithstanding supposedly professional/technical/scientific

auxiliary/substitutive practices of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign’s service without any underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness³⁸-by-reification³⁷/contemplative-distension³⁶’ that are closely attached-and-driven directly or indirectly by public ratings and/or sales/merchandising with little consideration for veridical/optimal existential sublimating/desublimating implications, even as it is herein argued professional/technical/scientific abstraction-of-thought/principled-thought content mustn’t necessarily generate less public interest but should primarily be motivated with inherent knowledge-reification³⁷ sublimating~existentialising–decisionality implications). It is herein contended however counterintuitive that the idea of understanding 100% of knowledge content at one go (as commonly assumed and cultivated with such content driven by public ratings and/or sales/merchandising as to excessive simplification, distortion, superficiality, ephemerality and attention-grabbing undermining organic knowledge) is very much detrimental for a profoundly engaging and sublimating practice of public exposition to knowledge as so-inducing the degradation/banalisation of content in order to supposedly capture the most number of people at one go, and so it is herein argued very much contrary to the natural human potential for profound knowledge assimilation which is rather of hermeneutic/reprojective/supererogating/zeroing potential. A lot of true learning, understanding and engagement (beyond attention-grabbing and simplification convenience) comes and expands hermeneutically/reprojectively/supererogatingly/zeroingly as to re-exposition to same and similar content for eliciting an active thought/contemplative engagement that is sufficiently challenging to people’s true intellectual growth possibility as to creatively eliciting and developing true contemplative interest and not just passivity (however the habituation of a plainness that turns out to seem to be ‘the popular choice’ to which in reality all individuals can

succumb to but which is as of their self-reflection actually subpotentiating). Such an attitude of
‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-
institutional-or-social sovereign’s service without any underlying conception of epistemic-
growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-
relative-ontological-completeness⁹⁸-by-reification⁹⁷/contemplative-distension²⁶’ to the education
of children and young people can be particularly detrimental to critical thinking (while
cultivating ‘an elicited conformity/trending/voguing/fashionability/resonance relation to
⁵⁶meaningfulness-and-teleology¹⁰⁰’) due to the overly denatured and insufficiently challenging–
and–independence-eliciting existentialising–frame of ⁵⁶meaningfulness-and-teleology¹⁰⁰ (as to
veridical hermeneutic/reprojective/supererogating/zeroing re-exposition for eliciting active
thought/contemplative engagement as of prospective existential-contextualising-contiguity³⁹-in-
reification⁹⁷ of knowledge content and generation of varying interests); and so in reflection of
the fact that a lot of childhood and human developmental learning is rather ‘passive integration
of schema of thinking/contemplation and engagement’ as more decisive than really ‘knowing
and recalling knowledge content’ (notwithstanding the inherently basic interrelatedness) with
‘passive integration of schema of thinking/contemplation and engagement’ critical for
elaborating/framing meaning starting with the very incipient and appropriate jargon/language-
conceptualisation for producing meaning (that is bound to align with constraining existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ and so rather than ‘an
elicited conformity/trending/voguing/fashionability/resonance relation to ⁵⁶meaningfulness-and-
teleology¹⁰⁰’ with a poor sense of the prospective existential-contextualising-contiguity³⁹-in-
reification⁹⁷ of knowledge content). Where the cultivated ‘passive integration of schema of
thinking/contemplation and engagement’ is rather as of ‘an elicited
conformity/trending/voguing/fashionability/resonance relation to ⁵⁶meaningfulness-and-
teleology¹⁰⁰’ over eliciting an active thought/contemplative engagement that is sufficiently

challenging to the true human intellectual growth potential (as to veridical hermeneutic/reprojective/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective existential-contextualising-contiguity³⁹-in-reification⁸⁷ of knowledge content) enabling appropriate social ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶’, then the supposed outcome of a seeming public disinterest and disengagement with technicity/profundity is rather an issue induced as to our procrypticism/disjointedness-of-⁸⁴reference-of-thought social <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in its ⁸⁶presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (starkly reflected as to the temporal-advantageousness and manifest in-effect absolution of ratings and/or sales/merchandising now permeating the rationale of basically all institutions in their numbing-traction—of-desublimating—⁵⁶meaningfulness-and-teleology¹⁰⁰—(as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism-(in-dimensionality-of-sublimating²⁴—³¹<~~amplituding~~/formative-epistemicity>growth-or-conflatedness¹²/scalarisation-as-to-rescalarisation-as-re-ontologisation)’) beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ as so-oblivious to the ‘profound ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ as to dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~de-mentativeness~~/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>’ so-implied as of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought ⁶¹nonpresencing-<perspective-ontological-

of <supererogatory~human-subpotency>—effecting) is the sovereignty/independence giving possibility for human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ relation with knowledge (as to conscious awareness existentialising—decisionality implications even if complete understanding as of complete⁵⁶ meaningfulness-and-teleology¹⁰⁰ technicity/profundity is not achieved and thus rendering the public resilient to desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with regards to the competing discourse in public spaces by such a direct or deferential capacity for notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> to cultivate ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ over a facility/convenience mental-reflex). In this regards, the sovereign—function/posture ontologising-aptness is truly realised as to a dynamic deferential-formalisation-transference relation with the genuine social intellectual—function/posture that is much more than a conception of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign’s service without any underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ as such a flawed conception is very much prone to disenfranchising public, media and institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation bound to ultimately induce individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction (and as such disenfranchising framework render the truly relevant public issues secondary/indirect to their punctual/immediate purpose of ratings/popularity than genuine thought). But rather the sovereign—function/posture

ontologising-aptness in many ways is in a protracted continuum with the genuine social intellectual-function/posture, so-implied as to ‘a totalitative construal of the genuine social intellectual-function/posture parallel intellectual contestation of aptitudinal-substantive-pertinence educing layers of deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign-function/posture ontologising-aptness (as so-undergirded by ‘the overall underlying social-construct ontological-commitment⁶⁶ implied self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality so-reflected as of social notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’). The sovereign-function/posture ontologising-aptness warrants that it doesn’t fall prey to falsehoods of ‘contrastive equivalence’ implied as of distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ manifested with ontologically-flawed process/processive bothsidesism formulations and recipes along the lines of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.)’, and further requires that effective public and institutional intellectual contestation of aptitudinal-substantive-pertinence are not be subverted by monopolising/quasi-monopolising/networking existentialising-frame of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness. Likewise, the ‘genuine social intellectual-function/posture involves striving for a protracted continuum with the sovereign-function/posture for its ontologising-aptness’ but not in wrongly validating the existentialising-frame of discursivity as to a conception of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign’s service without any underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’

(that ultimately undermines technicity/profundity which is inescapable for achieving sublimating–nascence whether as more readily appreciated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> existentialising–decisionality or with the relative blurriness⁷ of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality); and so to fundamentally bring to the consciousness-awareness-teleology that ‘sovereignty doesn’t equate with technicity/profundity’ (even as in reality it is herein contended this disconnect in the appraisal of the veridical relationship between sovereignty and technicity/profundity is mostly enabled with social-and-media induced numbing-traction—of-desublimating—⁵⁶meaningfulness-and-teleology¹⁰⁰—(as-perspective-lost-of-‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism-(in-dimensionality-of-sublimating²⁴—³¹<amplifying/formative-epistemicity>growth-or-conflatedness¹²/scalarisation-as-to-rescalarisation-as-re-ontologisation)’)) wherein ‘an elicited conformity/trending/voguing/fashionability/resonance relation to ⁵⁶meaningfulness-and-teleology¹⁰⁰’ undermines the individual’s and social ‘conscious-and-active epistemic-totalising³² re-procession of the existentialising–frame re-apriorising/re-axiomatising/re-referencing of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ while overemphasising rather a ‘subconscious-and-passive epistemic-totalising³² re-automatism relation with the existentialising–frame re-apriorising/re-axiomatising/re-referencing of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as elicited with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with the consequent contemplative disorientation, estrangement and lip-servicing/trivialising-relation to veridical social-stake-contention-or-confliction existentialising–decisionality evaluation-and-coherence’). This eventually means that the genuine social intellectual–function/posture (adduced knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued

theoretical/conceptual/operant implications) should be able to saliently articulate/impress-upon the ‘overall social intellection-aptitude body’ (within the framework of a natural and truly original, autonomous and non-contrived intellectual culture) ‘appropriately sublimating technicity/profundity capable of veridically responding to social and institutional aporeticism overcoming/unovercoming’ as to social dynamics of percolation-channelling-<in-deferential-formalisation-transference> (rather than the manifested mediatic silliness wherein ‘re-processive technicity/profundity’ is widely scorned upon ‘in favour of vague normalised/stereotyped/selfhelping/feel-good narratives’ as to mere entitlement-and-access and ratings-drivenness eliciting pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in a ‘framework of de-mentated/structured/paradigmed institutional and media contrivance’ and so-inducing ‘individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction’, and as so-cynically-and-surreptitiously cajoled by dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> rendering the ‘overall social intellection-aptitude body’ relatively irrelevant towards upholding the sovereign—function/posture). Thus, the sovereign—function/posture is effectively disempowered as to its relevance to public outcomes of social-stake-contention-or-confliction when the ‘overall social intellection-aptitude body’ assessment capacity is fundamentally undermined as to monopolising/quasi-monopolising/networking existentialising—frame of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on sidelining salient and relevant narratives as to technicity/profundity (such that in effect through the decades such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> has paradoxically effectively-and-preemptively succeeded in ‘qualifying in the public psyche’ the ‘specific overall social intellection-aptitude body that is the public university as to its underlying social-construct

ontological-commitment⁶⁶ implied self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-
 being-as-of-existential-reality so-reflected as of social notional~self-distantiation-<imbued—re-
 motif-and-re-apriorising/re-axiomatising/re-referencing> with regards to socio-econo-political
 social-stake-contention-or-confliction aporeticism overcoming/unovercoming’ in falsehoods
 terms of ‘contrastive equivalence’ implied distractive-alignment-to-⁸⁴reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹ and so-undermining its ‘neutral sovereign-
 function/posture upholding’, and with a failed public consciousness about the sovereign
 importance of the public university practically subjecting them to increasing private funding
 deeply eroding-and/or-corrupting their capacity for ‘neutral sovereign-function/posture
 upholding’ and most critically-so not necessarily in quashing ideas but inducing social
 apprehension and contestive inactivity). In many ways, the ‘overall social intellection-aptitude
 body’ (as to its capacity for ‘neutral sovereign-function/posture upholding’ whether as so-
 reflected by the public university or the press body or the ‘overall backdrop of the professional
 class intellectualism’) in recent decades with regards to socio-econo-political
 subontologisation/ideology-over-ontology has often failed to appreciate the implications of the
 fact that given human <amplituding/formative-epistemicity>totalising~thrownness-in-
 existence³⁴, ‘human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is effectively of epistemic-totalising³²
 consequence (thus implying its profoundness/ontologising-depth is of notional-
 nondisjointedness/contiguity/coherence as of ‘<amplituding/formative>disposedness-(as-to-
 orientation/value-construct/valuation—and-derived-parameterising) and
 <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-
 variability)’ underlined as to its given prospective ⁴⁴foregrounding—entailment-
 (postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-
 operative-notional~deprocrypticism); with the implication here that ‘institutional

process/processiveness as of mere-formulaicity as to mere-formulaic-methodologising/mutualising/organising/institutionalising (while clearly inducing disontologising socio-econo-political outcomes)’ cannot be construed as the all-be-all of human institutions but rather ‘process/processiveness has to be associated with sublimating~existentialising–decisionality institutional socio-econo-political outcomes and purpose reappraisal’ as to profound ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ ontologising/re-ontologising conception of social-stake-contention-or-confliction to avoid their pedantising skewing into ~~numbing-traction—of-desublimating—⁵⁶meaningfulness-and-teleology¹⁰⁰—~~(as-perspective-lost-of-‘~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism-(in-dimensionality-of-sublimating²⁴—³¹<amplifying/formative-epistemicity>growth-or-conflatedness¹²/scalarisation-as-to-rescalarisation-as-re-ontologisation)~~’). Thus the veracity/efficiency of social intellection is rather in terms of ‘the consequent sovereign-function/posture contemplative pertinence/capacity in epistemic-totalising³² growth/conflatedness¹²/postconvergence allowing for appropriate coherence between concrete social reality and overall public perception of concrete social reality with respect to public outcomes of social-stake-contention-or-confliction’ and so rather than the naive counterintuition of mere ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness/preconvergence in an atmosphere of incoherence between concrete social reality and overall public perception of concrete social reality’ (and so as to the fact that ‘existence as to ontological-veracity consequence of the social reality’ so-underlined by manifest social-stake-contention-or-confliction issues should as to human epistemic-growth/conflatedness¹²/postconvergence instigatively drive public debates rather than ‘the naivety that the balancing of human-

subpotencies as of vague process/processive bothsidesism mental-reflex in constitutedness/preconvergence will then reflect sublimating social ontological-veracity' so-underlined by issues of relatively little relevance to general social-stake-contention-or-confliction with the latter just making room for desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation induced distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and wherein issues of minor or irrelevant social-stake-contention-or-confliction are used to disorientate and estrange the sovereign—function/posture while trivialising-and-enframing issues of central public interests). The consequence being that a 'shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness/preconvergence in an atmosphere of incoherence between concrete social reality and overall public perception of concrete social reality' is critically inadequate for 'neutral sovereign—function/posture upholding' as so particularly elicited with distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ issues. The fundamental point here is that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> makes nonsense of any such vague notion as 'neutrality by the balancing of human-subpotencies' so-reflective of 'vested interests driven conception of balance as to discrete interests' (rather than common/mutualising interest conception of balance rather requiring the cultivation of a veridical social exercise of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to implied social formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ reflective of ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection implications), with

such ‘vested interests driven conception of balance as to discrete interests’ rather an exercise consciously or unconsciously of manifest ontological-bad-faith/inauthenticity⁶⁴ in existential-extrication-as-of-existential-unthought. Thus ontological-veracity (as to the pertinence of ‘overall social intellection-aptitude body’ as to its capacity for ‘neutral sovereign-function/posture upholding’) rather arises as of a ‘human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications detour to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression’ in pointing out the prospect of sublimating/desublimating~existentialising~decisionality socio-econo-political outcomes and implications rather than the ‘passive deification of institutional process/processiveness as of mere-formulaicity as to mere-formulaic-methodologising/mutualising/organising/institutionalising’ (underlying why such a deficient social intellection posture will tend to be one step behind cumulating desublimating socio-econo-political outcomes as if it is most critically about reflecting upon such cumulating desublimating~existentialising~decisionality socio-econo-political outcomes rather than truly a posture of anticipative analysis and preemption). This mere process/processiveness induced deficiency is often critically reflected in a ‘barest and passive/unreflexive conception of sovereignty in the democratic process’ that is poorly cognisant of the appropriate overall social enlightenment/knowledge imbuing oversight of the ‘overall social intellection-aptitude body’ (as to its capacity for ‘neutral sovereign-function/posture upholding’ whether as so-reflected by the public university or the press body or the ‘overall backdrop of the professional class intellectualism’) that is ‘much more than about leaving the room for competing/contending parties narrations/orientations/advocacies for socio-econo-political existentialising~decisionality but appraising-and-critiquing the effective coherence of such narrations/orientations/advocacies as to socio-econo-political outcomes expectations of the sovereign-function/posture’; so-underlying the more profound-supererogation notion of

⁵⁶meaningfulness-and-teleology¹⁰⁰ as to existentialising-frame) speaks to the ‘epistemic-
totalising³² nonrecomposuring-cumulating/addending of human ⁵⁶meaningfulness-and-
teleology¹⁰⁰ as liable to dispensing with its ‘limited-mentation-capacity necessity for re-
originariness/re-origination’/limited-mentation-capacity-deepening⁵³ (as so-reflecting human
notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> disontologising ontological-
performance⁷²-<including-virtue-as-ontology> within any given registry-
worldview/dimension); thus speaking to the de-mentative/structural/paradigmatic veracity of
the ‘prospective disontologising of any given human prior sublimating ⁵⁶meaningfulness-and-
teleology¹⁰⁰ into prospective pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation as to prospective social-stake-contention-or-confliction’ (so-
reflected with regards to living-development-as-to-personality-development, institutional-
development-as-to-social-function-development and Being-development/ontological-
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰). Disontologisation as such is a reflection of the fact that the
very seedingness/incipience of human sublimating ontologising-depth reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸ lies with human dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation>, with disontologisation seedingly/incipiently associated prospectively
with human limited-mentation-capacity as of mere-formulaic-
methodologising/mutualising/organising/institutionalising underlying dimensionality-of-
desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-

residuality/spirit-drivenness–equalisation>. Disontologisation thus arises at human
 destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-
 decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> reflected as to
 numbing-traction—of-desublimating—⁵⁶meaningfulness-and-teleology¹⁰⁰-(as-perspective-lost-
 of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
 postconverging/dialectical-thinking²⁰-of-notional~deprocrpticism-(in-dimensionality-of-
 sublimating²⁴—³¹<amplifying/formative–epistemicity>growth-or-conflatedness¹²/scalarisation-
 as-to-rescalarisation-as–re-ontologisation)’). The bigger point here has to do with the requisite
 knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued
 theoretical/conceptual/operant implications as to ‘social and institutional notional~self-
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-
 affirmative-and-unaffirmative–disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² elicited ontological-normalcy/postconvergence
 recovery-of/making-available of prospective ontologising-depth of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ (in so-overriding sovereignising disposition for beholdening
 subontologisation/subpotentiation as associated with social and institutionalised
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
 desublimating~existentialising–decisionality imbued distractive-alignment-to-⁸⁴reference-of-
 thought-<of-apriorising/axiomatising/referencing>²⁹) as to human prospective re-
 ontologisation/omnipotentiality drive; and so-reflected with regards to living-development–as-
 to-personality-development, institutional-development–as-to-social-function-development and
 Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
 development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰. Disontologisation as to
 social-stake-contention-or-confliction as reflected above is so-critically at the very core of

‘human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality’ intellectual theorising as to a human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality characterised by blurriness⁷ allowing for the relative pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation de-mentated/structured/paradigmed undermining of prospective genuine social intellectual—function/posture as to its projected re-ontologisation/omnipotentiality drive; as so-critically reflected with a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation that in many ways openly-assert having nothing to do with present human and social aporeticism overcoming/unovercoming or superficially gloss over such human and social aporeticism overcoming/unovercoming in a confusion between advocacy/ministration/sermonising and intellection going on to trivialise and undermine the profound enlightening implications of true intellection (as to a fundamental dearth of knowledge-reification⁸⁷ gesturing however crude as knowledge becomes an issue of ‘personalised and free-floating mentioning’ incapable of true objectifying knowledge-reification⁸⁷ gesturing as to ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ enabling the conceptualisation of momentous ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), and further contriving to undermine anti-intellectually (as to confusion between intellectual engagement and bland media-driven influence) a genuine social intellectual—function/posture projective resolutioning of such prospective human and social aporeticism overcoming/unovercoming as so-fraudulently directed against the prospective sublimating~existentialising—decisionality of many a postmodern thought and other critical thinkers. Such a disontologising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation is one that ‘increasingly runs away from and thrive outside

the very central notion defining intellectualism’ (herein implied as ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’) as to its dereification⁸⁷ gesturing cultivating the decadent notion that ‘mere sovereignty equates with technicity/profundity’ (as the ‘critical cancer’ of our modern day democratic process as it shuts-off requisite sovereign ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ so-associated with ‘individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction’); as to when such pedantry openly affirming ignorance or demonstrates ignorance go on to ‘supposedly articulate sublimating knowledge’ with such normalised/stereotyped/selfhelping/feel-good conception of knowledge ‘mediatically and socially popularised’ inducing (given direct-and-indirect epistemic-totalising³² consequence of human ⁵⁶meaningfulness-and-teleology¹⁰⁰) ‘incoherence between concrete social reality and overall public perception of concrete social reality’. The implications of such dereification⁸⁷ gesturing (as to its reflection of human self-referencing-syncretising relation with ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’) speaks to a degenerate conception of human self-referencing-syncretising that seem to imply surreptitiously that no relative-ontological-completeness⁸⁸ is pertinent (which it rather cynically qualifies as relativism) as to a cynical self-presence/self-constitutedness¹³-<in-perspective—epistemic-abnormalcy/preconvergence³⁰> of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ and very much explains why it fails to appreciate that without ‘relativism’ there is no progress since progress is relative to lack-of-progress with regards to human limited-mentation-capacity-deepening⁵³. Critically in this regards, human

civilisation is only possible as to the genuine social intellectual–function/posture rather eliciting and fulfilling human ontological-commitment⁶⁶ implied self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality and so in a cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame allowing for human and humanity’s ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ (and not flawed normalised/stereotyped/selfhelping/feel-good conception of knowledge). We can appreciate in this regards that the specialist whether astronomer, technician, electronician, etc. is more critically sublimating/emancipating as to a ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ acting upon the breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame of intellectualism involving genuine social intellectual–function/posture projection of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as first-level technicity/profundity elucidation (as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) with fellow specialists and then of derived-knowledge implications percolating to the appraisal of ‘overall social intellection-aptitude body’, and not a directly normalised/stereotyped/selfhelping/feel-good conception of knowledge relation with the general public in distractive-alignment-to-³⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ (undermining such a sublimating/emancipating cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame imbued notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> conception which is exactly what best defines and upholds human sovereign–function/posture as to appropriate coherence between concrete social reality and overall public

perception of concrete social reality with respect to public outcomes of social-stake-contention-or-confliction). In this regards, a prevailing and counterintuitive naivety as to human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality is that the mere communication of knowledge (without appropriate eliciting of ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ as an exercise that is behind knowledge-production in-the-very-first-place and is required for effective prospective existential-contextualising-contiguity³⁹-in-reification⁸⁷ of knowledge content) suffices without factoring that this is exactly what allows for pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimation; as knowledge effectively requires a sound grasp-of and referencing-to its sublimating/emancipating cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising-frame given human limited-mentation-capacity (as to the fact that the ordinary citizen doesn’t need to be a physicists or astronomer or engineer or a public policy expert as more directly relevant in the democratic process but rather have the appropriate fundamentals-and-distance to be able to sovereignly relate-to and reference-to the implications of such knowledge-reification⁸⁷ hermeneutically/reprojectively/supererogatingly/zeroingly as to effective prospective existential-contextualising-contiguity³⁹-in-reification⁸⁷ of knowledge content and so while at the same time not subject to vague conceptualisations inducing disorientation, estrangement and trivialisation of the veridical public outcomes of social-stake-contention-or-confliction aporeticism overcoming/unovercoming as to numbing-traction—of-desublimating—⁵⁶meaningfulness-and-teleology¹⁰⁰—(as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism-(in-dimensionality-of-sublimating²⁴—³¹amplifying/formative-epistemicity>growth-or-conflatedness¹²/scalarisation-

as-to-rescalarisation-as-re-ontologisation'))). Critically, it is herein contended that in many ways despite the blurriness⁷ of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality, there are just as well subject to appropriate constraining deblurring analysis with respect to their aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—

⁸⁴reference-of-thought-⁸⁵devolving> sublimating~existentialising—decisionality; and critically-so as of a relation to momentous ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. Such a translating-insight (rather derived from the more potent ‘human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications detour to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression’ of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—

⁸⁴reference-of-thought-⁸⁵devolving> as devolved axiomatic-constructs of the ⁸⁴reference-of-thought rather in their ‘excogitative-blanking of prospective institutionalisation existential-contextualising-contiguity³⁹-in-reification³⁷’), implying translating the ‘imbued counterintuitive ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection’ as from such incipient ‘sublimating—nascence devolved axiomatic-constructs’ into ‘straightened-out/rede-mentated/restructured/reparadigmed ⁸⁴reference-of-thought sublimating—nascence so-instantiated as to overall ⁸⁴reference-of-thought-⁸⁵devolving sublimating—nascence (and so-reflected in prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality)’. Again, the relevant issue for such an aporeticism overcoming/unovercoming (in the face of constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷) has to do

with human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame as to transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² imbuing ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. It is important here to appreciate that such a translating-insight prompted as from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> sublimating~existentialising—decisionality for a deblurring and enabling perspective for prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality (as to ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection), effectively speaks to their ‘dynamically reinforcing sublimating—nascence relationship’ wherein we can appreciate that ‘budding positivism/rational-empiricism nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> sublimating~existentialising—decisionality’ involved ‘a de-mentative/structural/paradigmatic claim of human transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity as of prospective ⁸⁴reference-of-thought sublimating—nascence’ required for a ‘corresponding budding positivistic social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality’ as manifested socially by the Copernicuses, Galileos, Descartes, etc. inducing a

social environment further reinforcing the possibility for the furthering of positivistic natural science and eventually bringing about positivistic social emancipation/enlightenment and social science (noting here that such ‘a de-mentative/structural/paradigmatic claim for human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of prospective⁸⁴reference-of-thought sublimating~nascence’ captures the ontological-veracity of the idea of¹⁴de-mentation-(<~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) articulated and elucidated herein, as to the profound-and-scientific reflection of the underlying ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ involving human limited-mentation-capacity-deepening⁵³ in the succession of existentialising—framing/imprinting-(<as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) that speak of ‘postconverging-or-dialectical-thinking²⁰~psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ implied notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> and so rather than ‘the <~~amplituding~~/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of an intradimensional desublimating conception of its⁸⁴reference-of-thought’, so-manifested beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁹, as to its given manifest in-effect absolution registry-worldview/dimension existentialising—enframing/imprintedness-(<as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) such as of ideological capitalistic or communistic conceptualisation within our positivism~procrypticism occlusiveness manifest in-effect absolution registry-worldview/dimension ‘poorly appreciative of prospective profound~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness as rather imbued with the more fundamental human psychology’ implied as of ‘postconverging-or-dialectical-thinking²⁰—

psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'). This
 'dynamically reinforcing sublimating~nascence relationship' as reflective of the ever relevant
 constraining dynamics of presencing~absolutising-identitive-constitutedness¹³ in epistemic-
 abnormalcy/preconvergence³⁰ and ⁶¹nonpresencing-<perspective~ontological-
 normalcy/postconvergence>, points to the requisite knowledge-notionalisation (as herein
 reflected with the fact that profound knowledge must 'understand the dynamics of both human
 temporal and intemporal ontological-performance'⁷²-<including-virtue-as-ontology>') for such a
 translating-insight; herein construed as to prospective re-originariness/re-origination
 'postconverging-or-dialectical-thinking²⁰~apriorising-psychologism' (in conflatedness¹²)
 epistemic-projection perspective reflection upon a preconverging-or-dementing¹⁹~apriorising-
 psychologism (in constitutedness), as recurrently manifested across the succession of registry-
 worldviews/dimensions. Critically, human <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁴ educating intelligibility, as of 'full incipient
 supererogating breadth of human intelligibility transmutation' (as '<supererogatory~human-
 subpotency>~effecting imbued epistemic-totalising³²
 preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,~as-
 spontaneity-of-aestheticisation' before the incipience of metaphoricity⁵⁷ and then
⁵⁶meaningfulness-and-teleology¹⁰⁰ as to existentialising~frame), and so as to underlying human
 notional~self-distantiation-<imbued~re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/'distantiation of contemplative existentialising~frame as to transversality~of-
 affirmative-and-unaffirmative~disambiguated-'motif-and-
 apriorising/axiomatising/referencing'¹⁰², is effectively the existentialising backdrop of human
 sublimating~existentialising~decisionality and desublimating~existentialising~decisionality
 (and so as to <amplituding/formative~epistemicity>totalising~thrownness-in-existence³⁴
 'constraining existence~as-sublimating-withdrawal,-eliciting-of-prospective-supererogation'⁹⁷

imbuing human ontological-commitment⁶⁶ implied self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality’ and ‘¹⁰⁴universal-transparency¹⁰⁵—
 ⟨transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩ as available-to/elicitable-to the
 social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception of
 any given registry-worldview/dimension existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’. It is within this
 ambits, that ‘prospective possibilities of sublimating~existentialising—decisionality’ can be
 contemplated as from the very depth of human ‘<supererogatory~human-subpotency>—
 effecting imbued epistemic-totalising³² preformulating/preframing/premeaningfulness of
 notional~originariness-parrhesia,—as—spontaneity-of-aestheticisation’ for requisite ‘epistemic-
 growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’, and so as to
 individual and social subconscious and conscious educating intelligibility: in translating the
 ‘imbued counterintuitive ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> epistemic-projection’ as from incipient ‘sublimating—nascence
 devolved axiomatic-constructs’ into ‘straightened-out/rede-mentated/restructured/reparadigmed
⁸⁴reference-of-thought sublimating—nascence so-instantiated as to overall ⁸⁴reference-of-
 thought-⁸⁵devolving sublimating—nascence (and so-reflected in prospective human social-and-
 institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—
 decisionality)’. The depth of ‘<supererogatory~human-subpotency>—effecting imbued
 epistemic-totalising³² preformulating/preframing/premeaningfulness of notional~originariness-
 parrhesia,—as—spontaneity-of-aestheticisation’ is exactly what is incipiently-and-notionally self-
 reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient—
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-

preceding-existence's-eventuating-sublimating-validation/desublimating-invalidations) of both 'the consequent human sublimating/desublimating—modalisation-<as-to-absolute-referencing—of—⁵⁶meaningfulness-and-teleology¹⁰⁰> upon inherent existence's sublimating—nascence inducing of re-ontologisation/omnipotentiality sublimating—existentialising-decisionality' and 'the consequent human sublimating/desublimating—modalisation-<as-to-absolute-referencing—of—⁵⁶meaningfulness-and-teleology¹⁰⁰> upon social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation supposedly of sublimating—existentialising-decisionality'. The depth of human '<supererogatory—human-subpotency>—effecting imbued epistemic-totalising⁷² preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-spontaneity-of-aestheticisation' is so-underlined notionally as of 'both human <self-reflexive>-willed-thought and <self-reflexive>-willed-will <amplifying/formative-epistemicity>totalising/circumscribing/delineating' (with regards to constraining existentialising-decisionality taking/making), reflecting the fact that human intelligibility (individual and social) 'self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,—preceding-existence's-eventuating-sublimating-validation/desublimating-invalidations) (for ontological-performance⁷²-<including-virtue-as-ontology>)' modalises differently; and so-differently modalised (between 'empowering/disempowering <self-reflexive>-willed-thought as to enhancing availability/elicitation—and-reassurance/reinforcement/corroboation/constraining for ontologising' and/or 'empowering/disempowering <self-reflexive>-willed-will as to disenchanting unavailability/unelicitation—and-unnerving/undermining/contradiction/unconstraining for disontologising') when it comes down to such manifest self-reflexive conceptualisation of both (in <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴) 'constraining existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁷ imbuing

human ontological-commitment⁶⁶ implied self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality’ and ‘¹⁰⁴universal-transparency¹⁰⁵—
 ⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplifying/formative—
 epistemicity⟩totalising~in-relative-ontological-completeness⁸⁸⟩ as available-to/elicitable-to the
 social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception of
 the given registry-worldview/dimension existentialising—enframing/imprintedness-⟨as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’. This differing
 modalising is so-reflected as to living-development—as-to-personality-development,
 institutional-development—as-to-social-function-development and Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰, as so-speaking to the insight that: the
 logical-basis/logic-⟨as-to—transversality~of-affirmative-and-unaffirmative—disambiguated-
 ‘motif-and-apriorising/axiomatising/referencing’¹⁰²⟩ of ‘secondnature^d ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as to prior percolation-channelling-⟨in-deferential-formalisation-transference⟩’ is
 irrelevant for prospective firstnature^d knowledge-reification⁸⁷ renewed logical-basis/logic-⟨as-
 to—transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰²⟩, and so as to the ‘fundamental
 ontologising/disontologising confliction’ re-arising across successive registry-
 worldviews/dimensions but rather so-re-arising as to the successive/changing ⁸⁴reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ underlying the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ involving human limited-mentation-
 capacity-deepening⁵³ as to human notional~self-distantiation-⟨imbued—re-motif-and-re-
 apriorising/re-axiomatising/re-referencing⟩/‘distantiation of contemplative existentialising-
 frame as to transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² imbuing ⁴⁶historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>. This ‘fundamental
 ontologising/disontologising confliction’ is disambiguatively reflected with
 ‘empowering/disempowering <self-reflexive>-willed—thought as to enhancing
 availability/elicitation—and—reassurance/reinforcement/corroborator/constraining for
 ontologising’ (as so-bound to the ‘supplanting—conviction-as-to-profound-supererogation⁹⁷—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism of prospective relative-
 ontological-completeness³⁸ 56 meaningfulness-and-teleology¹⁰⁰ as of existential-contextualising-
 contiguity³⁹ knowledge-reification⁸⁷’) and ‘empowering/disempowering <self-reflexive>-
 willed—will as to disenancing unavailability/unelicitation—and—
 unnerving/undermining/contradiction/unconstraining for disontologising’ (as so-bound to the
 ‘uninstitutionalised-threshold¹⁰³ imbued dereification⁸⁷ threshold-of—
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism mental-disposition of ontologically-
 flawed relation with the prospective institutionalisation existential-contextualising-contiguity³⁹
 knowledge-reification⁸⁷): when it comes down to such manifest self-reflexive conceptualisation
 of both (in <amplifying/formative—epistemicity>totalising~thrownness-in-existence³⁴)
 ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷
 imbuing human ontological-commitment⁶⁶ implied self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹—as-being-as-of-existential-reality’ and ‘¹⁰⁴universal-transparency¹⁰⁵-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—
 epistemicity>totalising~in-relative-ontological-completeness³⁸> as available-to/elicitable-to the
 social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of
 the given registry-worldview/dimension existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’. With the insight

here that ‘human (individual and social) self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidaiton) (for ontological-performance⁷²-<including-virtue-as-ontology>)’ is dynamically-and-discretely ‘progressive/constructive upon availing/elicitable existence’s sublimating–nascence as to human self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidaiton) threshold-of~<self-reflexive>-willed–thought as so-associated relatively with unblurriness’ and ‘retrogressive/degenerative upon lacking/unelicitable existence’s sublimating–nascence as to human self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidaiton) threshold-of~<self-reflexive>-willed–will as so-associated relatively with blurriness’⁷. This ‘fundamental ontologising/disontologising confliktion’ reflected as to threshold-of~<self-reflexive>-willed–thought and threshold-of~<self-reflexive>-willed–will (as so-reflecting respectively dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> and dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>) de-mentatively/structurally/paradigmatically arises/re-arises at prospective destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality⟩~of-ontological-

performance⁷²-<including-virtue-as-ontology> as to:

- human lack of visibility of prospective ontologising-depth and epistemic-totalising³² implications as so-undermining prospective ontologisation (as from the <self-reflexive>-willed-thought of the genuine social intellectual-function/posture projection of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity) and so-eliciting prospective disontologisation (as from the <self-reflexive>-willed-will of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation),
- institutionalising percolation-channelling-<in-deferential-formalisation-transference> defaulting into a ‘subconscious-and-passive epistemic-totalising³² re-automatism relation with the existentialising-frame re-apriorising/re-axiomatising/re-referencing of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ (in shallow ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness) and so over ‘conscious-and-active epistemic-totalising³² re-procession of the existentialising-frame re-apriorising/re-axiomatising/re-referencing of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ (as so-reflecting ‘the requisite dynamic sublimating grasp/mastery hermeneutically/reprojectively/supererogatingly/zeroingly of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal’ in-accounting-for prospective human limited-mentation-capacity-deepening⁵³ with regards to ‘human relative epistemic-abnormalcy/preconvergence³⁰ in relation to the already given ontological-normalcy/postconvergence nature of existence’ with the profoundness of existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ speaking of more than just mere-formulaic methodologising/mutualising/organising/institutionalising as to ‘the precedence

of profound ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness in generating-and-regenerating/maintaining-oversight-of methodologising/mutualising/organising/institutionalising alignment to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ and so in <~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness^{12'}), as to the fact that the veracity of knowledge is much more than ‘a conception as of the self-presence/self-constitutedness¹³-<in-perspective-epistemic-abnormalcy/preconvergence³⁰> of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ but rather as of prospective ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-psychologism⁹⁰ (and as so implied with the ‘knowledge-notionalisation backdrop of entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸ of knowledge-reification⁸⁷ in reflecting ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ whether as of a Derridean *différance* knowledge-reification³⁷ gesturing or Foucauldian genealogy/archaeology knowledge-reification⁸⁷ gesturing or as herein in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as to an explicit ontological-normalcy/postconvergence epistemic-projection knowledge-reification⁸⁷ gesturing or for that matter natural science and true scientific knowledge-reification⁸⁷ gesturing,

wherein the knowledge-reification⁸⁷ gesturing is totalising-entailingly explicative of everything within its epistemic bounds as to reification⁸⁷ and dereification⁸⁷ in the sense for instance that a physics/chemistry/biology principle is not disentailing as it explains both predicative effectiveness and/or ineffectiveness as to the fact that the same law of gravity can explain totalising-entailingly why a mechanical setup functions well or doesn't function well as to the underlying knowledge-notionalisation)

- epistemic-projection perspective lost of instigative/incipient profound ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹~for-
conceptualisation (in dimensionality-of-sublimating²⁴ —
<~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness~equalisation>) inducing 'nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸⁻⁸⁴ reference-of-thought-
⁸⁵devolving> sublimating~existentialising~decisionality' lost to 'the prior overall relative-
ontological-incompleteness⁸⁹~presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰
imbued social-and-institutional-frameworks-of—referencing/registering/decisioning
desublimating~existentialising~decisionality' (as to a narrow-minded merely positive-
opportunism⁷⁶ driven exploitation of such nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸⁻⁸⁴ reference-of-thought-
⁸⁵devolving> sublimating~existentialising~decisionality), and so-critically eliciting
<~~amplituding~~/formative>⁸wooden-language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-³⁴reference-of-thought—⁵categorical-imperatives/axioms/registry-
teleology¹⁰⁰) (in the bigger picture and more starkly we can appreciate 'the enlightenment

struggle against feudalism and slavery as advocated say with such a thinker like Rousseau' as to the fact that the technical and scientific progress as to relative-ontological-completeness⁸⁸ weren't the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior mediinally clouded immaterial/social overall relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival and just as well such scientists like Einstein realised implicitly/intuitively that their scientific breakthroughs with regards to say nuclear science effectively called for a renewed conceptualisation of humanity beyond a mentality of immediate immaterial/social dimension expediency that could arise with respect to nuclear weapons, with this fundamental translating insight about 'nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> sublimating~existentialising–decisionality' critically warranted not just with such starked cases but with respect to the comprehensive and more subtle overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as it can be appreciated for instance that the business driven and mere defaulting utilisation of say media technologies has hardly elicited 'a comprehensive social self-reflexive questioning-and-contemplation' of their appropriate sublimating~existentialising–decisionality conception but for ad-hoc insights and approaches poorly appreciative of their requisite aporeticism overcoming/unovercoming and particularly-so with creatively effective public communication and democratic enhancement as to sovereign knowledge/enlightenment, insight/acumen and participation/interest thus inducing in many

ways inducing the present hyperreality—as-to-its-simulacrum implications pointed out by Baudrillard)

- prior relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ social-functioning-and-accordance—as-of-social-stake-contention-or-confliction disontologising emphasised desublimating~existentialising—decisionality as to mere utilisation (in <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³) of prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> sublimating~existentialising—decisionality without translating into requisite self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶’ for overall ⁸⁴reference-of-thought sublimating—nascence so-instantiated as to ⁸⁴reference-of-thought-⁸⁵devolving sublimating—nascence (and so-reflected in prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality)
- the existential-contextualising-contiguity³⁹ of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ implies that prospective knowledge-reification⁸⁷ as to organic-knowledge is necessarily in an ‘existentialising—frame reflecting its existentialising—framing/imprinting-(as-to-prospective-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ but which is not immuned from estranged-interpreting-and-purposes and contextual-misanalysis (as can be so-appreciated with respect with many a critical and postmodern thought) inducing disontologisation, and just

as well institutional pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation project such shallow ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness that contorts ontological-veracity while undermining veridical issues of aporeticism overcoming/unovercoming (as can be fairly appreciated with the skewed outcomes associated with decades-long theorising and politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.)

- a fundamental ‘deficiency of excessive/undue magnanimity’ of the genuine social intellectual–function/posture throughout-and-all-along the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ that seem to merely imply that ‘its social sublimating pertinence is only as to the mere positive-opportunism⁷⁶ that enables prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity’ while ‘wrongly overlooking/ignoring relatively its so-enabling threshold-of~<self-reflexive>-willed–thought as to self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidiation) epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ as central to the existential-contextualising-contiguity³⁹ of such ⁵⁶meaningfulness-and-teleology¹⁰⁰ implied prospective knowledge-reification⁸⁷ as to organic-knowledge, with the consequence that a ‘flatmindedness’/banality/flimsiness relation with the same knowledge construed as of mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation imbued positive-opportunism un insightful about originariness-parrhesia,—as—spontaneity-of-aestheticisation ‘is bound as of threshold-of~<self-reflexive>-willed–will to be developed into desublimating beholdening-becoming—distortive-

originariness/distortive-origination-as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising of
⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)’ as can arise with associated ‘generalised social
 <amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-
 teleology¹⁰⁰)’ and ‘more ruthlessly’ with associated dominance/vested-interest-subontologising-
 skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (such
 that the prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-
 thought registry-worldview/dimension projection is of a ⁶¹nonpresencing-<perspective-
 ontological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing—
 relation-to-the-world implying a human <self-reflexive>-willed-thought awareness of
 ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation as to profound
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for-
 conceptualisation in reflection of human dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>’ and so over ‘mere-formulaic
 methodologising/mutualising/organising/institutionalising as of human-subpotency non-
 scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> in
⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplituding/formative—

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³)

- a human ⁸⁰presencing—absolutising-identitive-constitutedness⁴³ imbued

‘<amplitudinal/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplitudinal/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability)’ of ‘punctual <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³

rather measuring-up success/accomplishment/aspiration in shallow-supererogation⁹⁷ of manifest in-effect absolution as to the given registry-worldview/dimension existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ and so effectively oblivious and ‘lacking in conscious protensivity as of ⁶⁴nonpresencing-<perspective-ontological-normalcy/postconvergence> implications’ explaining the veracity of the manifest suboptimisation/subontologisation/subpotentiation of all human societies as to their shallow-supererogation⁹⁷ relative to ‘their abstractly conceivable profound- supererogation⁹⁷ potential for re-ontologisation’ (so-implied as to successive human re-ontologisation/omnipotentiality possibilities) but for the genuine social intellectual-function/posture cyclically induced prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for such re-ontologisation overriding of such ‘measuring-up success/accomplishment/aspiration in shallow-supererogation⁹⁷ of manifest in-effect absolution’ conception of the social-setup, with such a conception of the social-setup arising as to the fact that however counterintuitive it may seem ‘ordinarily/generally a social-setup is not consciously-and-subconsciously self-reflexive of itself as about its optimisable ontologising-depth (as of a prospective overriding re-ontologisation underlying the possibility for its prospectively idealised transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as to sublimating~existentialising-decisionality)’ but rather a social-setup is consciously-and-subconsciously self-reflexive of

itself as about ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ as to its limited-mentation-capacity conceptivity/epistemic-reflexivity implications (when it comes down to such manifest self-reflexive conceptualisation of both (in ~~<amplituding/>~~formative-epistemicity>totalising~thrownness-in-existence³⁴) ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ imbuing human ontological-commitment⁶⁶ implied self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality’ and ‘¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/>~~formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as available-to/elicitable-to the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of the given registry-worldview/dimension existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’)) in so-prompting the social-setup’s ‘lack of empowering <self-reflexive>-willed–thought as to enhancing availability/elicitation—and-reassurance/reinforcement/corroboation/constraining for ontologising’ and ‘lack of empowering <self-reflexive>-willed–will as to disenancing unavailability/unelicitation—and-unnerving/undermining/contradiction/unconstraining for disontologising’, and so in the face ‘of the very same notional conceptivity/epistemic-reflexivity (but rather of ‘empowering <self-reflexive>-willed–thought as to enhancing availability/elicitation—and-reassurance/reinforcement/corroboation/constraining for ontologising’ and ‘empowering <self-reflexive>-willed–will as to disenancing unavailability/unelicitation—and-unnerving/undermining/contradiction/unconstraining for disontologising’) as to the relative beholdening inconsideration associated with the temporal advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and

pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation’ (thus reflecting why for instance the democratic process is bound to ebb in suboptimisation/subontologisation/subpotentiation given the inherent overall disparity/incongruence of the actual manifestation of a social-setup’s self-reflexivity as to ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ and the potential manifestation of the social-setup’s self-reflexivity as to perspective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth as of the full-potency of existence’); and it is critically the genuine social intellectual–function/posture imbuing knowledge-reification⁸⁷ gesturing as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation as to aporeticism overcoming/unovercoming conceptivity/epistemic-reflexivity that carries the potential for pushing and making-available/eliciting such a prospect for re-ontologisation (and as so effectively manifested historically as to the relatively low emotional-involvement with non-socially implied sublimation/emancipation and the relatively high emotional-involvement with socially implied sublimation/emancipation, and in the latter instance particularly when the threshold-of~<self-reflexive>-willed–will of defaulting dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation overplays the card of ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ of the social-setup and in so doing eliciting the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame of intellectualism including the illuminating genuine social intellectual–function/posture, the appraisal of ‘overall social intellection-aptitude body’ and generalised social advocacy in

contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising–depth perspective as of the full-potency of existence’), and as so-underlying overall not only Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as elaborately articulated above but equally translatable as to ‘living-development–as-to-personality-development beholdening/unbeholdening existentialising–frame’ and ‘institutional-development–as-to-social-function-development beholdening/unbeholdening existentialising–frame’ (so-reflected overall de-mentative/structural/paradigmatic as to perspective ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ superseded/transcended with perspective ‘unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence’ implications for prospective re-ontologisation’ so-underlying the dynamics of prospective human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’).

Ultimately, our human ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) (as to the high emotional-involvement associated with social ontological-performance⁷²-<including-virtue-as-ontology> and low emotional-involvement associated with non-social ontological-performance⁷²-<including-virtue-as-ontology> elicited prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity) seem to take the easy-way-out/contrivance to imply that ‘we are just as perfect as we are (implying the impertinence/non-veracity for prospective human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’)

and that the notion of prospective sublimation is just about technical and natural science sublimation (and as

so-advanced implicitly or explicitly in a self-serving lethargy of institutional pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation) and so as to a human social environment where dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in many ways seem to be wary of prospective human re-ontologisation/omnipotentiality implications as if our very presence isn't the outcome of successive prior re-ontologising. It is thus critical for humanity as a whole and as of social science practice to inculcate the attitude that despite the blurriness⁷ of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality, that doesn't mean this gives leeway for political and other dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>; as to the fact that the pretense of a social science/ontology dies (with respect to the emancipation/sublimation possibilities for the 8.5 billion humans on Earth) when such an illegitimate pretense is not bluntly challenged notwithstanding any browbeating as 'supposed intellectuals' lose their intellectual soul when they acquiesce to the <amplifying/formative>⁸ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification³⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-³⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰⟩ of any such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> that thrive as to temporal advantageousness on eliciting the lowliness of human contemplation in inducing consciously or unconsciously prospective human desublimation/disempowerment. In many ways, what is central to both such a dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and

pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation undermining of genuine knowledge-reification⁸⁷ is their poor appreciation and deriding of any such notion of the de-mentating/structuring/paradigming possibility that makes-available worldview conceptualisation as herein implied as to ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ (so-construed as of prospective ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’⁹⁰); as to a decadent immediate materialism that will not recognise that the ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ of the physicists or chemists or biologists for instance is what allows for the expectations/anticipations underlying physical engineering/application or chemical engineering/application or biological engineer/application as to generated material productions (as without abstract science contemplation the very imagination of derived technologies will not arise) and along the same lines it can only be of the utmost disappointment to realise that at the very core of academic institutionalised social and philosophical contemplation is the manifestation of a pedantry that doesn’t have or project the lack of the least insight about the ⁴⁶historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of social and philosophical ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ as underlying the effective sublimating human and social expectations/anticipations that sublimatingly beget societies up to our age and as of

relevance for prospective human and social construction. For such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, the punctual/immediate temporal advantageousness for eliciting the lowliness of human contemplation consciously or unconsciously prospective human desublimation/disempowerment as inherently validatory of a decadent conception of human self-referencing-syncretising in terms of self-presence/self-constitutedness¹³-<in-perspective-epistemic-abnormalcy/preconvergence³⁰> of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition); but then in reality it is herein contended that in the middle to long run such posturing falsehoods are untenable notwithstanding their apparent punctual/immediate impression for the simple reason that veridical knowledge is not built on eliciting human sovereignising beholdening but rather eliciting human ontological-commitment as to ontologising-depth in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ (and it is in this regards that human history speaks of re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ as to human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’). At the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ such a conceptualisation may seem frivolous but then the work/job of doing philosophy and thinking is not for those of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’; that is

why such pettiness-of-minds cannot recognise true work/job when they see it and it is herein
 contended are better off elsewhere rather than ‘merely hanging to the thread of institutional
 prescience’ devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for
 totalisingly-disentailing—discretion/whim-of-thought’ that fails prospective human re-
 ontologisation/omnipotentiality. The above insight provides a relevant backdrop for a truer
 appreciation of what is entailed by prospective ‘⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ since
 critically any registry-worldview/dimension is rather of ‘self-referencing-syncretising forward-
 facing projection of mere-formulaicity as to social-stake-contention-or-confliction’ such that it
 reflects of itself mainly as of postconverging-or-dialectical-thinking²⁰—apriorising-psychologism
 while qualifying its prospective uninstitutionalised-threshold¹⁰³ (as of preconverging-or-
 dementing¹⁹—apriorising-psychologism) as nondescript/ignorable-void⁶⁰ and so in a
⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition). But then ontology/science being as of existence
 doesn’t kowtow—and-subject-to the ‘little human mortal’ thresholds about existence, and it is
 up to the human to undertake its ‘epistemic-growth/disquiet/discomfort as to construction-of-
 the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁹⁷/contemplative-distension⁷⁶’ for prospective Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of notional~self-distantiation-<imbued—re-motif-and-re-
 apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising-
 frame as to transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² imbuing ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>, and so rather than falsehood terms of ‘contrastive equivalence’ implied distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹. This explains why (beyond the naïve functionalisms passed as knowledge-reification⁸⁷ but rather in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³) the reality of prospective ‘⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ is rather one of human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>. Fundamentally, a registry-worldview’s/dimension’s vices-and-impediments¹⁰⁶ in want for prospective ‘⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ are de-mentatively/structurally/paradigmatically tied to its uninstitutionalised-threshold¹⁰³ distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ imbued lack of dispensing-with-immediacy-for-relative-ontological-completeness³⁸-by-reification³⁷/contemplative-distension²⁶ as to the fact that the state of recurrent-utter-uninstitutionalisation (failing base-institutionalisation), ununiversalisation (failing universalisation), non-positivism/medievalism (failing positivism/rational-empiricism) and ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought (failing ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought) are the truer underlying human epistemic-causality but for the narcissistic <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ speaking to the more fundamental human

psychology as ‘postconverging-or-dialectical-thinking³⁰—psychology or psychology-of-
 mentation-dynamics or natural~psychological-dynamics’ (as superseding by such an underlying
 ‘psychological ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>’ all the successive overarching registry-worldviews/dimensions
 uninstitutionalised-threshold¹⁰³ notional~disjointedness of motif-and-
 apriorising/axiomatising/referencing—psychologism imbued preconverging/dementing¹⁹—qualia-
 schema’ naively of their given <amplifying/formative—epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in their ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). In this regards,
 the reality of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
 however its crossgenerational and diffusionary nature is an ‘empirical fact’ that can be counted
 upon for prospective human ‘⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ as to the fact
 that the social-construct and its institutions are bulldozeable when grossly failing ‘their overall
 underlying social-construct ontological-commitment⁶⁶ implied self-assuredness-of-ontological-
 good-faith/authenticity⁶⁹—as-being-as-of-existential-reality so-reflected as of social
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>’ when ‘merely hanging to the thread of institutional prescience’ devoid of
 ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—
 discretion/whim-of-thought rather with regards to a conception of intersubjectivity-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ as beholdening to ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³’ as to the fact that ‘supposed knowledge-reification⁸⁷ is construed as not in

epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ as underlied with
notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing> implied formativeness-<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ (in ⁶¹nonpresencing-<perspective—ontological-
normalcy/postconvergence> epistemic-projection)’. Such institutionalised
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
desublimation manifestation devoid of ‘aptitudinal-substantive-pertinence reflected in a
predisposition for totalisingly-disentailing—discretion/whim-of-thought’ nowadays is
associated with a normalised/stereotyped/selfhelping/feel-good conception of knowledge that
by distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹
‘falsely cultivate the notion that it is engage in-the-very-first-place at the same contemplative
pedestal’ with profound knowledge as of the-Good/understanding/knowledge-
reification⁹⁷/ontological-primemovers-totalitative-framework⁷³ (as to when it seemingly ‘affirm
to be engaged in analysing’ but grossly blundering about the very requisite basics before even
pretending to be truly engaged with such thought as articulated by postmodern thinkers and as
so-prodded by monopolising/quasi-monopolising/networking existentialising—frame of public
and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on
side-lining salient and relevant narratives as to technicity/profundity), in a decadent intellectual
culture that construe of ‘dumbed-down apathetic publics-of-conquest’ as the true environment
for ‘intellectual geniosity as to blandly cultivated popularity’ (rather than in epistemic re-
originariness/re-origination of projective/reprojective cross-subjection of knowledge-
reification⁹⁷ to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷ as herein underlied by notional~self-distantiation-<imbued—re-motif-and-re-

apriorising/re-axiomatising/re-referencing> implied formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ in ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> epistemic-projection). Human epistemic-stretching undergirded as
 of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/‘distantiation of contemplative existentialising-frame as to transversality~of-
 affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² imbuing ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> (with regards to living-
 development-as-to-personality-development, institutional-development-as-to-social-function-
 development and Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) speaks to the
 fact that utopic ‘⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>
 anarchic-growth/anarchisation for re-ontologisation’ is the central component of human
 sublimation-over-desublimation evental³⁷-instigation notwithstanding ‘the prospective negation
 of the-utopic by the self-presence/self-constitutedness¹³-<in-perspective-epistemic-
 abnormalcy/preconvergence³⁰> of ⁸⁰presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)’ (as to the backdrop-of-inherent-immanent-
 existence’s-sublimation-structure-<of-‘unsurrealistic-as-real’-ontological-
 normalcy/postconvergence> ever always ‘eliciting, bringing-forth and phasing-over’ the-utopic
 epistemically as from ontological-normalcy/postconvergence to epistemic-
 abnormalcy/preconvergence³⁰ so-reflected in the veracity of human psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-

conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>). Thus, notional~self-distantiation-<imbued—re-motif-and-re-
 apriorising/re-axiomatising/re-referencing> as to epistemic-stretching is merely a reflection of
 requisite prospective human originariness-parrhesia,—as–spontaneity-of-aestheticisation as to
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹–for–
 conceptualisation in reflection of human dimensionality-of-sublimating²⁴—
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation>; and critically the-utopic as to human Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ is mostly appreciable as of its
 crossgenerational posterity implications ominously beyond ‘human lifespan extricatory
 punctuality/immediacy of depth-of-thought’ to a more profound appreciation of the underlying
 possibility for human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity;
 thus underlying the most profound <amplifying/formative–epistemicity>totalising~ratio-
 contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
 ‘protensive-consciousness’ with notional~deprocrypticism as herein articulated accounting for
 overall human ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>.

Critically thus, the ‘knowledge-notionalisation backdrop of entailing-<amplifying/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸ of knowledge-reification⁸⁷ in
 reflecting ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ as implied both

scientifically and by many a postmodern thinker doesn't need to 'take a page into any ideological unknown' to effectively contemplate of the practical implications for prospective re-ontologisation; and as herein contended with regards to '⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation' that the fundamental idea for such prospective social re-ontologisation lies with 'appropriate constraining deblurring analysis in profound-supererogation⁹⁷ of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> sublimating~existentialising—decisionality' (given the very ontological-normalcy/postconvergence nature of existence reflected as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷). We can appreciate in this regards the role of constraining existence in the '⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation' driving the natural sciences as to the 'transversal and cross-subjecting sublimating-selectivity-and-desublimating-deselectivity as to manifest sublimation of scientific ideas' effectively building up the various fields in perpetuative re-ontologisation (and so-construed as to a 'science supererogating exactifying/precisioning—of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> conception' that is not undermined by a false conception of science reflected by 'a science ideology desublimation in existentialising—enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)'). However, because of the high emotional-involvement in the social, the default posturing one way or the other is ever always to adopt a <self-reflexive>-willed—will ideological stance (integrating <amplifying/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-

drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) explaining the discomfort induced when
 such conscious or unconscious ideological stances are subjected to deconstruction analysis or
 genealogical/archaeological analysis as to ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> implications of human limited-mentation-capacity-deepening⁵³)
 and so over an existence-driven <self-reflexive>-willed—thought; in a flawed knowledge-
 reification⁸⁷ gesturing that poorly appreciates the two-sided epistemic-veracity of human self-
 reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient—
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
 preceding-existence's-eventuating-sublimating-validation/desublimating-invalidations) so-
 reflected by the 'supererogating/willing side' and the 'existence sublimating-
 validation/desublimating-invalidations side' for sound human intelligibility to arise (and
 critically the reality of a truly social scientific insight is one that necessarily has to take a
 considerable distance from the immediate/punctual high emotional-involvement as inherently
 manifested in the direct socio-econo-political processes of social-stake-contention-or-
 confliction and its associated directed ideologies with such a truly scientific endeavour not
 about pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
 but 'rather most thoroughly involved in social-stake-contention-or-confliction aporeticism
 overcoming/unovercoming' along the lines of a more profound human and social sublimation
 arising as from human 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in
 dispensing-with-immediacy-for-relative-ontological-completeness³⁸-by-
 reification⁸⁷/contemplative-distension³⁶'). This should not be construed as a weakness as often
 wrongly implied of the anti-ideological stance of postmodern thought but rather speaks of a
 strength in the sense that it is naïve to think the pedantising/muddling/formulaic-hollowing-
 out—in-subontologisation/subpotentiation of ⁸⁰presencing—absolutising-identitive-

constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> can be veridically undermined/superseded by a ‘corresponding antipodal/diametrical compensatory subontologisation’ (as manifested between the conflicting capitalistic and communistic ideologies), rather than a true aspiration for a most profound prospective ontologisation/re-ontologisation in-of-itself so-implied as of supererogatory-progressivity as to human aporeticism overcoming/unovercoming in enabling prospective sublimating–nascence for human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality. Such a postmodern philosophical anti-ideological stance of ‘⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ (just as is the case with the natural sciences as to ‘prospective scientific sublimating reconstruals of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplitudinal/formative–epistemicity>totalising~purview-of-construal as of human limited-mentation-capacity-deepening⁵³’ not to be confused with science ideology which is rather about ‘consciously or unconsciously usurping the sublimating credence of science in its science ideology pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation exercise’) is all about human candidity/candour-capacity for effectively tackling prospective aporeticism overcoming/unovercoming as to profound supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness eliciting of ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶’ and doesn’t carry false promises of shallow supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness as to mere-formulaic methodologising/mutualising/organising/institutionalising (as associated with ideological stances reflected say as to capitalistic or communistic ideologies); and so critically because the

more salient point for aporeticism overcoming/unovercoming though it may seem counterintuitive is not ideological solutions of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ but rather (notwithstanding the high emotional-involvement) appropriate human development as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as from ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> as a prerequisite speaking hermeneutically/reprojectively/supererogatingly/zeroingly of a prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> change in human apriorising/axiomatising/referencing—relation-to-the-world than just ‘⁵⁶meaningfulness-and-teleology¹⁰⁰ within prior mere-formulaicity (of prior mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>) in an already prospectively poorly apriorising/axiomatising/referencing—relation-to-the-world’, and in this regards we can appreciate that budding-positivists critical philosophical insight was more than just their effectively instigative/incipient budding science but a critical appreciation that the medieval-scholasticism non-positivism apriorising/axiomatising/referencing—relation-to-the-world wouldn’t countenance-and-cultivate the true prospect of scientific knowledge requiring a positivism apriorising/axiomatising/referencing—relation-to-the-world (notwithstanding the then high emotional-involvement), with such budding positivism not being at all a ‘corresponding antipodal/diametrical compensatory subontologisation’ to medieval-scholasticism but rather an altogether ‘a true aspiration for a most profound prospective ontologisation/re-ontologisation in-of-itself’. This again confirms that the ontological-veracity of genuine human knowledge is rather about notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame as to transversality~of-affirmative-and-unaffirmative-disambiguated-

‘motif-and-apriorising/axiomatising/referencing’¹⁰² imbuing ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> (as to the precedence of
 inherent existence possibility for sublimating—nascence to which human-subpotency subjects
 itself) and not conceptualisations of distractive-alignment-to-⁸⁴reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹ (that wrongly imply that human totalisingly-
 disentailing—discretion/whim-of-thought takes precedence over inherent existence possibility
 for sublimating—nascence). It is only after establishing a prospectively sound
 apriorising/axiomatising/referencing—relation-to-the-world (in the case of prospective
 deprocrypticism involving the inducing/projection of an underlying nondisjointing
 apriorising/axiomatising/referencing—relation-to-the-world as of profound-supererogation⁹⁷
 entailing-<~~amplituding~~/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸⁸ in undermining the totalisingly-disentailing—discretion/whim-of-thought of our
⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought increasingly underlied with
 dynamic, sophisticated and networking institutionalised pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation) that a prospective ¹⁷deprocrypticism—or-
 preempting—disjointedness-as-of-⁸⁴reference-of-thought imaginary (just as arose with the
 presently developed positivism/rational-empiricism imaginary over prior non-positivistic
 imaginaries) will drive a veridical ‘¹⁷deprocrypticism—or-preempting—disjointedness-as-of-
⁸⁴reference-of-thought specific human conceptivity/epistemic-reflexivity-
 (<~~amplituding~~/formative—epistemicity>totalising-<so-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from—
 ‘(~~supererogatory~~~de-mentative—amplituding/mental-aestheticising-attuning)-
 interlay/organicalism/aestheticising-handle’,-as-to-~~supererogatory~~~projective-
 arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-

conjugation/perspectivation/depthing>’ with regards to the ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought implied ‘relative-ontological-incompleteness³⁹/relative-ontological-completeness³⁸-
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>’ as to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’ as making-available future human re-ontologisation/potentialisation/optimisation potential and so beyond our occlusive ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’ (as just inducing more and more a complexification of our ⁸¹procrypticism—or—disjointedness-as-of-⁸⁴reference-of-thought increasingly underlied with dynamic, sophisticated and networking institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentialisation in many ways undermining prospectively profound intellectualism and the genuine social intellectual—function/posture). In this regards, it should be appreciated that as to notional~deprocrypticism reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ ‘such a deprocrypticism imaginary is claiming to be the very rule of human civilisation’ as to the fact that ‘there is no recurrent-utter-uninstitutionalisation basis for advancing prospective base-institutionalisation’, and ‘no base-institutionalisation basis for advancing prospective universalisation’, ‘no universalisation basis for advancing prospective positivism/rational-empiricism’ and prospectively ‘no positivism—procrypticism basis for advancing prospective deprocrypticism/nondisjointing’ but for ‘the inherent ⁶¹nonpresencing-<perspective—

ontological-normalcy/postconvergence> nature of existence' instantiated
 hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective human limited-
 mentation-capacity-deepening⁵³ (in resolving the prior 'dullness' of the human mind); rendering
 nonsensical, nombrilistic and self-important pretenses/claims that are rather of manifest in-
 effect absolution as to their given ⁸⁰presencing—absolutising-identitive-constitutedness¹³ as so-
 fraudulently implied by our positivism—procrypticism anti-relativism stance (and eliciting
 herein the counterclaim that a rational-and-coherent defense of such a posture warrants a further
 claim recommending that humanity should rather go back to the state of 'recurrent-utter-
 uninstitutionalisation as to its given manifest in-effect absolution ⁸⁰presencing—absolutising-
 identitive-constitutedness¹³' as a more coherent anti-relativism stance as so-expliciting the idea
 that human progress doesn't/shouldn't occur, even as paradoxically many such anti-relativism
 proponents seem to project progressive views without truly grasping the contradictory
 implications of progressivism and anti-relativism explaining their inclination to 'disjointing
 totalisingly-disentailing—discretion/whim-of-thought' whereas 'true knowledge has to carry its
 sublimation within itself as to its notional~nondisjointing totalising-entailing' for it to be
 socially potent and effective, as we can appreciate that the potency of a scientist is not in
 themselves but rather their inherent coherent knowledge formulation which then has to avoid
 explicated or implicated contradictions). In other words, 'existence imposes its sublimating rules
 to the human mortal subpotency' as the very 'fundamental meaning of science'
 (notwithstanding vague human-subpotency self-important
 'methodologising/mutualising/organising/institutionalising' anti-intellectual fooling-about and
 complotism). In this respect, it is herein contended as of a most intimate appreciation that such
 anti-relativism stances which will imply no human progress occurs are 'so moronic' it is
 doubtful these are held out of true conviction (bad or good), but rather are 'cynical and strategic
 anti-intellectualism stances hanging upon mere institutional imprimaturing (as overplaying the

card of ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ as to the protection offered by sensibility/decorum of institutional imprimatur)’ in undermining the implications of prospective profound-supererogation⁹⁷ entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁸ as associated with social equality and anti-bigotry movements as to class, race, gender, etc. (and so-reflected by the fact that their proponents have ‘hardly been able to meet the academic standards of the arguments implied and projected by proponents of relativism’ and rather turning to surreptitious and media-driven strategies avoiding intellectual engagement in inducing social and institutional ~~numbing-traction—of-~~~~desublimating—~~⁵⁶~~meaningfulness-and-teleology~~¹⁰⁰-(as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism-(in-dimensionality-of-sublimating²⁴—³¹~~<amplituding/formative-epistemicity>~~growth-or-conflatedness¹²/scalarisation-as-to-rescalarisation-as-re-ontologisation)’)). Such ‘strategic and cynical institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation’ it is herein contended is much more potently effective in de-mentating/structuring/paradigming social and institutional in-effect bigotedness (consciously or unconsciously) than the overt and superficial name-calling social manifestations conception of bigotry/prejudice/narrow-mindedness as to emotional distress; and so, as the deferential social and institutional interpretation of such in-effect bigotedness stances surreptitiously/underhandedly undermine the requisite social and institutional prospective aporeticism overcoming/unovercoming as to profound ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ eliciting of human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’. Basically, we can garner that ‘the very epistemic condition inherent to human limited-

mentation-capacity in relation to the ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> of inherent existence sublimating-nascence' induces (as of human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴) a 'human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation' (so-
reflected in the mere-formulaicity as to mere-formulaic
methodologising/mutualising/organising/institutionalising implied prior secondnatured
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation)
as of human dimensionality-of-desublimating-lack-of³⁵—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation>; as 'human ontological-performance⁷²-<including-virtue-as-
ontology> degrades into prospective epistemic-abnormalcy/preconvergence³⁰' with regards to
social-functioning-and-accordance—as-of—social-stake-contention-or-confliction and so in
want for prospective human limited-mentation-capacity-deepening⁵³ (as of human
dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>). This
dynamics sums up human ontological-performance⁷²-<including-virtue-as-ontology> so-
underlied de-mentatively/structurally/paradigmatically by human-subpotency 'fatedness-of-
sublimation-over-desublimation to existence-potency³⁸~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸' (as to
living-development-as-to-personality-development, institutional-development-as-to-social-
function-development and Being-development/ontological-framework-expansion-as-to-depth-
of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰); marked

by a human ‘fundamental ontologising/disontologising confliction’ with regards to ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ wherein prospective blurriness⁷ induces dynamic ~~numbing-traction—of-desublimating—~~⁵⁶~~meaningfulness-and-teleology~~¹⁰⁰..(as-perspective-lost-of-
‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism-(in-dimensionality-of-sublimating —²⁴~~31~~<amplifying/formative-epistemicity>growth-or-conflatedness¹²/scalarisation-as-to-rescalarisation-as-re-ontologisation)’). What then can be pertinently contemplated from this summary articulation of human ontological-performance⁷²-<including-virtue-as-ontology> is potently about understanding/analysing-as-from-the-angle of such ‘human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ into ‘epistemic-abnormalcy/preconvergence³⁰ of mere-formulaicity as to mere-formulaic methodologising/mutualising/organising/institutionalising implied prior secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’, so-underlied with regards to ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ (so-reflected as to the ‘de-mentative/structural/paradigmatic formative risk of disontologisation associated with the prospect for veridical human ontologising/re-ontologising’ for appropriate human sovereign ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’, and as so-undergirded by human self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-

invalidation)). It is herein contended that ‘the veridical prospect of human intelligibility for ontologisation’ is of necessity (given human limited-mentation-capacity) ‘epistemic-totalisingly³² educing as from human profound-supererogation’; so-reflected as to the very incipient ‘<supererogatory~human-subpotency>–effecting imbued epistemic-totalising³² preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation’ as of human self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidity). The implication here is that a human mental-reflex of ‘mere-formulaicity of ruling and rule-making as to apriorising/axiomatising/referencing’ is ever always of wanting ontological-veracity in need for ‘corrective human profound-supererogation⁹⁷ imbuing human limited-mentation-capacity-deepening⁵³’. In other words human ‘potential of profound-supererogation’ (as the corrective potentiating of human limited-mentation-capacity for human limited-mentation-capacity-deepening⁵³) is veridically what carries an abstract equivalence association/relation with existence’s inherent ontological-normalcy/postconvergence (and so rather than any human limited-mentation-capacity educing mere-formulaicity which rather induces ‘human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’). But then, all social-setups ‘as specifically instantiated social-constructs of human intelligibility’, are wedded whether as of relatively shallow-supererogation⁹⁷ or relatively profound-supererogation⁹⁷ (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰) to ‘their given mere-formulaicity as to mere-formulaic methodologising/mutualising/organising/institutionalising implied prior secondnatured

reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’
 for their ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction
 imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’ so-
 reflected in their existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition) with their ontological-performance⁷²-
 <including-virtue-as-ontology> so-thresholding between their given ‘second-level as to human-
 subpotency ascendance driven self-referencing-syncretising human-existential-tautology as to
 desublimating derivation of intelligibility’ and their given ‘first-level as to existence-
 potency³⁸~sublimating—nascence ascendance driven self-referencing-syncretising human-
 existential-tautology as to sublimating derivation of intelligibility’. Hence registry-
 worldviews/dimensions ‘self-referencing-syncretising forward-facing projection of mere-
 formulaicity’ speaks to their inclination for ‘minimum-and-balancing expectations/anticipations
 of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’ that will
 formatively drift into prospective disontologisation over prospective ontologisation/re-
 ontologisation; with the ultimate notional~deprocrypticism aporeticism
 overcoming/unovercoming cognisance and implication that ‘human prospective regressive-shift
 in ontological-normalcy/postconvergence conceptualisation’ is inevitably given as to a mere-
 formulaicity relation to intelligibility, thus requiring a deprocrypticism ‘rehabilitated
 conceptualisation of human purposeful profound-supererogation’ together with ‘rehabilitated
 conscious reflexion about the inherent prospective deficiency in mere-formulaicity of human
 intelligibility’ (rather than a convenience-seeking defaulting individual and social mental-reflex
 into mere-formulaicity as to elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁹). In this regards, human ‘fundamental ontologising/disontologising
 confliction’ (with regards to ‘social-functioning-and-accordance—as-of—social-stake-

contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising') undermines the notion that human social-setups are in 'an absolute ontologising predisposition of sublimating~existentialising-decisionality relation with inherent existence's sublimating-nascence' (as is wrongly projected by ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> even as this 'may seem intuitively' truer with domains of relatively less blurriness⁷ or low emotional-involvement as to 'social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising' like say the natural sciences and mathematics but this is not exactly the case from a bird's-eye view reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as such a possibility is undermined by the very interactiveness of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{88–84}reference-of-thought-⁸⁵devolving> existentialising-decisionality and social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising-decisionality) and manifest a disontologising disposition at prospective uninstitutionalised-threshold¹⁰³, and so even as 'counterintuitively we may think as from our positivism/rational-empiricism registry-worldview/dimension that we are naturally predisposed to relate to the de-mentating/structuring/paradigming implications of prospective true knowledge in terms of their veridical entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸' without a disontologising disposition. Rather the 'fundamental ontologising/disontologising confliction' (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) arises effectively as of 'a prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> change in knowledge-reification³⁷ gesturing in

⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
 conceptualisation’ (as we can appreciate that the state of recurrent-utter-uninstitutionalisation
 construed of its non-rules—apriorising/axiomatising/referencing—psychologism knowledge
 disposition in terms of entailing-~~<amplifying/formative—epistemicity>~~totalising~in-relative-
 ontological-completeness⁸⁸ but for the prospective base-institutionalisation change in
 knowledge-reification⁸⁷ gesturing for prospective ontologisation/re-ontologisation in
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
 conceptualisation as to rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism which highlighted the uninstitutionalised-threshold¹⁰³ of recurrent-utter-
 uninstitutionalisation at which point it is of a disontologising disposition of ⁵⁴incrementalism-
 in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation, and this ‘prospective
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> changing in knowledge-
 reification⁸⁷ gesturing for prospective ontologisation/re-ontologisation in ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation’ as to
 the successive registry-worldviews/dimensions prospective transcendence-and-
 sublimity/sublimation/~~supererogatory—de-mentativity~~ is the veridically undergirding rule for
 sublimating—nascence and so retrospectively-to-prospectively and equally reflect the fact that
 our positivism—procrypticism is of a disontologising disposition (of ⁵⁴incrementalism-in-
 relative-ontological-incompleteness⁸⁹—enframed-conceptualisation) with respect to prospective
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought ‘prospective
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> changing in knowledge-
 reification⁸⁷ gesturing for prospective ontologisation/re-ontologisation in ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation’ as of
 preempting—disjointedness-as-of-⁸⁴reference-of-thought, -as-to-‘³¹amplifying/formative—
 epistemicity>growth-or-conflatedness¹²/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in undermining our present institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimation). The implication of this human ‘fundamental ontologising/disontologising confliktion’ (with regards to ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliktion imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’) is that the mental-reflex of ‘a mutual logical coherent engagement’ is only as pertinent when speaking of ‘a common knowledge-reification⁸⁷ gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’ but where prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> intimates a fundamental variance in knowledge-reification⁸⁷ gesturing as to relative-ontological-incompleteness⁸⁹ (⁵⁴incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation) by relative-ontological-completeness⁸⁸ (⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation), then such a supposed ‘a common knowledge-reification⁸⁷ gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’ collapses (as the relative-ontological-completeness⁸⁸ implied ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation reflects a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹). This ‘fundamental ontologising/disontologising confliktion’ (as to ‘prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> changing in knowledge-reification⁸⁷ gesturing for prospective ontologisation/re-ontologisation in ⁵⁵maximalising-

recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation’
 implications) very much reflects the Socratic philosophers ‘¹⁰⁴universalising-idealisation
 ontologising/re-ontologising ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁸—unenframed-conceptualisation’ with respect to Ancient-sophists ‘non-
 universalising disontologising ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—
 enframed-conceptualisation’, budding-positivists ‘positivism/rational-empiricism
 ontologising/re-ontologising ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁸—unenframed-conceptualisation’ with respect to medieval-scholastics ‘non-
 positivising disontologising ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—
 enframed-conceptualisation’ and it is herein claimed as well postmodern thought
 ‘nondisjointing totalising-entailing ontologising/re-ontologising ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation’
 (objectifying knowledge conception say with incipient/budding deconstruction or
 genealogy/archaeology as to such explicated knowledge-reification⁸⁷ gesturing even as other
 20th century thinkers expressed varyingly similar notions without expliciting their knowledge-
 reification⁸⁷ gesturing or as herein construed in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸) with
 respect to present-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought
 disontologising⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-
 conceptualisation’ (personalising knowledge conception as of institutionalised
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation). At
 which point the veracity of prospective ontologisation/re-ontologisation is rather one of
 prospective human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-
 axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring self-becoming/self-conflatedness¹²/formative—

supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> in reflection of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. Hence, such re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ rather reflects a most profound-supererogation⁹⁷ human self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) educing of prospective intelligibility, as of ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<~~supererogatory~~~human-subpotency>—effecting imbued epistemic-totalising³² preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-spontaneity-of-aestheticisation’ before the incipience of metaphoricity⁵⁷ and then⁵⁶ meaningfulness-and-teleology¹⁰⁰ as to existentialising—frame); wherein it is rather as to a fundamental ‘<~~supererogatory~~~human-subpotency>—effecting imbued epistemic-totalising³² preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-spontaneity-of-aestheticisation’ (in <~~amplituding~~/formative—epistemicity>totalising~thrownness-in-existence⁹⁴) relation with ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ imbuing human ontological-commitment⁶⁶ implied self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality’ and ‘¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative—epistemicity>totalising~in-relative-ontological-

completeness⁸⁸) as available-to/elicitable-to the social-functioning-and-accordance—as-of-social-stake-contention-or-conflict conception of the given registry-worldview/dimension existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’, that such a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ ontologically induces (by its incipient prospective metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to prospective existentialising—frame) untenability/internal-contradiction/internal-incoherence/institutional-constraining upon dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>, pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and ‘generalised social <amplifying/formative>’-wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) in its genuine social intellectual—function/posture’ (and in so-doing undermining the falsehood explicited or implicated of ‘a common knowledge-reification⁸⁷ gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’ which is the basis for the false projecting-and-analysing of the ‘relative-ontological-completeness⁸⁸ knowledge-reification⁸⁷ gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’ in terms of the ‘relative-ontological-incompleteness⁸⁹ knowledge-reification⁸⁷ gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity’ by such pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation). The latter point very much explains the title herein as to the connection between

psychopathy/postlogism⁷⁸ and a human hermeneutic psychology conception; so-reflected in the fact that the same disontologising mental-reflex associated with psychopathy/postlogism⁷⁸-slantedness (and as it elicits dynamic conjugated-postlogism⁷⁸) in its prior mere-formulaic relation with ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ (with regards to living-development-as-to-personality-development within any given registry-worldview/dimension implied ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’) is oddly enough similarly manifested beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ as to the disontologising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation at all uninstitutionalised-threshold¹⁰³ in their prior mere-formulaic relation with ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ (with regards to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ implied ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ and so-manifested effectively in institutional-development-as-to-social-function-development) as so-construed epistemically from prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>; and thus respectively in want of prospective ‘originariness-parrhesia,—as-spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-

residuality/spirit-drivenness–equalisation> as to profound dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶'. But then the
 inherent difficulty of the reflexive contemplation projected as of such a prospective
 deprocrypticism imaginary (as with all so-construed Being-development/ontological-
 framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
⁵⁶meaningfulness-and-teleology¹⁰⁰ imaginaries undergirding the successive registry-
 worldviews/dimensions superseding of their precedently ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ as so-reflecting 'the human notional~philosophy existentialising–frame of
 existential unenframed conception of human philosophy' beyond any given institutionalised
 sublimating/desublimating culture of philosophy) and as relevant to all imaginaries in their
 instigation of 'multicenturies-long human crossgenerational Being-development/ontological-
 framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
⁵⁶meaningfulness-and-teleology¹⁰⁰ prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~–de-mentativity', is the corresponding manifestation of
 the 'conceptualising scale of a human 60-100 years lifespan today as to living-development–as-
 to-personality-development which is rather bound to be lured/attracted to the existential-
 extrication-as-of-existential-unthought pointedness/punctiliousness of its shallow
 conceptualising scale' that de-mentatively/structurally/paradigmatically is overburdened as to
 such a ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence>
 crossgenerational epistemic-stretching; thus dismissing the ontological-veracity of its
 'desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³-<in-
 perspective–epistemic-abnormalcy/preconvergence³⁰>' and in lieu affirming the implications of
 such a prospective deprocrypticism imaginary rather as to human prospective notional~self-
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-

becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—
 ontological-normalcy/postconvergence>. It is exactly this disparity-of-
 momentousness/magnanimity/scale/magnitude in human intelligibility appraisal as to the scale
 of ‘multicenturies-long human crossgenerational Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
 and-teleology¹⁰⁰ prospective transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity’ and ‘conceptualising scale of a human 60-100 years lifespan today as to living-
 development-as-to-personality-development ’ that induces human existential-extrication-as-of-
 existential-unthought predisposition manifested in distractive-alignment-to-⁸⁴reference-of-
 thought-<of-apriorising/axiomatising/referencing>²⁹. Critically, such psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring conception as to ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation is
 exactly what compensates for this disparity-of-momentousness/magnanimity/scale/magnitude
 and totalisingly-entails for prospective social aetiologisation/ontological-escalation in contrast
 to the de-mentative/structural/paradigmatic association of human existential-extrication-as-of-
 existential-unthought predisposition manifested as to distractive-alignment-to-⁸⁴reference-of-
 thought-<of-apriorising/axiomatising/referencing>²⁹ with ⁵¹incrementalism-in-relative-
 ontological-incompleteness⁸⁹—enframed-conceptualisation imbued dominance/vested-interest-
 subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-
 functionalism>, pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation and ‘generalised social <amplifying/formative>⁸ wooden-
 language-⟨imbued—temporal—mere-form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰). In this regards, the idea that the

pertinence of Socratic philosophers ‘¹⁰⁴universalising-idealisation ontologising/re-ontologising’ lies in an equivalence/correspondence relation with Ancient-sophists ‘non-universalising disontologising’ secondnature social-setup or budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ lies in an equivalence/correspondence relation with medieval-scholastics ‘non-positivising disontologising’ secondnature social-setup or for that matter postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising’ lies in an equivalence/correspondence relation with present-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ secondnature social-setup; are naiveties of human distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ (as to the fact that prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is all about intellectually-and-morally superseding its Age as to relative-ontological-completeness⁸⁸ ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation and not subjecting-itself/succumbing to the relative-ontological-incompleteness⁸⁹ ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation of its Age, and as so-inherently warranted by existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶). Prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁶imaginaries as such as to the implied human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>, ‘do not truly manifest sublimating-nascence validity’ by fulfilling/satisfying any human self-presence/self-constitutedness¹³-<in-perspective-epistemic-abnormalcy/preconvergence³⁰> inclinations (even if that arises incidentally/parenthetically as of the induced secondnature

positive-opportunism accompanying the intemporal-disposition firstnaturedness instigation of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity) but rather ‘their truly manifest sublimating-nascence validity’ arises as to their inherent implications of prospective human construction-of-the-Self with regards to the sublimating-nascence of prospective ⁸⁴reference-of-thought as to ⁸⁴reference-of-thought-⁸⁵devolving, as so-reflected with human sovereign ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (rather than an ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign’s service without any underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’). In this regards, the genuine social intellectual-function/posture should be able to ‘sneer’ at its social-setup, as to the fact that its ‘incarnation of prospective human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰imaginaries’ cannot be beholdening to its ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> social-setup but rather ‘beholdening to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ (just as the true technician and scientist is not beholdening to ‘peoples’ human-subpotency temporal-dispositions but rather to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression technical or scientific implications for veridically enhancing the human sovereign-function/posture with regards to their technical or scientific undertaking).

Such a conception of the genuine social intellectual–function/posture (as it so-reflects ‘the human notional–philosophy existentialising–frame of existential unenframed conception of human philosophy’ beyond any given institutionalised sublimating/desublimating culture of philosophy) renders ridiculous modern manifestations of ‘media-driven, social networking, popularity-seeking as well as institutional imprimaturing conception of supposed intellectualism’ that by supposedly succumbing/ingratiating to institutional and social lip-servicing (as to an ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign’s service without any underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’) supposedly so-earning intellectual recognition/due; thus paradoxically subjecting the notion of intellectualism to human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ which is in want for its prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰imaginary. The blunt reality of true intellectualism couldn’t be more diametrical as to the fact that the genuine social intellectual–function/posture involves unaccommodating the social-setup’s ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> rather than further cultivating its nonsensical, nombrilistic and self-important pretenses/claims of manifest in-effect absolution ⁸⁰presencing—absolutising-identitive-constitutedness¹³. As to the modern states penchants of misgovernance, dehumanisation, criminal wars, genocides and hideous activities and as so in association with dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and an overall out-of-sight-out-of-mind civil society ‘social-functioning-and-accordance—as-of-

social-stake-contention-or-confliction imbuing existentialising—frame of
disontologising/ontologising-and-re-ontologising’, such a supposedly implied conception of
intellectual-and-moral ascendancy is nothing but a bogus social-setup’s auto-congratulatory
exercise of ‘supposed intellection and morality’ that cannot answer to the vices-and-
impediments¹⁰⁶/limitations of its Age (let alone prospectively uphold ‘human-decisionality-<as-
to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality).
In the bigger scheme of things as to ⁶¹nonpresencing-<perspective—ontological-
normalcy/postconvergence> epistemic-projection, human social-setups reflecting the respective
states of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,
¹⁰⁴universalisation—non-positivism/medievalism and positivism—procrysticism are
transcended/superseded exactly because of an incipient/nascent/instigative genuine social
intellectual—function/posture ‘sneering’ at them and never as to otherwise ingratiating at them
as manifested by the Socrates, Platos, Copernicuses, Galileos, Descartes, Newtons, Leibnizes,
Diderots, etc. as so-instigative of the requisite psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring conception as to ⁵⁵maximalising-recomposuring-for-
relative-ontological-completeness⁸⁸—unenframed-conceptualisation for prospective social
aetiologisation/ontological-escalation (noting that the notion of ‘human prospective
notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring self-becoming/self-conflatedness¹²/formative—supererogating-
<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective—ontological-normalcy/postconvergence>’ is about eliciting the
sense of fellow human capacity/deferential-capacity to appreciate the inherent soundness of
epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-

immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶
 as to the fellow human capacity/deferential-capacity for self-reflexive~instigative-eventuating-
 ⟨as-to-teleological-instigative/incipient–
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidiation⟩ asto the
 fact that all true intelligibility and knowledge is only possible by eliciting a fundamental
 potential that is already de-mentatively/structurally/paradigmatically availing to the fellow
 human as to their ontological-good-faith/authenticity⁵⁹ or ontological-bad-faith/inauthenticity⁶⁴
 to pursue it or not). The blunt fact is that society is never its own inherent intellectual-and-
 moral absolute reference and thus is in want for its intellectual-and-moral development
 explaining why progress happen and the role of the genuine social intellectual–function/posture
 being about encouraging such progress, with the consequence that an ‘ingratiating supposedly
 intellectual relationship’ with human institutions as to ‘social-functioning-and-accordance—as-
 of-social-stake-contention-or-confliction imbuing existentialising–frame of
 disontologising/ontologising-and-re-ontologising’ is ever always (beyond-the-consciousness-
 awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>’) bound to lead
 to the institutionalised pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation desublimation and so associated with dominance/vested-
 interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-
 implied-functionalism> and ‘generalised social <amplituding/formative>⁸ wooden-language-
 ⟨imbued—temporal–mere-form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹–narratives—of-the-⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰). This disparity-of-
 momentousness/magnanimity/scale/magnitude underlies the notional~ratio-
 contiguity/ratiocination de-mentative/structural/paradigmatic implications (as to living-

development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; as so-underlying ‘the succession of human registry-worldviews/dimensions notional~ratio-contiguity/ratiocination ontological-performance⁷²-<including-virtue-as-ontology>’ as of <amplituding/formative-epistemicity>totalising~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation, <amplituding/formative-epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’ with base-institutionalisation-ununiversalisation, <amplituding/formative-epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’ with ¹⁰⁴universalisation–non-positivism/medieval, <amplituding/formative-epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’ with positivism–procrypticism, and <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’ with deprocrypticism. Such a disparity–of-momentousness/magnanimity/scale/magnitude notional~ratio-contiguity/ratiocination conception speaks to the ‘overall recurrent dynamics of human profound-supererogation and shallow-supererogation as to mere-formulaicity’ reflected as to ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ and ‘conceptualising scale of a human 60-100 years lifespan today as to living-

development-as-to-personality-development'; with this disparity-of-momentousness/magnanimity/scale/magnitude manifested as of human mental-projection of 'Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰imaginary of individuation' and 'living-development-as-to-personality-development psyche of individuation'. 'Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰imaginary of individuation' is self-reflexively of most profound idealising with regards to human homeliness implications of the 'substantive existential-contextualising-contiguity³⁹ hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-tissue-of-social-emanance' underlying notional~philosophy while 'living-development-as-to-personality-development psyche of individuation' as to manifest in-effect absolution⁸⁰presencing—absolutising-identitive-constitutedness¹³ existential-extrication-as-of-existential-unthought predisposition is self-reflexively of shallower idealising with regards to human homeliness implications of the 'substantive existential-contextualising-contiguity³⁹ hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-tissue-of-social-emanance'; so-reflected as to underlying 'social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising' with 'Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰imaginary of individuation' predisposition for prospective ontologisation/re-ontologisation in ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation and 'living-development-as-to-personality-development psyche of individuation' predisposition to prospective disontologising⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation.

‘Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰imaginary of individuation’
 as to notional~ratio-contiguity/ratiocination of human ontological-performance⁷²-<including-
 virtue-as-ontology>/potentiation implications translates into ‘⁶¹nonpresencing-<perspective-
 ontological-normalcy/postconvergence> deascriptivity interlay/organicism/aestheticising-
 handle-<supererogatory~projective-arbitrariness/waywardness-
 of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing>’ so-
 construed as angling-of-imaginary. Contrastively, ‘living-development-as-to-personality-
 development psyche of individuation’ as to notional~ratio-contiguity/ratiocination of human
 ontological-performance⁷²-<including-virtue-as-ontology>/potentiation implications translates
 into ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ ascriptivity
 interlay/organicism/aestheticising-handle-<supererogatory~projective-
 arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing>’ so-construed as psychic-nascency. Critically as to the
 ‘full incipient supererogating breadth of human intelligibility transmutation’ (as
 ‘<supererogatory~human-subpotency>—effecting imbued epistemic-totalising³²
 preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-
 spontaneity-of-aestheticisation’ before the incipience of metaphoricity⁵⁷ and then
⁵⁶meaningfulness-and-teleology¹⁰⁰ as to existentialising-frame); human self-
 reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient-
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) as to
 ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing
 existentialising-frame of disontologising/ontologising-and-re-ontologising’ underlies angling-
 of-imaginary ‘human projection of nonextricatory-existential-preempting-of-existential-

unthought predisposition manifested as to abstract-projection drivenness’ in contrast to
 psychic-nascency ‘human projection in existential-extrication-as-of-existential-unthought
 predisposition manifested as to mere outturn-projection drivenness’. Critically, the de-
 mentative/structural/paradigmatic possibility for dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation> (as so-required for prospective deprocrypticism imaginary) can only
 be elicited as from an angling-of-imaginary abstract-projection drivenness over psychic-
 nascency outturn-projection drivenness. This ‘human existentialising–decisionality dual
 psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in
 inducing desublimation or sublimation’ effectively underlies the inherent existentialising–
 decisionality of underpinning–suprasocial-construct as to underlying socio-econo-political
 subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist; as
 to the fact that in many ways ‘the very existentialising–realness of such abstract notions as to
 their nondisjointing tends to be <amplituding/formative–
 epistemicity>totalisingly~absent/vague, relative/qualified and ephemeral/fleeting’ with the
 underpinning–suprasocial-construct more fruitfully identifiable/construable as to its ‘underlying
 social dynamics of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-
 vestedness/normativity-<discretely-implied-functionalism>’ that-drives/is-behind such
 subontologisation/ideology-over-ontology disjointing abstract notions as technocratic,
 capitalistic or communist which are rather ‘catchmenting-by-rejection vague/imaginary lures of
 social-stake-contention-or-confliction’ (as can be more vividly be observed in moments of
 crisis when such ‘underlying social dynamics of ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism>’ manifest
 themselves as superseding any such abstract ‘catchmenting-by-rejection vague/imaginary lures

of social-stake-contention-or-confliction’ but also persistently across time in more subtle ways). Such ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ are geared on collectively inducing defaulting ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality psychological-disposition (as to relative-ontological-incompleteness³⁹—presublimation-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising—decisionality) that goes on to ‘surreptitiously/subconsciously distract-from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-veracity sublimation/emancipation analysis of any such underpinning—suprasocial-construct defining catchmenting-by-rejection of value and value-possibilities’ as to the underlying manifestations of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> (as more thoroughly elucidated further above); wherein as ‘supposedly forever-and-ever tried-and-tested ready-to-hand reflex existentialising—decisionality that do not know of human limited-mentation-capacity and thus the need for human limited-mentation-capacity-deepening⁵³’ the analytical possibility for original prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-as—re-ontologisation/~~supererogatory~~~involuting-or-guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷>) is de-mentatively/structurally/paradigmatically closed-off, and there is ‘supposedly no sublimating/emancipating existentialising—decisionality ⁵⁶meaningfulness-and-teleology¹⁰⁰’ that can arise outside the underpinning—suprasocial-construct existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as putting into question the very ontological-veracity of the subontologisation/ideology-over-ontology ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as the underpinning—suprasocial-construct becomes an enclosing/hemming-in religiosity inculcated as defining the

very notional/epistemic framework of human living-development-as-to-personality-
 development, institutional-development-as-to-social-function-development and Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and so consciously/unconsciously as
 supposedly superseding pure-ontology) as we can appreciate that the very supposedly abstract
 notions of say social-science or economics-science or political-science do not actually socially
 exist in their ‘abstract semantic sense’ but are ‘already pragmatically deferring into the
 religiosity of the underpinning-suprasocial-construct catchmenting-by-rejection of value and
 value-possibilities’, such that in effect all thought gravitates around the religiosity whether
 critical or praising as to the existentialising—enframing/imprintedness-(as-to-¹⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition) of the religiosity with the idea
 of an altogether incisive and diligent engagement as to socio-econo-political re-originary-as-
unframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation)⁹¹ rather of overt-and-covert taboo status
 thus in many ways ripping away from the human the possibility to reproject originally for
 ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
 sublimation/desublimation> omni-potential commensurability with inherent immanent-
 existence’s sublimation-structure’/omnipotentiality. In this respect, the possibility of critical
 pure-ontology is rather underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-
 existence-as-panintelligibility⁷⁴-<imbued-and-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency—
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation> as to the fact that human
 ontological-performance⁷²-<including-virtue-as-ontology>/potentiation

optimisation/maximalisation rather arises from ‘¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness³⁸) of the-Good/understanding/knowledge-reification⁸⁷/ontological-
 primemovers-totalitative-framework⁷³’ as to profound ‘unbeholdening sublimating-nascence
 ontologising-depth of the full-potency of existence’ and so over any desublimating
 existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) of vague impression-driven/good-
 naturedness/wishfulness ‘beholdening as sovereignising-imbued-
 subontologisation/subpotentiation’ of totalisingly-disentailing—discretion/whim-of-thought;
 and as so-underlied de-mentatively/structurally/paradigmatically by human-subpotency
 ‘fatedness-of-sublimation-over-desublimation to existence-potency³⁸~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-
 and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’.
 In summary, ‘human existentialising—decisionality dual psychological-dispositions continuum-
 gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’
 underscores how human social-and-institutional-frameworks-of—
 referencing/registering/decisioning existentialising—decisionality are prone to ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ (and so as of overall social and institutional
 existentialising—decisionality implications as to the very notional/epistemic framework of
 living-development-as-to-personality-development, institutional-development-as-to-social-
 function-development and Being-development/ontological-framework-expansion-as-to-depth-
 of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), and
 reflects a de-mentative/structural/paradigmatic dualising of notional~firstnaturedness—
 temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> effectuation on human institutional ontological-performance⁷²-

<including-virtue-as-ontology> (as to existentially dual-language/split-mentality that on the one hand fails implied emancipation and on the other hand implies a strife for emancipation) due to the variance in institutional existentialising-frame as underlied with existentialising-decisionality of ‘beholdening as sovereignising-imbued-subontologisation/subpotentiation’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness’ in existentialising-decisionality’ and existentialising-decisionality of ‘unbeholdening sublimating-nascence ontologising-depth of the full-potency of existence’ as associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸>’ of sublimating-nascence’ and as critically reflected with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—
⁸⁴reference-of-thought-⁸⁵devolving>. Thus critically social-and-institutional-frameworks-of—referencing/registering/decisioning as rather ‘relatively predisposed to defaulting as of relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising-decisionality’ (in relation to induced nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>) need to be properly re-examined and re-constructed (and so in the sublimating light of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>) to imply the need for their very own prospectively induced sublimation as to ‘⁸⁴reference-of-thought-and—⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ comprehensiveness of prospective sublimating-nascence’ (over relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰). The emphasis here lies with the fact that while nascent-particular/incipient-and-

material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> (as to ‘unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence’ existentialising–decisionality) come with ‘¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of sublimating–nascence’ eliciting human positive-opportunism⁷⁶ integration secondnatured-institutionalisation, this ‘¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of sublimating–nascence’ eliciting human positive-opportunism⁷⁶ integration secondnatured-institutionalisation does not-directly/not-immediately permeate prospective social-and-institutional-frameworks-of—referencing/registering/decisioning (in relation to the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving>) as to inducing the ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of ‘unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence’ thus in many ways eliciting ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> interpretations of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—⁸⁴reference-of-thought-⁸⁵devolving> (so-associated with social and intellectual pedantic ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation of desublimating defaulting as of relative-ontological-incompleteness⁸⁹—presublimation-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ desublimating~existentialising–decisionality with regards to its totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation⁹⁷ failing to reflect prospective sublimating–nascence as of prospective⁴⁴ foregrounding—entailment—(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism), hence undermining ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ of sublimating~existentialising–decisionality; and so as a fundamental de-mentative/structural/paradigmatic sublimation/desublimation existentialising–decisionality paradox of ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as so-reflected in the successive registry-worldviews/dimensions as to the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. In many ways the ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ of underpinning–suprasocial-construct as to ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ is rather more revealing of the more ontologically profound ‘⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity’ underlying human possibility to reproject originarily for ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality as to re-originary-as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ as so-underlying human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the

ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), of human-subpotency
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
 disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over—
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’; as to the fact that any
 such underpinning—suprasocial-construct ‘beholdening as sovereignising—imbued-
 subontologisation/subpotentiation’ existentialising—decisionality actually speak of a limitative-
 artifice-of-human-imaginary/metaphysical-conceptualisation beneath which in effect
 supererogatory—progressivity (however the ‘shallow-supererogation⁹⁷ of supererogatory—
 progressivity’) ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of
 existence’ existentialising—decisionality is notionally operating but rather operating as to the
 enframing of that underpinning—suprasocial-construct ‘beholdening as sovereignising—imbued-
 subontologisation/subpotentiation’ (as reflecting the reality of human ‘shallow-supererogation⁹⁷
 of supererogatory—progressivity’). Thus beneath any supposedly underpinning—suprasocial-
 construct (reflected in the modern-day underlying socio-econo-political
 subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist), is a
 more fundamental ‘⁶⁴nonpresencing-<perspective—ontological-normalcy/postconvergence>
 notion of supererogatory—progressivity’ (however the ‘shallow-supererogation⁹⁷ of
 supererogatory—progressivity’) accounting for the possibility for prospective human social-and-
 institutional-frameworks-of—referencing/registering/decisioning sublimation/desublimation as
 in effect creatively permeating all such ‘underpinning—suprasocial-construct of ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ existentialising—entailing’; and so (especially potent
 when such ‘⁶⁴nonpresencing-<perspective—ontological-normalcy/postconvergence> notion of
 supererogatory—progressivity’ is manifested as of profound-supererogation⁹⁷ entailing-
 <amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸ as to

dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> over
‘shallow-supererogation⁹⁷ of supererogatory–progressivity’), as more critically superseding
human delusions as to desublimating beholdening-becoming—distortive-
originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising
(and thus reflecting the sublimating possibility for prospective ‘bechancing-backdrop of
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>’ as to ‘bechancing-
becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-
aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’>~disinhibited-mental-aestheticising sublimation reclamation/recovery from
beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-
tracing~inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of unenframed-
conceptualisation’-<as-to-⁵⁵maximalising-recomposuring-for-relative-ontological-
completeness⁸⁸—unenframed-conceptualisation>). In this respect we can appreciate with
regards to the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-
contention-or-confliction’ that its most critical/grave moments are moments at which it is
hardly/poorly present/existent as to its ‘given implied totalising-entailing ⁵⁶meaningfulness-and-
teleology¹⁰⁰’ wherein for instance the social atrophying associated with the Great Depression
rather elicited statal supererogatory–progressivity extending into the postwar era of
sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic
instigation in the pure sense of the word and in many ways the technocracy developed and
resourced in the postwar years and the associated scientific and technical advancement
especially in the face of the Cold War in many ways speak to an underlying supererogatory–
progressivity on which waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures

of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential sycophantic exploitation of such overall national supererogatory–progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resources and means for ‘a poorly self-sustaining capitalistic model of social ascendancy with respect to public externalities, taxation and public debt’ as such a capitalistic model increasingly developed in later years into a de-mentative/structural/paradigmatic parasitising renting economic model associated with the explosion of financialisation especially as it substitutes/arrogates the social capacity to instigate formative supererogatory–progressivity initiatives (as it can now be appreciated that in many ways much of the postwar economy arose as of strong public and local governance directed investment in public infrastructure, housing and property which supererogatory–progressivity in many ways is now capitalistically substituted/arrogated rather as of a short-term renting-model that thrives upon creating winners and losers as to asset inflation strategy for skewed value-extraction). In a critical respect all the creative social supererogatory–progressivity after the postwar years is now reduced in terms of public mitigation of the deleterious fallouts from the capitalistic model all other social supererogatory–progressivity possibilities are now effectively assumed to lie with propping up a poorly self-sustaining capitalistic model (with respect to public subventions, bailouts, taxbreaks) and so notwithstanding the massive financial gains and transfers to tax havens as to a global economy of contrasting rising wealth disparity with the supererogatory–progressivity for individual and social creative initiatives construed as lying in a labour subsistence surrendering to whatever modest possibilities such capitalistic model makes available as supposedly an absolutely determining construct of human

supererogatory–progressivity possibilities (while overlooking the reality of its manifest renting parasitising of social value and value possibilities). This in effect speaks to ‘a renting and skewed value-extraction capitalistic colonising of the social capacity for supererogatory–progressivity’ as to imply that the social capacity for initiative can only be logged/cultured into the expropriating/estranging/constraining/limiting capitalistic model and so-reflected as of a globalised framework of totalising-entailing interlocking corporate interests and corporate welfaring that in effect critically and implicitly dictates to states (as of the subtle threat of runaway financial and economic disaster and/or state political-economy retrogradation for non-compliance) the very possibility for their full-capacity for supererogatory–progressivity while being well aloof of the public accounting that political actors running states have to fulfill thus speaking to a most fundamental globalised capitalistic induced democratic-deficit while relatively disempowered governments are left to pick-up-the-pieces (while de-mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to media-driven impressionable narratives rather than to the protracted implications of the roguish capitalistic model), and so as to the more critical de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory–progressivity and rendering democratic processes circularly unsatisfactory with the electorate increasingly resorting to protest and anti-incumbent votes. In many ways thus the supererogatory–progressivity potential of the global economy presents more opportunities than the capitalistic model arrogantly seem to imply as in many ways it can be argued that as of individual and social supererogatory–progressivity much of ‘vocational rationale’, ‘vocational skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic model can perfectly thrive without capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of

capitalistic enterprising across the world takes various shapes and forms wherein ‘the more doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound value creation activities (often of poorly compensated supererogatory–progressivity) and in many ways undermining the inclination for profound value creation as to the shortcut for short-term returns. This capitalistic model of skewed value-extraction undermines the possibility of overall human supererogatory–progressivity as to when in the contest between optimal-resource-allocation for value-creation as to the requisite creativity for individuals and social supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting the externalities investments in education and infrastructure of second and third world countries) but still posing the question as to how skewed value-extraction can de-mentatively/structurally/paradigmatically address in the long-run issues of requisite social and public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to ‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in many ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term

skewed value-extraction poorly capable of fulfilling the necessary externalities investment to thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history of all modern developed governments was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-supererogation⁹⁷ of supererogatory–progressivity’ as so-associated with debt servitude and de-mentative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in many ways third world countries of limited human and natural resources to be capable of instigating national

supererogatory–progressivity with respect to their incipiently disadvantageous circumstances (especially compounded by their limited nation-building human resources) and this in many ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources to construct profound and sustainable projects of socioeconomic development (and even then when given the chance with the little means available as of a natural intuition they resorted essentially to supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in the very first place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in many ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow-supererogation⁹⁷ economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) is to reflect the reality today of underlying human supererogatory–progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many Third world countries) with such a purist conception rather reflected as to

capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied notionally by a basic level of ~~supererogatory~~–progressivity allow for the ‘delusion/sleight projected about a purist conception of capitalism’ (serving rather the more veridical and underlying self-serving ‘dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism>’). Further the capitalistic model as to its fabrication of winners and losers given its ‘all englobing critical delimiting/catchmenting of human supererogatory–progressivity possibilities’ increasingly brings peoples at loggerheads across races, classes, regions and nations with the implication that since it is centrally/critically defining as to the present day statal conception of social supererogatory–progressivity possibilities, there must necessarily be losers and winners with no creative supererogatory–progressivity beyond this dilemma; thus as to the fact that there can’t be a profound humanity-level creative supererogatory–progressivity as well as decolonised–capitalistic-by-statal supererogatory–progressivity so-construed as ‘anarchical individual and social supererogatory–progressivity’. Such a representation as herein articulated of the truer supererogatory–progressivity (however the ‘shallow-supererogation⁹⁷ of supererogatory–progressivity’) beneath the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ is hardly reflected today as to ‘hardened narratives of an absolutising pure capitalistic model’ as mirroring the very ruthlessness associated with the renting and skewed value-extraction capitalistic model (as so-enculturated socially and mediatically as to ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism>). The relative veracity of supererogatory–progressivity is

strongly seen with the state-driven Asian and European supererogatory–progressivity economies (with the Germans, Japanese and Chinese out-competing the U.S. with respect to trade balance and so without all the ‘grandiose capitalistic economic theorising’ but on the more veridical realism of policy-driven supererogatory–progressivity) and as even in the U.S. there is at least a critical level of strategic supererogatory–progressivity with local states definitely adopting incentives-driven approaches of supererogatory–progressivity; all this speaking from an totalising-entailing perspective analysis of the purist capitalistic model as poorly self-sustaining of its socioeconomic framework (especially its relative irresponsibility with regards to foundational externalities like education, infrastructure, well thought-out policies, collective social advancement, etc.). The bigger question that then arises has to do with the possibility for optimal human supererogatory–progressivity ‘beyond just the statism and geostrategy/states-competition muddled framework’ that is de-mentated/structured/paradigmed to induce skewed ‘shallow-supererogation⁹⁷ of supererogatory–progressivity’ as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’. Taking a step aback, in many ways the reality of the very fundamental notion of the capitalistic model speaking of perfect markets do not exist, and rather ‘markets themselves develop as advantageously created situations after the facts’ as to the requisite human creative supererogatory–progressivity for a market to even arise; and in this respect the supposed fittest notion of capitalistic competition as to punctual/immediate fitness tends to underperform the more advantageous supererogative contemplative deliberation of markets for critically efficient/optimising resource allocation/utilisation/development (as to the fact that de-mentatively/structurally/paradigmatically the relatively deliberative conceptualisation of markets associated with say German, Japanese, Chinese, South Korean public-policy supererogatory–progressivity economic models participate in their competitive edge over

‘vague/abstract punctual/immediate fitness notion of capitalistic competition’ that speaks to an overall deliberative optimalsing potential of human supererogatory—progressivity beyond any such capitalistic limitative-artifice-of-human-imaginary/metaphysical-conceptualisation as to ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ existentialising—decisionality). the so-construed notional~deprocrypticism epistemicity conception of predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁶) as to the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ provides the requisite basis for prospective human ontological-performance⁷²-<including-virtue-as-ontology> convergence towards ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, and so as to the fact that prospective notional~deprocrypticism registry-worldview/dimension as of its superseding/transcending conception (beyond ‘social-construct <amplifying/formative—epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰³ imbued secondnaturing’) technically equates to ‘supposed human-subpotency abstract self-determinative ontological-performance⁷²-<including-virtue-as-ontology> capacity as to the full-potency of existence’ so-implied with the protensive-consciousness ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~deprocrypticism deneuterising¹⁶—referentialism’; and so as to the effective construal of the possibilities of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ beyond ‘mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> in ⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’.

However, in effect despite the reality of ‘human-subpotency non-scalarity/beholdening-<as-to-

what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-
 possibility-for-the-later-ontologisation>’, the human psychology in any of its registry-
 worldview/dimension ⁸⁰presencing—absolutising-identitive-constitutedness¹³ paradoxically
 projects a notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> wrongly implying it is
 actually as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, as
 to its ontological-performance⁷²-<including-virtue-as-ontology>; and so as the very manifest
 condition of human <amplifying/formative-epistemicity>totalising~thrownness-in-
 existence³⁴,-imbued-projective-arbitrariness/waywardness-(as-to-the-human-
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing-process-of-‘<amplifying/formative-epistemicity>totalising~conceptualisation’).
 This reflects the sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-
 and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating-nascence> nature
 of all registry-worldviews/dimensions ⁵⁶meaningfulness-and-teleology¹⁰⁰ however the more-
 and-more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology with
 ‘relative-ontological-incompleteness³⁹/relative-ontological-completeness³⁸-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-psychologism⁹⁰ as to
 prospective induced psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring self-becoming/self-conflatedness¹²/formative-supererogating-
 <projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence> as conflating towards the

possibility of ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’; so-
implied as of notional~deprocrypticism deneuterising¹⁶ ‘exteriorisation attitude/mental-
disposition/care-and-episteme⁵’ of ⁵⁶meaningfulness-and-teleology¹⁰⁰—as-metaphoricity⁵⁷
superseding/overriding prior ⁸⁴reference-of-thought temporally ⁵⁸neuterising ‘interiorisation
attitude/mental-disposition/care-and-episteme’ of ⁵⁶meaningfulness-and-teleology¹⁰⁰. The
more critical issue thus has to do with how relative ontologisation/ontological-
veracity/aestheticisation-towards-ontology for prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~~de-mentativity arises, and so as to the
‘reclamation/recovery of unenframed-conceptualisation beyond any sub-ontological-<as-to-the-
limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-
potency-of-existence’s~sublimating-nascence> ⁸⁰presencing—absolutising-identitive-
constitutedness¹³’. Given the <~~amplituding~~/formative-
epistemicity>totalising/circumscribing/delineating nature of human ⁵⁶meaningfulness-and-
teleology¹⁰⁰, the sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-
and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating-nascence>
‘human-subpotency non-scalarly/beholdening-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in
effect reflexively assumes its ontological-performance⁷²-<including-virtue-as-ontology> is as of
‘scularity/immanency of existence’s ontological-normalcy/postconvergence’; with the
consequence that the human <~~amplituding~~/formative-
epistemicity>totalising/circumscribing/delineating conception of ⁵⁶meaningfulness-and-
teleology¹⁰⁰ develops an ‘aestheticisation of existentialising—enframing/imprintedness-(<as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>’ that
‘unconsciously/surreptitiously projectively overrides/blinds-out any abstract contemplation of
purist ontologisation/ontological-veracity/aestheticisation-towards-ontology’ as to its

⁵³incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and then ‘reflexively falsely implies/presupposes its very own purist ontologisation/ontological-veracity/aestheticisation-towards-ontology not subject to contemplation’. In this regards, any registry-worldview/dimension as of its ⁸⁰presencing—absolutising-identitive-constitutedness¹³ is, more-or-less as of its relative-ontological-incompleteness⁸⁹, ‘a usurpation of abstract purist ontologisation/ontological-veracity/aestheticisation-towards-ontology projected as of notional~deprocrypticism/<amplifying/formative>notional~preempting—disjointedness-as-of-⁸⁴reference-of-thought’; so-reflected by all registry-worldviews/dimensions ‘self-referencing-syncretising forward-facing projection of mere-formulaicity’ as to social-stake-contention-or-confliction. The de-mentative/structural/paradigmatic nature of any ⁸⁰presencing—absolutising-identitive-constitutedness¹³ given ‘aestheticisation of existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ as usurping/overriding ‘notional~deprocrypticism abstract purist ontologisation/ontological-veracity/aestheticisation-towards-ontology’ as to the ontological-veracity of ⁶¹nonpresencing—or-withdrawal—or-metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)-or-transcendental-reasoning-of-event³⁷-as-prospective-ontology-origination, is existentially so-reflected as to ‘dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism>; and so-underlined with the registry-worldview/dimension priorly defining human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ re-engaging

with ontological-veracity as to human limited-mentation-capacity-deepening⁵³ for prospective sublimation of human ⁵⁶meaningfulness-and-teleology¹⁰⁰'. The implication here is one of a 'double-faceted recurrence de-mentating/structuring/paradigming of overlapping human sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating-nascence> subversion/undermining (so-construed as enframed-conceptualisation) of the possibility of prospective purist human ontologisation/ontological-veracity/aestheticisation-towards-ontology implications' (as to human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰); so-reflected in the sublimating possibility for prospective 'bechancing-backdrop of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>' as to 'bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising' (so-construed as 'reclamation/recovery of unenframed-conceptualisation'-<as-to-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation>). Critically, ⁵¹incrementalism-in-relative-ontological-incompleteness⁶⁹—enframed-conceptualisation and ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation possibilities as so articulated rather speak to human limited-mentation-capacity idiosyncratically imbued paradoxical social behavioural characterisations arising from 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>'

reflexively assuming human ontological-performance⁷²-<including-virtue-as-ontology> as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. Thus an ‘epistemic/notional disquisitive enframed-conceptualisation-by–unenframed-conceptualisation knowledge-reification⁸⁷ constructive conception’ for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology (so-construed as disquisitive ‘scalarising of human⁵⁶ meaningfulness-and-teleology¹⁰⁰’ as to ontological-normalcy/postconvergence analysis of ‘human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶ meaningfulness-and-teleology¹⁰⁰’) as so-relevantly analysable across the succession of registry-worldviews/dimensions (critically elucidating the underlying ‘human social psychology of dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of⁸⁰ presencing—absolutising-identitive-constitutedness¹³’) involves ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) manifestations as to: - ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> (with the latter rather epistemically analysed as from the originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional~deprocrypticism implied ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’

underlying the possibility for prospective scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~—involuting-or-guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷> as reflecting the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation necessary for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ and its induced prospective living-development—as-to-personality-development and institutional-development—as-to-social-function-development social-stake-contention-or-confliction, as otherwise an analysis as to ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’ implied as of ‘human-subpotency non-scalarity/ beholdening-<as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ will wrongly project the accomplishment of prospective ontologisation and value-construction as from ⁸⁰presencing—absolutising-identitive-constitutedness¹³ as to its prior Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁵¹incrementalism-in-relative-ontological-incompleteness³⁹—enframed-conceptualisation induced living-development—as-to-personality-development and institutional-development—as-to-social-function-development of social-stake-contention-or-confliction and wrongly implying that any given registry-worldview/dimension is an imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework since it fails to factor in how registry-

worldviews/dimensions are transcended for prospective re-ontologisation and value-construction; in the sense that it is as of the ontological-normalcy/postconvergence reflected ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’, and so as to the underlying ‘tight-and-entwined connection between the overall human ontological-commitment⁶⁶ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁶) inherent in the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that such ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ intemporal-disposition’ can induce, and with such ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension ⁸⁰presencing—absolutising-

identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition)) inducing prospective
 sublimation-over-desublimation ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure thus
 effectively superseding any such given registry-worldview/dimension underpinning—
 suprasocial-construct prior conception of ontologisation and value-construction’ de-
 mentatively/structurally/paradigmatically explain the possibility for the succession of registry-
 worldviews/dimensions as to prospectively induced living-development-as-to-personality-
 development and institutional-development-as-to-social-function-development social-stake-
 contention-or-confliction), - ⁸⁰presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) (beyond ‘subontologisation/subpotentiation of
 ontology as to dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-
 descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-
 institutional-and-social-desublimation>’), de-mentatively/structurally/paradigmatically speaks
 to underpinning—suprasocial-construct inherent susceptibility to
 subontologisation/subpotentiation associated with the descalarisation of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as reflected with <~~amplituding~~/formative>⁸ wooden-language-(imbued—temporal-
 mere-form/virtualities/dereification³⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-³⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰), and thus ‘prospective ⁸⁴reference-of-thought re-ontologisation as to
 rescalarisation’ in many ways occurs in ontological-normalcy/postconvergence rather as a ‘~~re-
 originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²-of-notional~deprocrypticism-prospective-sublimation)>⁹¹ intemporal-
 disposition’ mental-reflex of rescalarisation as to its criticality for the underpinning—~~

suprasocial-construct prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ with the reality of all such induced re-ontologisation whether with say the Socratic philosophers and budding-positivists rescalarisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ effectively implying a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise in transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² with the prior registry-worldview/dimension in relative-ontological-incompleteness⁸⁹ descalarisation in inducing the requisite positive-opportunism⁷⁶ for prospective sublimation of the underpinning—suprasocial-construct since the prior underpinning—suprasocial-construct appreciation of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ most critically arises only as the backdrop for prospective induced living-development—as-to-personality-development and institutional-development—as-to-social-function-development social-stake-contention-or-confliction in the sense that the underpinning—suprasocial-construct appreciation of Socratic philosophy and budding-positivism didn’t arise as to their abstractly articulated ¹⁰⁴universalising-idealisation and positivism/rational-empiricism respectively (explaining their persecution at that instigative stage) but only took hold respectively as to the positive-opportunism⁷⁶ respectively of a ¹⁰⁴universalising-idealisation backdrop and positivism/rational-empiricism backdrop for the subsequent induced living-development—as-to-personality-development and institutional-development—as-to-social-function-development social-stake-contention-or-confliction implications these ushered at which point the need to draw from their respective ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure for prospectively induced living-development—as-to-personality-development and institutional-development—as-to-social-function-development social-stake-contention-or-confliction then elicited their appreciation. This reflect

the fact that the rescalarising re-ontologisation respectively as of base-institutionalisation,
¹⁰⁴universalisation, positivism/rational-empiricism and prospective ¹⁷deprocrypticism—or—
preempting—disjointedness-as-of-⁸⁴reference-of-thought over the respective
subontologisation/subpotentiation of recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism and ⁸¹procrypticism—or—disjointedness-as-of-⁸⁴reference-of-
thought construed as descalarising, rather speak of a ‘messianic-structure of intemporality⁵²’
and its derived deferential-formalisation-transference secondnaturating that goes well beyond the
sophistic/pedantic contemplative pertinence or logical-basis/logic-<as-to—transversality~of-
affirmative-and-unaffirmative—disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰²> of any of the transcended registry-
worldview/dimension caught up in its <amplituding/formative—epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
<amplituding/formative>~wooden-language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology¹⁰⁰). The further implication is that such ‘a merely manifest positive-opportunism⁷⁶
underpinning—suprasocial-construct conception of the instigative dispensing-with-immediacy-
for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ for
prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ rather as to the positive-
opportunism⁷⁶ backdrop for prospective induced living-development—as-to-personality-
development and institutional-development—as-to-social-function-development social-stake-
contention-or-confliction’ in its ontologically-deficient originariness-parrhesia,—as—spontaneity-
of-aestheticisation implies an aloofness to the ‘messianic-structure of intemporality⁵²’ as of the
overall existential dimensionality-of-sublimating²⁴—

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> as the inherent ontological-good-faith/authenticity⁶⁹~de-
 mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-supererogation⁹⁷,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> effectively
 reflected as of notional~deprocrypticism such that such an underpinning-suprasocial-construct
 conception as of positive-opportunism⁷⁶ will rather be in a complexification of
 positivism/rational-empiricism manifestation of ⁸¹procrypticism-or-disjointedness-as-of-
⁸⁴reference-of-thought that can't truly contemplate of prospective ¹⁷deprocrypticism-or-
 preempting—disjointedness-as-of-⁸⁴reference-of-thought which is a notion beyond just the
 possibility for secondnatured reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for
 originariness-parrhesia,—as-spontaneity-of-aestheticisation
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall
 existential dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-~~
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> as the
 inherent ontological-good-faith/authenticity⁶⁹~de-mentating/structuring/paradigming-
 <seeding/incipient-profound⁷⁰-supererogation⁹⁷,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> to truly contemplate of
¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought as of
 rescalarition possibilities for re-ontologisation. In this regards with respect to ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conception of
 social-stake-contention-or-confliction in its amplituding/formative—

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, in many ways the core incipient/nascent/instigative genuine social intellectual–function/posture as keeping opened/alive the ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’ is about an intemporal-disposition that is consummated as to its unenframed-conceptualisation and so in ‘articulating the ¹⁰⁴universal-transparency¹⁰⁵–
 ⟨transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩ of the dead-end as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ of the ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-⟨as-to-⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ with respect to its implications for prospective induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction’ and thus ushering the possibility for prospective ontological-good-faith/authenticity⁶⁹ within-and-without such ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-⟨as-to-⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ in renewing the genuine social intellectual–function/posture engagement for such prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ and so as to the fact that Socratic philosophers were more critically/precisely involved in rede-mentating/restructuring/reparadigming thought rather as of philosophy implied ¹⁰⁴universalising-idealisation ontological-good-faith/authenticity⁶⁹ over non-universalising sophistry ontological-bad-faith/inauthenticity⁶⁴ as to human limited-mentation-capacity-deepening⁵³ implications of originariness-parrhesia,–as–spontaneity-of-aestheticisation ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness projection beyond just an

absolutising divide between philosophers/sophists as reflected by the fact of Socratic philosophers engagement with supposed sophists as to the eliciting of the ¹⁰⁴universal-transparency¹⁰⁵-(<transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸> of philosophy implied ¹⁰⁴universalising-idealisation as ontological-good-faith/authenticity⁶⁹ over non-universalising sophistry as ontological-bad-faith/inauthenticity⁶⁴ and likewise in many ways budding-positivists were rather critically/precisely involved in the eliciting of the ¹⁰⁴universal-transparency¹⁰⁵-(<transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸> of positivism/rational-empiricism as ontological-good-faith/authenticity⁶⁹ over non-positivism/medievalism scholasticism as ontological-bad-faith/inauthenticity⁶⁴, and in both cases respectively projected the ¹⁰⁴universal-transparency¹⁰⁵-(<transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸> that prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ resided respectively with ¹⁰⁴universalising-idealisation and positivism/rational-empiricism with respect to any solipsistic ontological-good-faith/authenticity⁶⁹ inclination notwithstanding any prior influences it had, and effectively the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ speaks to the fact that (as to their mere-formulaic ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ that fail prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁹—for—conceptualisation) recurrent-utter-uninstitutionalisation, base-institutionalisation—

ununiversalisation,¹⁰⁴ universalisation–non-positivism/medievalism and positivism–
 procrypticism are dead-ends of human Being-development/ontological-framework-expansion–
 as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-
 teleology¹⁰⁰ so-reflected as from notional~deprocrypticism implied ‘scalarity/immanency of
 existence’s ontological-normalcy/postconvergence’. Ultimately, ‘human-subpotency non-
 scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ speaks
 to a mental-disposition that reflexively assumes ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁹—enframed-conceptualisation as to the priority of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ and value-construction as of induced living-development–as-to-personality-
 development and institutional-development–as-to-social-function-development social-stake-
 contention-or-confliction enamoured to the prior ontologically-deficient/relative-ontological-
 incompleteness⁸⁹ Being-development/ontological-framework-expansion–as-to-depth-of-
 ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ with a poorer
 capacity for the dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension⁷⁶ for the more profound implications of prospective
 Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
 development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as to ‘scalarity/immanency
 of existence’s ontological-normalcy/postconvergence’ projected ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation (given
 that originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-
 perspective-scalarising-construal-of-existence> as to human limited-mentation-capacity-
 deepening⁸³ implications is as of the apriorising conflatedness¹² of ontological-
 normalcy/postconvergence implied ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁸—unenframed-conceptualisation and not apriorising constitutedness¹³ implied

⁵³incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation) and in many ways de-mentatively/structurally/paradigmatically explains the engrained manifestation for the successive registry-worldviews/dimensions elapsing into ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’, - ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) skewed <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating conception of value-construction as to social-vestedness/normativity-<discretely-implied-functionalism>, - ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) construed as the imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework with regards to social-stake-contention-or-confliction, - ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ closed framework of sanctified probity and probationary exercise, - ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-¹⁰⁴universal-

possibilities-and-opportunities> falsely construed as prospectively sublimating, - ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) flawed exemplifying/epitomising/palliation as supposedly sublimation in substitution of relevant ontological optimisation exercise for prospective sublimation, - ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) institutional and social dysfunctional stultifying/hampering as to constricted enframed outlets of sublimation and defensive institutional threatening of chaos with regards to re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness^{12’}-of-notional~deprocrypticism-prospective-sublimation)⁹¹ prospective sublimation possibilities it construes as valuelessness, - ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimation in undermining re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness^{12’}-of-notional~deprocrypticism-prospective-sublimation)⁹¹ prospective sublimation possibilities, - ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) desublimation as to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of priorly induced sublimation, - ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition) catchmenting of budding sublimating ontologisation and value-construction into its constricted desublimating existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of institutionalised social-vestedness/normativity-<discretely-implied-functionalism> undermining the full potential for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology and value-construction, -⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) de-mentative/structural/paradigmatic demobilisation of human sovereign and full prospective sublimation capacity, - ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) sophistic/pedantic ⁵³incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) eliciting of <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) as to preempting prospectively subverting sublimation, - ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) de-mentatively/structurally/paradigmatically construing as calamitous the possibility for prospective re-ontologisation from its subontologisation; with ‘human superseding of so-articulated ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—

enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)’ keeping opened/alive the ‘scalarity/immanency of
 existence’s ontological-normalcy/postconvergence’. Critically, scalarisation analysis operantly
 implies projecting the implied ‘scaling/scalar of reference’ as from ontological-
 normalcy/postconvergence epistemic-projection perspective implications of analysis as to the
 prospective possibilities for ‘human living-development-as-to-personality-development,
 institutional-development-as-to-social-function-development and Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’. In this regards, it can very much be
 appreciated that human scalarisation potential (existentially manifestable as of successive
 rescalarisation as re-ontologisation as to human limited-mentation-capacity-deepening⁵³
 implications) reflects all the sublimation-over-desublimation possibility for the full possibility
 of human ontological-performance⁷²-<including-virtue-as-ontology> as can be so-construed as
 from notional~deprocrypticism prospectively implied originariness/origination-<so-construed-
 as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>.
 But then inevitably human limited-mentation-capacity-deepening⁵³ implications speaks to
 conceptivity/epistemic-reflexivity in the sense that (beyond naïve ⁸⁰presencing—absolutising-
 identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition)) as from ⁶¹nonpresencing-
 <perspective—ontological-normalcy/postconvergence> epistemic-projection perspective,
 ‘human descalarisation is already caught up in the human aspiration for scalarisation re-
 originariness/re-origination’ as to the underlying sublimating-by-desublimating
 <amplifying/formative—epistemicity>totalising/circumscribing/delineating manifestation of
 aestheticisation—and-aestheticisation-towards-ontology as of ‘relative-ontological-
 incompleteness⁸⁹/relative-ontological-completeness⁸⁸-

<sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—
 and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
 normalcy/postconvergence>> as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism⁹⁰ just as for
 instance the notion of length is already caught up in the notion of width in the ‘sublimating
 <amplifying/—formative—epistemicity>totalising/circumscribing/delineating manifestation of a
 rectangle’ and so with regards to the fact that human aestheticisation—and-aestheticisation-
 towards-ontology of ⁵⁶meaningfulness-and-teleology¹⁰⁰ is ever always about ‘idealised-
 typification in epistemic-conflatedness¹² sublimation or epistemic
 constitutedness¹³/pseudoconflation desublimation/gimmickiness’ for eliciting
 sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-
 normalcy/postconvergence epistemic projection-perspective’. In this respect, scalarisation
 analysis is a projection beyond just a conceptually implied originariness/origination-<so-
 construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-
 existence> but is comprehensively and notionally/epistemically reflective of underlying de-
 mentative/structural/paradigmatic rescalarisation and descalarisation of human ontological-
 performance⁷²-<including-virtue-as-ontology> as to human limited-mentation-capacity
 implications. This incipient descalarisation reflex is critically manifested by the fact that the
 human is de-mentatively/structurally/paradigmatically as of its <amplifying/—formative—
 epistemicity>totalising~thrownness-in-existence³⁴ (as so-attendant of overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
 apriorising/re-axiomatising/re-referencing~conceptualisation> abstractly) imbued with human

‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
 mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and so as to human
 inherently embodied-vitality/survival/subsistence in existential becoming with regards to
 human living-development-as-to-personality-development, institutional-development-as-to-
 social-function-development and Being-development/ontological-framework-expansion-as-to-
 depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 so-defining the-social or human-social-potency’ (so-reflecting perpetually/continually human
 bechancing-becoming—originariness/origination-as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-
 aestheticising scalarisation potential) as preveniently/priorly preceding any
 concreteness/concretism/existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-
 performance⁷²-<including-virtue-as-ontology> (reflecting overall human ‘aestheticisation as to
 the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-
 aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human
⁵⁶meaningfulness-and-teleology¹⁰⁰’, and so as taxingness-of-originariness induces beholdening-
 becoming—distortive-originariness/distortive-origination-as-to-⁴⁷historicity-tracing~inhibited-
 mental-aestheticising descalarisation reflex). Thus the very notion of ‘human formativeness-
 <as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
 and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in relation to ontological-
 performance⁷²-<including-virtue-as-ontology>’ is very much incipient/inchoate/preceding with
 respect to concreteness/concretism/existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-
 ontological-performance⁷²-<including-virtue-as-ontology>, such that the issue of human

ontological-performance⁷²-<including-virtue-as-ontology> is more rightly and veridically
 ontologically construable in terms of these two aspects of formativeness-<as-to-intersolipsism-
 of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ (as to bechancing-becoming—originariness/origination—as-
 to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-
 mental-aestheticising scalarisation potential) and concreteness/concretism/existentialising—
 enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)—of-human-ontological-performance⁷²-<including-
 virtue-as-ontology> (as to beholdening-becoming—distortive-originariness/distortive-
 origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising descalarisation reflex) by
 its inducing of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition); as reflecting scalarisation-as-to-rescalarisation-as-re-
 ontologisation/supererogatory~involuting-or-guilding-or-amplifying-scalarisation-<as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷> of human
 formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
 mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ for
 superseding/overcoming ‘concreteness/concretism/existentialising—enframing/imprintedness-
 <as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-
 human-ontological-performance⁷²-<including-virtue-as-ontology> descalarisation reflex’ (with
 scalarisation projection implied originariness/origination-<so-construed-as-to-ontological-
 normalcy/postconvergence-perspective-scalarising-construal-of-existence> ever always about
 ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
 mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ construed scalarisation-

as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~~involuting-or-guilding-or-
 amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷> with respect to human limited-mentation-capacity-deepening⁵³,
 and so preveniently/priorly to phenomenal/manifest concreteness/concretism/existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)—of-human-ontological-performance⁷²-<including-
 virtue-as-ontology> descalarisation reflex). This inherent ‘human limited-mentation-capacity
 implied phenomenal/manifest concreteness/concretism/existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)—of-human-ontological-performance⁷²-<including-
 virtue-as-ontology> descalarisation reflex’ is however concomitant with the corresponding
 potential capacity for rescalarisation as to human formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ as to human gesturing of dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶ for
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
 conceptualisation. Such a scalarisation-as-to-rescalarisation-as-re-
 ontologisation/~~supererogatory~~~involuting-or-guilding-or-amplifying-scalarisation-<as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷> construal of
 human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-
 imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (so-implied as
 of originariness-parrhesia,—as—spontaneity-of-aestheticisation
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’—for-
 conceptualisation) underlies the very possibility for human limited-mentation-capacity-

deepening⁵³ reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. The overall point here is that the
 human as ever always caught up in ‘human limited-mentation-capacity implied
 phenomenal/manifest concreteness/concretism/existentialising—enframing/imprintedness-(as-
 to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-
 ontological-performance⁷²-<including-virtue-as-ontology> descalarisation reflex’, the human
 capacity for scalarisation lies in a ‘distending/dragged-out scalarisation relationship’ with this
 ‘phenomenal/manifest concreteness/concretism/existentialising—enframing/imprintedness-(as-
 to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-
 ontological-performance⁷²-<including-virtue-as-ontology> descalarisation reflex’ as to the fact
 that human absolute scalarisation cannot be achieved as to any resultant reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of
 concreteness/concretism/existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-
 performance⁷²-<including-virtue-as-ontology>, as human absolute scalarisation is always a
 potential held-up in originariness-parrhesia,—as—spontaneity-of-aestheticisation as to the
 capacity for ‘human gesturing of dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ for ⁵⁵maximalising-recomposuring-
 for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation’ (as can be so-
 appreciated with the notional~deprocrpticism or
 <amplifying/formative>notional~preempting—disjointedness-as-of-⁸⁴reference-of-thought
 underlying the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸); such that
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—
 conceptualisation rather speaks of ‘one long continuous whole of human originariness-

parrhesia,—as—spontaneity-of-aestheticisation as of notional~deprocrypticism’ which guiding spirit no human prospective apriorising/axiomatising/referencing—conceptualisation can pretend to ignore-and-override without falling into perversion of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and/or sophistry by mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) in gimmickiness/desublimation. This insight about human ‘distending/dragged-out scalarisation’ points to the ontological-veracity of a necessary hermeneutic/reprojective/supererogating/zeroing <amplifying/formative—epistemicity>totalising/circumscribing/delineating understanding associated with human ontological-performance⁷²-<including-virtue-as-ontology>, with the dearth of such hermeneuticism often associated with social contemplative fragility as well as the sophistry that further exploits this social contemplative fragility as to ⁸⁰presencing—absolutising-identitive-constitutedness¹³; and originariness-parrhesia,—as—spontaneity-of-aestheticisation imbued scalarisation effectively speaks of the ontological-veracity of the requisite difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism⁷¹ for the appropriately optimisable ontological-performance⁷²-<including-virtue-as-ontology> of human conceptual and operant ⁵⁶meaningfulness-and-teleology¹⁰⁰. Scalarisation analysis as such provides human boundless possibility for human scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷> with regards to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰. The more critically conceptual and operant

issue lies with how priorly induced ‘human notional~firstnaturedness—temporal-to-intemporal-
 dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>
 accordioneing-(as-of-varying-individuations-contextually-transverse-
 desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
 and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-
 ontology>) at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating ⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’ as to
⁸⁰presencing—absolutising-identitive-constitutedness¹³ shapes any such ontologically-flawed
 presence human psychology as to its given ‘aestheticisation of existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)’ with regards to prospectively addressing such
 ‘phenomenal/manifest concreteness/concretism/existentialising—enframing/imprintedness-(as-
 to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-
 ontological-performance⁷²-<including-virtue-as-ontology> descalarisation reflex’ concerns
 identified above (as to ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of
 ontology as to dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-
 descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-
 institutional-and-social-desublimation>’); and so with regards to overall underlying human
 ‘social and institutional crises/suboptimisation as to subontologisation’ prospective need for re-
 ontologisation. This overall construal of the determinative structure of human ontological-
 performance⁷²-<including-virtue-as-ontology> (as it reflects the ontological-veracity of human

formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ over any given conception of human intersubjectivity-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) rather undermines the ontological-pertinence as to the ontological-performance⁷²-<including-virtue-as-ontology> of the notion of human intersubjectivity-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and so very much along the same lines of the Derridean criticism of intersubjectivity-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ going by his ‘heterogeneous genesis’ epistemic conception (even as the latter is more-or-less caught up in metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) epistemic constitutedness¹³ as to its quasi-transcendental implications since genesis is rather truly as of the ‘full-conflatedness¹² in the apriorising/referencing/axiomatising of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ involved with human limited-mentation-capacity-deepening⁵³ and so-reflected rather as from ‘originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> implied scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷>’ inducing transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity), such that intersubjectivity-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ is rather an ontologically-flawed conceptualisation ‘poorly reflecting the ontological-veracity of the-social/human-social-potency as to the full potential for human ontological-performance⁷²-<including-virtue-as-ontology>’ and so since intersubjectivity-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ is rather beholdening to ⁸⁰presencing—absolutising-identitive-constitutedness¹³ (as of ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the

subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>') unlike is the case with human 'formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ construed scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷> with respect to human limited-mentation-capacity-deepening⁵³' which perspective of ontological conceptualisation is not beholdening to any ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) but is rather reflective of ⁶³nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection'. That is, the reality of the full potential for human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> (as enabling the superseding of any ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) rather lies with human underlying supposedly coherent ontological-commitment⁶⁶ (so-associated with 'originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> implied scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷>' as reflecting human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ full potential for human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> so-underscored

as of originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness) and so, as to: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency³⁸~sublimating-nascence,—disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), as of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴’, as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; as it dynamically induces (as of ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’) successive prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of successive registry-worldviews/dimensions ⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-of—⁵⁶meaningfulness-and-teleology¹⁰⁰—in-cumulation/recomposuring of

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁸ dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’. It is the profound ontological-veracity of such implied human intersolipsism of ⁵⁶meaningfulness-and-teleology¹⁰⁰ (as of formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ full potential for human-subpotency ontological-performance⁷²-<including-virtue-as-ontology>) and so over intersubjectivity-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as to ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), that reflects the intemporal-disposition possibility for the ‘abstract individual’ to venture at eliciting the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity possibilities of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ beyond and superseding human temporality⁹⁹/shortness <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>) enabling prospective human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as so-defining the-social or human-social-potency. This fundamental undermining of intersubjectivity-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as to its ontological-performance⁷²-<including-virtue-as-ontology> conception lies

in the fact that as of its implied ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), it goes on to induce human-subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising and so undermining the bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-aestheticising as to the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>’; wherein the prospectively requisite rescalarisation as to human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ is obfuscated on the basis of such ontologically-flawed implied intersubjectivity-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) associated with such ontologically vague notions like ‘institutionalised facts’ as of ‘mere-formulaic-methodologising/mutualising/organising/institutionalising human existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ that supposedly and wrongly supersede ‘genuine knowledge-reification⁸⁷ framework involving a detour to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. The supposed consequence of such ontologically-flawed analysis as to intersubjectivity-of-⁵⁶meaningfulness-

and-teleology¹⁰⁰ ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—
enframing/imprintedness-⟨as-to-⁴¹historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) that fails to grasp ‘relative-ontological-
incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence>⟩ as to human-and-social-expectations/anticipations—
metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism’⁹⁰ is that the
‘institutionalised facts’ of the successive registry-worldviews/dimensions are then construed
wrongly as ‘beyond ontological analysis’ such that the ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸ herein implied is then construed as ‘unintelligible’ as even the
notion of how successive registry-worldviews/dimensions come about is obfuscated. This
overall insight points to the fact that all the potentiality for human ontological-performance⁷²-
<including-virtue-as-ontology> rather lies with grasping: human ‘formativeness-<as-to-
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (so-construed as human
<amplifying/formative—epistemicity>causality potentiality of ontological-performance⁷²-
<including-virtue-as-ontology>) and so as to human inherently embodied-
vitality/survival/subsistence in existential becoming with regards to human living-
development-as-to-personality-development, institutional-development-as-to-social-function-
development and Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as so-
defining the-social or human-social-potency’. Human ‘formativeness-<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-

⁵⁶meaningfulness-and-teleology¹⁰⁰ construed scalarisation-as-to-rescalarisation-as-re-
 ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying-scalarisation-<as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷>’ (as to
 prospective human ontological-performance⁷²-<including-virtue-as-ontology> potential for
⁴⁶historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> over ⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition) de-
 mentatively/structurally/paradigmatically encompasses: - human ‘germinative intensification—
 amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-of-
 originariness,-imbued-sublimating-by-desublimating-amplituding as to the backdrop-of-
 inherent-immanent-existence’s-sublimation-structure-<of-‘unsurrealistic-as-real’-ontological-
 normalcy/postconvergence>’ (in reflecting human formative notional~conflatedness¹² of motif-
 and-apriorising/axiomatising/referencing-psychologism) as generative-and-regenerative of
⁵⁶meaningfulness-and-teleology¹⁰⁰/aestheticisation—and-aestheticisation-towards-ontology (as
 from inherently embodied-vitality/survival/subsistence in existential becoming inducing the
 dynamics of living-development-as-to-personality-development, institutional-development-as-
 to-social-function-development and Being-development/ontological-framework-expansion-as-
 to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-
 the-human-institutionalisation-process⁶⁸) as scalarisingly rede-
 mentating/restructuring/reparadigming descalarised concreteness/concretism/existentialising—
 enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)—of-human-ontological-performance⁷²-<including-
 virtue-as-ontology> so-existentially reflected as ‘the extensive manifest
 outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-

incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human
⁵⁶meaningfulness-and-teleology¹⁰⁰ aestheticisation', - human individual as solipsistic sovereign-
emergence of drivenness beyond just 'socially induced emancipatory/non-emancipatory
drivenness' as to the individual thrownness in any registry-worldview's/dimension's
institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰³ of ontological-performance⁷²-
<including-virtue-as-ontology>, - human formative convoluted developmental echeloning in
any registry-worldview/dimension as of socially translatable ontological-good-
faith/authenticity⁶⁹~de-mentating/structuring/paradigming-<seeding/incipient-profound⁷⁰-
supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
schema> and ontological-bad-faith/inauthenticity⁶⁴~de-mentating/structuring/paradigming-
<seeding/incipient-shallow⁶⁵-supererogation⁹⁷,-as-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema> reflecting respectively the structure
of human intemporal and temporal ontological-performance⁷²-<including-virtue-as-ontology>, -
the social-construct uninstitutionalised-threshold¹⁰³ defined as to the given registry-
worldview/dimension prospectively 'descalarising-in-de-mentating/structuring/paradigming
first-moving/rentier/prerogative induced beholdening-becoming—distortive-
originariness/distortive-origination-as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising
⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>
(as to living-development-as-to-personality-development, institutional-development-as-to-
social-function-development and Being-development/ontological-framework-expansion-as-to-
depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰)'
so-underlined by the 'descalarising totalisingly-disentailing—discretion/whim-of-thought of
individuals-suboptimal instigative potency as of human notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-
normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-

transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>’ (and so as poorly-amenable-to and forestalling prospective bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-aestheticising as sublimating bechancing-backdrop of ontological-normalcy/postconvergence so-underlined by the ‘scalarising as of human supererogatory/messianic intemporal and secondnature socialy-optimal instigative potency’),

- human social-formativeness defined as to the given registry-worldview/dimension surreptitious flipping-around/flipping-about of social-stake-and-contention framing as to ‘ontological-good-faith/authenticity⁶⁹-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ and ‘ontological-bad-faith/inauthenticity⁶⁴—and—lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’, with such flipping-around/flipping-about rather reflecting respectively the implications of ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating³⁴—<amplifying/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to its profound dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ and ‘reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation mere-formulaic—

methodologising/mutualising/organising/institutionalising underlying dimensionality-of-desublimating-lack-of²⁵—<amplitudinal/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to its lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶’ (with the latter associated with <amplitudinal/formative>⁸wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰)). This overall elucidation points to ‘human ontological-performance⁷²-<including-virtue-as-ontology> as more rightly and veridically ontologically construable in terms of the two aspects of formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (as to bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-aestheticising scalarisation potential) and concreteness/concretism/existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-performance⁷²-<including-virtue-as-ontology> (as to beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising descalarisation reflex) by its inducing of ⁸⁶presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’. Insightfully, a most fundamental ontology/science as aspired herein in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ rather points to human formativeness-

<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
 and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as to recurrently self-surpassing
⁵⁶meaningfulness-and-teleology¹⁰⁰ and the resultant consecutive consequent ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) reflecting the
 successive registry-worldviews/dimensions imbued ⁸⁴reference-of-thought-and—⁸⁴reference-of-
 thought-⁸⁵devolving—⁵⁶meaningfulness-and-teleology¹⁰⁰ respective less-and-less relative-
 ontological-incompleteness⁶⁹ of ontological-performance⁷²-<including-virtue-as-ontology>;
 such that inherently the construal of their social-stake-contention-or-confliction are ever always
 construed in <~~amplifying~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatric-drag³³ as to any such given registry-
 worldview's/dimension's ⁸⁰presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) (as to living-development-as-to-personality-
 development, institutional-development-as-to-social-function-development and Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), whereas an ontologically more profound
 construal as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-
 veridical-epistemic-determinism²¹ (reflecting originariness/origination-<so-construed-as-to-
 ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>) rather
 highlights 'an utterly superseding construal of ontological-performance⁷²-<including-virtue-as-
 ontology>' of any such registry-worldview/dimension ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition) construal of social-stake-contention-or-
 confliction wherein base-institutionalisation, ¹⁰⁴universalisation, positivism/rational-empiricism

and notional~deprocrypticism respectively are rather of unenframed/unbeholdening/bechancing–supererogation⁹⁷ with regards to the social-stake-contention-or-confliction of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our ⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-of-thought as to the prospective emancipatory/sublimating possibilities of human limited-mentation-capacity-deepening⁵³ ‘in the face of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ enabling of human ontological realisation as of human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ and so rather than any ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) construal inevitably caught up in human-subpotency subontologisation/ideology-over-ontology. Incipiently, an ontology that professes to be of the most profound science as fundamental ontology should be able to see-through/unblur the superficiality of human-subpotency ⁸⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) imbued social-stake-contention-or-confliction projections (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶) of any given registry-worldview/dimension, and articulate prospective aestheticisation—and-aestheticisation-towards-ontology/⁵⁶meaningfulness-and-teleology¹⁰⁰ that is of unenframed/unbeholdening/bechancing–supererogation⁹⁷ enabling prospective human re-ontologisation possibilities. Such a depth of contemplation as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ effectively reflects a rather more profound conceptualisation of human psychology as to its transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity inducing potential as to the
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-
 the-human-institutionalisation-process⁶⁸ (at the crossroads of prior ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ and prospective metaphoricity⁵⁷) over approaches of relative gimmickiness-of-
 thought as to our positivism/rational-empiricism ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ <~~amplifying~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ that poorly address human egotistic/self-
 referential complex in the face of prospective human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and with
 the corresponding possibility for sophistic/pedantic moral and intellectual
 disenfranchisement/swindling/corruption/dispossession (as the fact is when it comes to social-
 stake-contention-or-confliction ‘knowledge-reification⁸⁷ tends to be notionally/epistemically
 caught up between a sublimation and desublimation/gimmickiness de-
 mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge
 associated with subterfuges’ reflected say in an ambiguous continuity between genuine-
 knowledge and chicanery, social/institutional intellectualism and social/institutional
 sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine,
 technological-advancement and technical-mystification, flawed-industrial-analyses-and-
 certifications and disinterested-scientific-analyses-and-certifications, etc.). In other words, the
 notion of ‘the other’ as aetiologisation/ontological-escalation is much more than ‘magnanimity
 towards the other’ but more fully a stance that ‘calls upon a principled commitment to the
 notion of the other’ by the other as enabling the completeness of ¹⁰⁴universal responsibility.
 Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-
 contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁷ -of-mentally-

aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> for ontologically-veridical virtue transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, a different interpretation can be made about the posture of a thinker like Heidegger during the troubled years of the ³⁶s; as effectively, the implication of Heidegger’s analysis of the situation which he associated with Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰

⁴⁵<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁵⁷ points to ‘a conception emphasising ontology as defining virtue thus ultimately geared towards prospective notional-contiguity/epistemic-contiguity⁶²–<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> as of the need for prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought’, but failing not because of the said orientation but with regards to the wrong conclusion about Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰

misunderstood as implying that it lies with a historical tradition like the Ancient Greece tradition or German Folk tradition rather than lying with an underlying transcendental ¹⁰⁴universal notion construed as ‘going beyond them-and-us logic’ as of the implications of ¹⁰⁴universal human emancipatory potential of re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰–‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)>⁹¹, and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-contiguity/epistemic-contiguity⁶²–<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> as of the need for prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought’, rather than an ‘ontologically-flawed idea implying a certain given

historical tradition'. Likewise, but with regards to virtue analysts analyses that are naively articulated on the basis of the ontological-contiguity⁶⁷ of our 'modern take attitude/mental-disposition/care-and-episteme'⁵ as of our <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiaic-drag³³ prior relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-thought leading to palliation as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ontological-contiguity⁶⁷ of our 'modern take attitude/mental-disposition/care-and-episteme'⁵; divulging that conceptualising virtue in ontological-contiguity⁶⁷ is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as of prospective relative-ontological-completeness³⁸-of-⁸⁴reference-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-impediments¹⁰⁶. This existential reality about ontological-primemovers-totalitative-framework⁷³ is no more different between the social world and the natural world, and so as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-

‘prospective-aporeticism-overcoming/unovercoming’> inherent ontological
 coherence/contiguity. This insight about virtue as lying with ontology has been to varying
 degrees implicitly understood by many postmodern thinkers, beginning with Heidegger
 pointing to a sophistication of thought but for the poor development and poor conclusions of his
 analysis during the troubled years of ³⁶s; and rather poorly interpreted by virtue critiques
 adopting a ‘modern take attitude/mental-disposition/care-and-episteme⁵’ in ontological-
 contiguity⁶⁷ as of its <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ prior relative-ontological-
 incompleteness⁸⁹-of-⁸⁴reference-of-thought perspective construed-as reasoning-from-
 results/afterthought of modernity. Such sophistication of thought to think in terms of inherent
 ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly
 pursued by latter postmodern thinkers as of quasi-transcendental implications for construing
 virtue from the orientation of prospective notional-contiguity/epistemic-contiguity⁵²-<profound-
 supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, as
 implicated with the case of Derrida’s spirit insight. Ultimately, the ‘postmodern
¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵’ should ontologically nurture the requisite psychoanalytic-
 unshackling/prospective-grounding/prospective-reification⁸⁷ for prospective notional-
 contiguity/epistemic-contiguity⁵²-<profound-supererogation⁹⁷-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as of prospective relative-
 ontological-completeness⁸⁸-of-⁸⁴reference-of-thought implied as of ¹⁷deprocrypticism—or-
 preempting—disjointedness-as-of-⁸⁴reference-of-thought as implied by postmodern ⁴⁸human-
 subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-

singularisation⁹³ thus inducing the aetiologisation/ontological-escalation addressing/resolving our ‘modern take attitude/mental-disposition/care–and–episteme⁵’ vices-and-impediments¹⁰⁶. As a further elucidation, prospective notional-contiguity/epistemic-contiguity⁵²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought actually points out that the uninstitutionalised-threshold¹⁰³ is rather a point of ¹⁴de-mentation-~~<supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics>~~ which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-disposition/care–and–episteme⁵ over the uninstitutionalised-threshold¹⁰³ attitude/mental-disposition/care–and–episteme⁵. We can effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> but rather being associated with a given tradition actually couldn’t break through the barrier of perceiving notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> as ‘futural way of thinking’, as it misperceived that any tradition can reveal as of its inherent nature the ‘futural way of thinking’, rather than that this lies with ‘a ¹⁰⁴universal principle understanding of the transformation of traditions’ and thus how such ¹⁰⁴universal principle understanding as of its ¹⁰⁴universal 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 ¹⁰⁴universal principle understanding of the transformation of traditions’ as herein implied by this author in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, would have provided the insight that Descartes was actually ‘establishing a positivism tradition as of futural way of thinking’ breaking away from non-positivism/medievalism and so ‘as to the fact

that dimensionality-of-sublimating³⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ is aporetically
 the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-
 aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ and thus in
 many ways the naïve/flawed Cartesianism today arise as to a reasoning as from
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 perspective whereas Descartes is more fundamentally involved in an aporeticism
 overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as
 of dimensionality-of-sublimating³⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷) which
 philosophically precedes his secondary thinking-proposition as reasoning-from-
 results/afterthought; such that budding-positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument becomes
 intelligible, thus revealing that Heidegger notional-discontiguity/epistemic-discontiguity⁶³-
 <shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-
 schema> why intending to be of prospective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³
 aposteriorising/logicising/deriving/intelligising/measuring with prior positivism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵, even though in its attempt it effectively elicits many insights
 for the prospect of ontologically-veridical prospective postmodern
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with its
 corresponding postmodern ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-
 of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 attitude/mental-disposition/care-and-episteme⁵. In other words philosophical thought is all
 incipiently/seedingly about dimensionality-of-sublimating²⁴—
 <amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>, and Heidegger's issue should have actually been about future Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ just as Descartes issue in articulating
 budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with
 setting up its ⁵⁶meaningfulness-and-teleology¹⁰⁰ in contention with prior non-
 positivism/medievalism as of the then projective future Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ of positivism/rational-empiricism, apart from mere
 intellectually contrastive elucidation, but rather implied affirming prospective positivism as of
 its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 attitude/mental-disposition/care-and-episteme⁵; and so as of the fundamental implication of
 positivism prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought over non-
 positivism/medievalism prior relative-ontological-incompleteness⁸⁸-of-⁸⁴reference-of-thought.
 We thus see why the future redevelopment of Heideggerian misconceived prospective notional-
 contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-

aestheticised~postconverging/dialectical-thinking²⁰~qualia-schema> as of prospective relative-
ontological-completeness⁸⁸-of-⁸⁴reference-of-thought as undertaken by latter thinkers like
Foucault, Derrida, Deleuze, Lacan, Lyotard and others are full of prospective quasi-
transcendental ‘de-mentative/structural/paradigmatic disseminative implications’ as reflecting
an underlying reality of prospective ⁸⁴reference-of-thought ¹⁴de-mentation-
<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
attributive-dialectics> construed herein as of prospective postmodern ¹⁷deprocrypticism—or-
preempting—disjointedness-as-of-⁸⁴reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—and—episteme⁵, and so just as searing with ‘de-
mentative/structural/paradigmatic disseminative implications’ was the mathesis ¹⁰⁴universalis
metaphoricity⁵⁷ extended development/influence on the works of the Galileos, Descartes,
Newtons, Leibnizes and others that ultimately reflected an underlying reality of prospective
⁸⁴reference-of-thought ¹⁴de-mentation-<supererogatory~ontological~de-mentation-or-
dialectical~de-mentation—stranding-or-attributive-dialectics> implied as of prospective
positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
attitude/mental-disposition/care—and—episteme⁵ in superseding/transcending non-
positivism/medievalism. In effect it is herein contended that what is implicitly missed about the
Cartesian proposition ‘I think therefore I am’ is not the idea that Descartes contemplates that he
is the first person to be self-conscious about his thinking; rather his underlying reasoning is
‘more than just speculative doubting’ but ‘motivated doubting’ that is highly contextual-as-of-
the-non-positivism/medieval-epoch and highly prefigurative-as-to-what-Descartes-wants-to-do-
of-transformative-with-thinking-given-that-context aporeticism (underlying that Descartes’
dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation in then secondarily inducing his thinking-proposition for budding-positivism reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation). That is, Descartes seeks to affirm the ‘mereness of thought’ beyond any existing habit-and-tradition-of-thought as of non-positivism/medievalism scholasticism pedantic dogmatism reasoning-from-results/afterthought, and so liberated rearticulate thought ‘out of thin air’ as of prospective reasoning-through/messianic-reasoning as reflected by his novel mathesis ¹⁰⁶universalis metaphoricity⁵⁷ rationalism schema/dissemination²⁷ that permeates all of his works such that even with his ontological argument something subtle and more original is happening, in that unlike many medieval scholasticism dogmatic interpretations that construe of a supernatural permeation into the natural, in affirming the ontological argument Descartes blocks-out/passivises the supernatural from the natural with the metaphoricity⁵⁷ implication that the natural can be thought of operationally and in sublimation on its own terms—as-of-axiomatic-construct. Thus Descartes ‘I think therefore I am’ is rather a statement of intent as of a ‘futural way of thinking and sublimation’ and its budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵, that is unique as ‘consciously setting up the pre-eminence of thinking in eliciting-and-resolving systemic doubting and de-mentating/structuring/paradigming the possibility of elucidation of any subject on this thinking and sublimation basis’. In effect Descartes project is actually as to existence-potency³⁸~sublimating—nascence,—disclosed-from-prospective-epistemic-digression relative-ontological-completeness³⁸ of apriorising/axiomatising/referencing as of positivism, and so from the ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of non-positivism/medievalism. With both the

budding-positivism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ and postmodern ¹⁷deprocrypticism-or-preempting—

disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵, we may be forgiven to confuse-and-dismiss their schema as-to-

de-mentative/structural/paradigmatic—disseminative-implications as of prospective reasoning-through/messianic-reasoning as incoherent from a shallow-and-immediate un insightful

analytical perspective on the basis of the respectively prior reasoning-from-results/afterthought

of non-positivism/medievalism and positivism/rational-empiricism manifestation of

⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought (since as of the latter relative-ontological-incompleteness⁸⁹ perspective ‘all the reasoning in the world’ is only respectively as

of non-positivism/medievalism apriorising/axiomatising/referencing-psychologism or positivism—procrypticism apriorising/axiomatising/referencing-psychologism); thus failing to

perceive that the projective-insights for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—

existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-

protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-

nascence,-disclosed-from-prospective-epistemic-digression to supersede human

temporality⁹⁹/shortness <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-

thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-

of-‘nondescript/ignorable-void⁸⁰’-with-regards-to-prospective-apriorising-implications>)), as of

deneuterising¹⁶ ‘exteriorisation attitude/mental-disposition/care-and-episteme’ of

⁵⁶meaningfulness-and-teleology¹⁰⁰-as-metaphoricity⁵⁷ superseding/overriding prior ⁸⁴reference-

of-thought temporally ⁵⁸neuterising ‘interiorisation attitude/mental-disposition/care-and-

episteme⁵ of ⁵⁶meaningfulness-and-teleology¹⁰⁰, reflects Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of human limited-mentation-capacity-deepening⁵³ implications wherein ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality is sublimatively rather about a ‘seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating~nascence-as-of-its-coherence/contiguity’ that comes out short and which ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event³⁷ reasoning-through/messianic-reasoning’ induces the successive prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought as to the ‘ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of ⁸⁴reference-of-thought différance/internal-dialectics/difference-deferral’. The appropriate contemplative perspective for the appreciation of their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications is effectively crossgenerational as of the amplitude/breadth of ⁸⁴reference-of-thought implied transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity; as we can effectively appreciate that the very mathesis ¹⁰⁴universalis schema/disseminative metaphoricity⁵⁷ engendering our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and-episteme⁵ is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> analysis, implied as of prospective

relative-ontological-completeness⁸⁸-of-⁸⁴reference-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-completeness⁸⁸-of-⁸⁴reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as an epistemic-totalising³²/circumscribing/delineating construct being the ⁸⁴reference-of-thought. We can grasp that it is not existence and purviews/domains of existence which will adjust to human-subpotency for ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ but rather human-subpotency adjusting as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression; with such adjusting being construed as of prospective relative-ontological-completeness⁸⁸. 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-completeness⁸⁸-of-⁸⁴reference-of-thought/relative-ontological-completeness⁸⁸-of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification⁸⁷, implied as of ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) with regards to the ⁸⁴reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. In lieu the poor intuition is to imply that we are already well grounded and that prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ is an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation to our already established psychoanalytic disposition rather than a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation in resetting-our-psychoanalytic-disposition/prospective-grounding as of <amplifying/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought in conflatedness¹², such

that this leads to constitutedness¹³ when so poorly psychoanalytically grounded on the naïve and ontologically-flawed basis that it is existence and purviews/domains of existence that adjust to our human-subpotency. Thus however counterintuitive, this overall conception structures the fact that it is as of ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ that our human ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating ⁸⁴reference-of-thought is transcended for prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought implied as of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>. In this regard, ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ is essentially one of shifting attitude/mental-disposition/care—and-episteme⁵ by the successive institutionalisations ⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰, even though beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ human induced bias leads to a wholly immersed-and-engrossed focussing only at its given present institutionalisation’s ⁸⁴reference-of-thought ‘present attitude/mental-disposition/care—and-episteme⁵’ as if other retrospective-and-prospective institutionalisations’ ⁸⁴reference-of-thought do not have their own attitude/mental-

disposition/care-and-episteme⁵ as of their underlying relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness⁸⁸ ⁸⁴reference-of-thought. This phenomenological insight in recognising that there is ‘an underlying metaphoricity⁵⁷-induced relative-emancipatory migration’ from the mindset of the early hunter-gathers as of recurrent-utter-uninstitutionalisation towards modern man as of positivism-procrypticism to the prospective postmodern man as of deprocrypticism, calls for a full appreciation of this most profound phenomenological transcendental process of corresponding ‘human attitude/mental-disposition/care-and-episteme⁵ migration’ inducing successive apriorisings/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought; and so, as of retrospective and prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ interpretation construed as ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. Such a conception that goes beyond our natural inclination of ‘referring to’ and ‘adhocly-and-scantly’ identify other retrospective and prospective registry-worldviews/dimensions ⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ from our present attitude/mental-disposition/care-and-episteme⁵, towards an ontologically-veridical transparent ‘to be or existing as wholly immersed-and-engrossed’ existential projection insight about all registry-worldviews/dimensions attitude/mental-disposition/care-and-episteme⁵ is what underlies the protensive-consciousness of deprocrypticism, from which standpoint as of its ontological-completeness-of-⁸⁴reference-of-thought such an ontologically-veridical analysis of ‘human attitude/mental-disposition/care-and-episteme⁵ migration’ can be undertaken, for retrospective and prospective attitude/mental-disposition/care-and-episteme⁵ conception, and specifically as relevant for understanding

prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵'. In this regard, 'human attitude/mental-disposition/care—and—episteme⁵ migration' in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ induced Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ is instilled as of ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) wherein the prospective ⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵ is intemporally induced as deneuterising¹⁶ 'exteriorisation attitude/mental-disposition/care—and—episteme⁵' of ⁵⁶meaningfulness-and-teleology¹⁰⁰—as-metaphoricity⁵⁷ superseding/overriding the prior ⁸⁴reference-of-thought temporally ⁵⁸neuterising 'interiorisation attitude/mental-disposition/care—and—episteme⁵' of ⁵⁶meaningfulness-and-teleology¹⁰⁰. The 'exteriorisation attitude/mental-disposition/care—and—episteme⁵' implies ⁵⁶meaningfulness-and-teleology¹⁰⁰ as not referenced/registered/decisioned—as-ascribed/neuterised as of a prior ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰, that is, not as of the prior ⁸⁴reference-of-thought 'interiorisation attitude/mental-disposition/care—and—episteme⁵', but rather referenced/registered/decisioned—as-deascribed/deneuterised as of the prospective ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰; with the latter construed as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism

and the former construed as preconverging-or-dementing¹⁹—apriorising-psychologism. Thus a registry-worldview/dimension institutionalisation⁸⁴ reference-of-thought always operates as if it is the absolute framework of⁵⁶ meaningfulness-and-teleology¹⁰⁰, that is, by its ‘interiorisation attitude/mental-disposition/care—and—episteme⁵’, notwithstanding the ontological-veridicality of its prior relative-ontological-incompleteness⁸⁹ -of-⁸⁴reference-of-thought at its uninstitutionalised-threshold¹⁰³, as reflected by the prospective registry-worldview/dimension institutionalisation⁸⁴reference-of-thought in an ‘exteriorisation attitude/mental-disposition/care—and—episteme⁵’ towards it. Consider in this regard the ontologically-veridical reflected immersed-and-engrossed attitude/mental-disposition/care—and—episteme⁵ with respect to the ‘ill-health <amplifying/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ wherein the ‘to be or existing as wholly immersed-and-engrossed’ recurrent-utter-uninstitutionalisation existential-contextualising-contiguity³⁹ -lowest-level-reification⁸⁷ perceptivity-as-of-bad-omen attitude/mental-disposition/care—and—episteme⁵ could involve a conversational stance of the sort, ‘I have been stricken by a spirit’, in an effusive-conversational-as-of-existential articulating of what can be done to allay such a spirit; or with respect to our positivism—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—episteme⁵’, as relevant for the conception of a ‘postmodern exteriorisation attitude/mental-disposition/care—and—episteme⁵’ relative to our modern take interiorisation attitude/mental-disposition/care—and—episteme⁵’, as of notional~deprocrypticism protensive-consciousness in ontological-completeness-of-⁸⁴reference-of-thought encapsulates: - underlying relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness⁸⁸ ⁸⁴reference-of-

thought as of relative-nonextricatory-existential-preempting-of-existential-unthought over
 relative-existential-extrication-as-of-existential-unthought; - notional~discongruity of the
 prospective ⁸⁴reference-of-thought over the prior ⁸⁴reference-of-thought; - and prospective
 deascription/deneuterising¹⁶
 psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 over prior ascription/⁵⁸neuterising
 psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument.
 When so-construed prospectively, ‘postmodern exteriorisation attitude/mental-disposition/care–
 and–episteme⁵’ is all about such a ¹⁷deprocrypticism–or–preempting—disjointedness-as-of-
⁸⁴reference-of-thought as implied by its ⁴⁸human-subject-emancipatory-relativism-driven-
 recomposuring-constructivism-towards-singularisation⁹³ ‘originary postmodern-thought-process
 and other postmodern creative-processes avant-gardism’ that are not in a reasoning-from-
 results/afterthought ontological entanglement with our ‘modern take attitude/mental-
 disposition/care–and–episteme⁵’. Consider in this regard the reasoning-through/messianic-
 reasoning prospective de-mentative/structural/paradigmatic disseminative implications as of
 Derridean différance/internal-dialectics/difference-deferral, Foucauldian genealogy-knowledge-
 and-power-discourse and Deleuzian immanence experimentation that can all be construed (and
 as equally implied by this author’s ontological-normalcy/postconvergence referentialism
 conception of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), as
 of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism for
 perpetuated/disseminative preemption of conceptual disjointedness. Thus ultimately the
 notional~deprocrypticism registry-worldview/dimension is one that will be marked by sharper
 and sharper singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism, construed

as of its perpetuating/disseminating of the preemption of disjointedness. In this regard, singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism retrospectively and prospectively reflects the notional~conflatedness¹²/conflatedness¹² implied as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality but with the latter as a ‘seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating-nascence-as-of-its-coherence/contiguity’ ever always coming short due to human temporal ontological-performance⁷²-<including-virtue-as-ontology> denaturing¹⁵ as of temporal/shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ pedantic/formulaic alignment to ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’ for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness, so-construed at the uninstitutionalised-threshold¹⁰³ as constitutedness¹³, thus requiring prospective intemporal/longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ institutionalisation renewing of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ that overcome the distortional implications of such pedantic/formulaic denaturing¹⁵; by way of ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event⁹⁷ reasoning-through/messianic-reasoning. singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism as such is a conception that grasps that ‘axiomatic-constructs as of <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-

thought-⁸⁵devolving’ is the ⁵⁶meaningfulness-and-teleology¹⁰⁰ format implied by the
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of
 human-subpotency ontological-performance⁷²-<including-virtue-as-ontology>
 equivalence/correspondence with the full-potency-of-existence’s~sublimating~nascence-as-of-
 its-coherence/contiguity’ with respect to any given ‘<amplituding/formative-
 epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-
 reality/ontological-veridicality/existential-reality’, with potentially divergent ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ implications as of underlying relative-ontological-incompleteness⁸⁹/relative-
 ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-
 becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—
 ontological-normalcy/postconvergence>) arising from human limited-mentation-capacity-
 deepening⁵³; with relative completeness increasingly attained, by way of ‘reinvigorating as of
 furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
 parrhesiastic askesis-or-acumen’ for originary/as-of-event³⁷ reasoning-through/messianic-
 reasoning. Thus singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism by its
 implied notional~conflatedness¹² highlights that ‘axiomatic-constructs as of
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-
 thought-⁸⁵devolving’ in reflecting of ‘human-subpotency ontological-performance⁷²-<including-
 virtue-as-ontology> correspondence with the full-potency of existence in its
 coherence/contiguity’ as of implied ⁴⁸human-subject-emancipatory-relativism-driven-
 recomposuring-constructivism-towards-singularisation⁹³, is effectively as of
 dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism to

singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism. That is singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism points out that there is no inherent meaning of existence about existence as existence is tautologically what it is as existence, rather the notion of meaning arises as of the notion of human-subpotency strife to ‘grasp what is existence’, and that latter notion is all about human-subpotency ‘axiomatic-constructs as of <amplifying/formative–epistemicity>totalising/circumscribing/delineating⁸⁴reference-of-thought-⁸⁵devolving’⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³. In other words, meaning is always a human project to construe existence as of human limited-mentation-capacity-deepening⁵³ of ‘axiomatic-constructs as of <amplifying/formative–epistemicity>totalising/circumscribing/delineating⁸⁴reference-of-thought-⁸⁵devolving’.

singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism, and as reflected by this author’s notion of ontological-normalcy/postconvergence referentialism conception of⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, points out that dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is ontologically-flawed, and that prospective relative-ontological-completeness⁸⁸ reflects that singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism as of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is what is rather ontologically-veridical. It is this prospective singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism that reflects the effective possibility of a ‘seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-

potency-of-existence's~sublimating~nascence-as-of-its-coherence/contiguity' as implied by
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; attainable as of
 human limited-mentation-capacity-deepening⁵³ of 'axiomatic-constructs as of
 <amplifying/formative-epistemicity>totalising/circumscribing/delineating⁸⁴reference-of-
 thought-⁸⁵devolving', and so reflected by the notion of dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶. This reality of the need
 to construe of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology>
 correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality as of
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism over
 dissingularisation⁹⁸/epistemic-nonimmanence/flawed-epistemic-determinism has increasingly
 been revealed as from the 'strangely axiomatic teleologically-thorough
 singularisation⁹³/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 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism as of whole
 living organisms, and likewise human meaningfulness itself is a de-
 mentating/structuring/paradigming singularisation⁹³/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 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism, as of the ⁴⁸human-
 subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
 singularisation⁹³ 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-contiguity³⁹ knowledge-reification⁸⁷ rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>’. In this regard, it is interesting to note that the notion of science practised by the successive pioneers cited above are markedly different from each other and all subjected rather to the implications of existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ 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-contiguity³⁹, Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> for his science, with such notions as space-time rather than traditional space and time; pointing out that there cannot be any ideology about science and it is rather the constraint for existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ that determines science practice, and so in existential conflatedness¹². Further, it had long dawned on this author that scam studies meant to undermine the validity of underlying constructivist and relativist insights about existential reality as implied by postmodern-thought including with respect to such implications in the

natural sciences are rather ‘supposedly invalidating’ wholly with respect to the authors of such scam studies coming out with the arguments of their ‘intendedness of invalidation’; with the legitimate contention that such ploys are thus surreptitious manoeuvres for preempting a given orientation of thought ‘not because of the inherent invalidity of such orientations as of inherent theoretical knowledge arguments in undermining such orientations’ but rather as a ploy of ‘inducing popularised scientific ideology’ to surreptitiously stifle such orientations without truly engaging in undermining its theorisation. Bogusness or non-bogusness is not a relevant scientific criteria, though granted it can be a relevant criteria for ‘surreptitious media-driven invalidation’, as science-in-practice is about ultimate cause-and-effect relationships, and in practical terms many scientific studies are rather elaborated as of ‘deferred cause-and-effect constraint’ as a reifying gesture for ultimate cause-and-effect determination. The fact that similar scam studies for the ‘intendedness of invalidation’ cannot be construed as scientifically valid with respect to any given orientation of study renders such manoeuvres intellectually void, and whatever their underlying ‘covert goals’ and however genuine their authors are of intent. It is very much important in this regard that intellectuals, whether in the natural sciences or in the social and humanities, not be cowered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying ontology’s-directedness-as-Being that bears notional~conflatedness¹² singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism implications, as of ontologically-veridical singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-

determinism; and yet our psychological disposition is more often than not geared to ontologically-flawed dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism that tend to be absolutised in constitutedness¹³ of prior reasoning-from-results/afterthought mental-reflexes of <amplifying/formative>⁸wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰), and so failing to grasp that the very principle of human institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ itself is one driven by the future as of its own reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme⁵’ which reflects an increasing orientation away from identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁹ as-cloistered-within-the-same-⁸⁴reference-of-thought towards difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,-so-construed-as-singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’, and so because the future is as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought and takes precedence for its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of increasing axiomatic teleological wholeness/nested-congruence or prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. For instance, with regards to ‘the very same ill-health <amplifying/formative—epistemicity>totalising~devolved—purview-as-domain-of-construal-as-

intrinsic-reality/ontological-veridicality/ontological-veridical', with the successive ⁸⁴reference-of-thought ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ at their uninstitutionalised-threshold¹⁰³ inducing successive displacement of human-subpotency ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for- aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰, it is rather singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism ontologically-veridical ⁸⁴reference-of-thought-level difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, -so-construed-as-singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism' that effectively reflects the ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> (and so over identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation³⁸-as-flawed-epistemic-determinism⁴⁹ as-cloistered-within-the-same-⁸⁴reference-of-thought that will simply imply the obliviousness of one ⁸⁴reference-of-thought from the other since ‘identity of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ is wrongly fixed-and-set as of each registry-worldview’s/dimension’s ⁸⁴reference-of-thought cloistered-consciousness). As it is prospective relative-ontological-completeness⁵⁸-of-⁸⁴reference-of-thought of human-subpotency that brings about ‘better and better axiomatic teleological wholeness/nested-congruence of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ increasing human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality, and so from: existential-contextualising-contiguity³⁹-lowest-level-reification⁸⁷ perceptivity-as-of-bad-omen with recurrent-utter-ininstitutionalisation, to

existential-contextualising-contiguity³⁹-second-level-reification⁸⁷ perceptivity-as-of-a-specific-
 place-or-specific-evil-people-or-specific-evil-period with base-institutionalisation–
 ununiversalisation, to existential-contextualising-contiguity³⁹-third-level-reification⁸⁷
 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 ¹⁰⁴universalisation–non-
 positivism/medievalism, to existential-contextualising-contiguity³⁹-fourth-level-reification⁸⁷
 perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-
 effect-conceptualisation with positivism–procrypticism, and prospectively to existential-
 contextualising-contiguity³⁹-full-reification⁸⁷ perceptivity-as-of-factoring-in-
 hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-
 information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-
 medical-delivery with notional~deprocrypticism that then achieves difference-conflatedness¹²-
 as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹
 protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,-so-construed-as-
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’. This insight about
 ontological-performance⁷²-<including-virtue-as-ontology> as of prospective relative-
 ontological-completeness⁸⁸ of human-subpotency can be garnered with respect to any
 axiomatic-construct as the ⁵⁶meaningfulness-and-teleology¹⁰⁰ representation of human-
 subpotency ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the
 full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity or a
 purview/domain of existence/intrinsic-reality/ontological-veridicality, and so not only with
 regards to the ⁸⁴reference-of-thought as the grandest axiomatic-construct. This fundamentally
 points out that at uninstitutionalised-threshold¹⁰³, human cognition which is rather in
 ‘excogitative-blanking of prospective institutionalisation existential-contextualising-

contiguity³⁹-in-reification⁸⁷ suffers-and-fails to relay the ‘seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating~nascence-as-of-its-coherence/contiguity’ for prospective institutionalisation as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,-so-construed-as-singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’; since this potential for such singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism is denaturing¹⁵ as of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ as-cloistered-within-the-same-⁸⁴reference-of-thought at its uninstitutionalised-threshold¹⁰³. We can appreciate that with regards to ‘the very same ill-health <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ highlighted above, the various successively human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> of prior perceptivities as successive uninstitutionalised-threshold¹⁰³ are rather in ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity³⁹-in-reification⁸⁷’ (by their identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ as-cloistered-within-the-same-⁸⁴reference-of-thought), as overlooking their successively prospective perceptivities which are actually in prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought as enabling/cogent-with-difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,-so-construed-as-singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’. The notion of human

‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity³⁹-in-reification³⁷’ can equally be elucidated with regards to a devolved axiomatic-construct of the ⁸⁴reference-of-thought. For instance, we can grasp that with regards to ‘the very same physics <amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the perceptivity of ‘traditional classical mechanics axiomatic-construct’ had rather been in ‘excogitative-blanking of the prospective construal of existential-contextualising-contiguity³⁹-in-reification⁸⁷’ reflected by the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as the latter’s prospective relative-ontological-completeness⁸⁸ reflects the former’s prior relative-ontological-incompleteness⁸⁹ as dialectically out-of-phase/preconverging-or-dementing¹⁹—apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity³⁹-in-reification⁸⁷’ at uninstitutionalised-threshold¹⁰³ actually highlights that from a prospective perspective of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought our positivism—procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance⁷²-<including-virtue-as-ontology>, as is the case with all other prior registry-worldviews/dimensions, ‘when we seem to perceive-and-think that our social world of ⁵⁶meaningfulness-and-teleology¹⁰⁰ is coherent, failing to factor in that it is preconverging-or-dementing¹⁹—apriorising-psychologism at its uninstitutionalised-threshold¹⁰³ as reflected as disjointedness-as-of-⁸⁴reference-of-thought preconverging-or-dementing¹⁹—apriorising-psychologism by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ which we necessarily relate to as if of
 ontological-completeness-of-⁸⁴reference-of-thought, and this further explains as reflected from
 their prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought the
 notional~procrypticism/notional~disjointedness of all registry-worldviews/dimensions as of
 their prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought denaturing¹⁵
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of their identitive-constitutedness¹³-as-‘epistemic-
 totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ as-
 cloistered-within-the-same-⁸⁴reference-of-thought. Concretely, the latter translates at the
 uninstitutionalised-threshold¹⁰³ as of human-subpotency temporality⁹⁹/shortness or shortness-of-
 register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ flawed ontological-performance⁷²-<including-
 virtue-as-ontology>, ‘being construed temporally as determinative by
~~<amplituding/formative>~~⁸wooden-language-⟨imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰), of a given registry-worldview/dimension ⁸⁴reference-of-thought supposedly
 intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰,
 as of temporal dynamic manifestations of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-
 <including-virtue-as-ontology> beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-

existential-extrication-as-of-existential-unthought>⁶. This arises because within the institutionalisation framework of a registry-worldview/dimension human construal of its existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ is only as effective as of the institutionalisation ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’ in ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸), thus providing a ‘perceptual perspective/framing/reference/horizon of ⁵⁶meaningfulness-and-teleology¹⁰⁰ about its existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷’. But then at uninstitutionalised-threshold¹⁰³ where ⁵⁶meaningfulness-and-teleology¹⁰⁰ is denaturing¹⁵, this prior institutionalisation ‘perceptual perspective/framing/reference/horizon of ⁵⁶meaningfulness-and-teleology¹⁰⁰ about existential-contextualising-contiguity³⁹’ gives a false certainty/assurance, such that human-subpotency existentially-constrained temporal ontological-performance⁷²-<including-virtue-as-ontology> as of <~~amplituding~~/formative>⁸wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) in usurpation of that ‘perceptual perspective/framing/reference/horizon of ⁵⁶meaningfulness-and-teleology¹⁰⁰ about its existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷’ tend to be overlooked as of mental-reflex since existentially the bulk of ⁵⁶meaningfulness-and-teleology¹⁰⁰ within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its ‘perceptual perspective/framing/reference/horizon of ⁵⁶meaningfulness-and-teleology¹⁰⁰ about existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷’, but with a shadowy uninstitutionalised-threshold¹⁰³ always eloping to such institutionalisation conforming/complying as of prior

relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, and as lack of ¹⁰⁴universal-transparency¹⁰⁵-{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸} as to ‘excogitative-blanking of prospective existential-contextualising-contiguity³⁹-in-reification⁸⁷’ elicits human temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective existential-contextualising-contiguity³⁹-in-reification⁸⁷’ can be construed as to when say the non-positivistic mindset goes about articulating ⁵⁶meaningfulness-and-teleology¹⁰⁰ falsely as if superstitious notions ontologically-veridical out of prospective positivism existential-contextualising-contiguity³⁹-reification⁸⁷, and likewise with regards to a positivism/rational-empiricism manifestation of ⁸¹procrpticism-or-disjointedness-as-of-⁸⁴reference-of-thought mindset construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰ that utterly overlooks the de-mentative/structural/paradigmatic ⁸⁴reference-of-thought denaturing¹⁵ implications of its prospective disjointedness of ⁵⁶meaningfulness-and-teleology¹⁰⁰ out of prospective existential-contextualising-contiguity³⁹-reification⁸⁷, as such disjointedness-as-of-⁸⁴reference-of-thought can be instigated originally from a postlogism⁷⁸-slantedness mental-disposition and the developing social dynamics with human temporality³⁹. 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ about existential-contextualising-contiguity³⁹’; but then at its uninstitutionalised-threshold¹⁰³ where its ⁸⁴reference-of-thought de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, it always systemically faces

notional~procrypticism/notional~disjointedness as of vices-and-impediments¹⁰⁶ arising from
 non-positivism/superstitious human-subpotency existentially constrained temporal ontological-
 performance⁷²-<including-virtue-as-ontology> as <amplituding/formative>⁸ wooden-language-
 <imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰> in usurpation of the prior
 institutionalisation ‘perceptual perspective/framing/reference/horizon of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ about existential-contextualising-contiguity³⁹’ now in false certainty/assurance.
 This points out that when consciously aware of uninstitutionalised-threshold¹⁰³ manifestation,
 we can’t naively operate as of our prior institutionalisation ‘perceptual
 perspective/framing/reference/horizon of ⁵⁶meaningfulness-and-teleology¹⁰⁰ about existential-
 contextualising-contiguity³⁹’, as of the fact of the beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ preconverging-or-
 dementing¹⁹—apriorising-psychologism human-subpotency existentially constrained temporal
 ontological-performance⁷²-<including-virtue-as-ontology> as
 <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰> in usurpation; such that an enlightened insight is able to bring up and examine a
 preconverging-or-dementing¹⁹—apriorising-psychologism representation as temporal
 denaturing¹⁵ ontological-performance⁷²-<including-virtue-as-ontology> of the prior
 institutionalisation ‘perceptual perspective/framing/reference/horizon of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ about existential-contextualising-contiguity³⁹’. But this conception is a reflection of
 more than just ad-hoc temporal manifestations at uninstitutionalised-threshold¹⁰³ but rather
 points out, besides the trite or more grave consequences of this state of affairs as a result of

human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, that the possibility for all prospective institutionalisations necessarily passes through understanding ‘human-subpotency existentially constrained temporal ontological-performance⁷²-<including-virtue-as-ontology> as <amplifying/formative>’ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) of the prior registry-worldview/dimension in usurpation’, which understanding is actually what empowers the possibility for prospective institutionalisations that supersede/transcend it. In other words, humans in the various prior institutionalisations before our positivism were not limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, base-institutionalisation, ¹⁰⁴universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposure-⟨as-to-⁸⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ of understanding as of its organic-knowledge to enable the very same species to accede prospective institutionalisations as of human-subpotency adjusting to the full-potency of existence, and not the false certainty/assurance that any human registry-worldview/dimension is fully developed and that existence/intrinsic-reality/ontological-veridicality will adjust to it, however our myopic/cloistered 60–100 years of living perspective. That is, grounding of ⁵⁶meaningfulness-and-teleology¹⁰⁰ is certainly required, but as of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity it is not about grounding as of the present

but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification⁸⁷ for prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of-⁸⁴reference-of-thought (of human-subpotency as of its limited-mentation-capacity-deepening⁵³) that can imply human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of existence. It should be noted here that this ontology's-directedness-as-Being/ontologically-veridical notion of human-subpotency singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of existence is a notion of teleology¹⁰⁰ in notional~conflatedness¹² as of ontological-normalcy/postconvergence (with teleology¹⁰⁰ fundamentally construed as 'phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplifying/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplifying/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability))' and so as to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>), as utterly different from a traditional conception of teleology¹⁰⁰ as of dissingularisation⁷⁸/epistemic-nonimmanence/flawed-epistemic-determinism that is rather in constitutedness¹³ as it reflects prior relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-thought as of identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification⁸⁷-in-dissingularisation⁷⁸-as-flawed-epistemic-determinism⁴⁹ cloistered ⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The operant

insight here can be articulated as follows: singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism speaks of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ as-of-the-trace-or-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>-of-postconverging-or-dialectical-thinking²⁰-‘apriorising-teleological-elevation-in-ontological-contiguity⁶⁷’-as-intemporality⁵²-and-preconverging-or-dementing¹⁹-apriorising-psychologism-‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-temporalities,-given-human-limited-mentation-capacity-dynamic-implications-of-ontological-performance⁷²-<including-virtue-as-ontology>-that-are-respectively-thinkingly-and-~~supererogatory~~~de-mentatively-traceable-as-of-ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ and so in contrast with dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism which speaks of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ as-of-‘no-apriorising-teleological-variance’-by-elevation-as-intemporality⁵²-and-degradations-as-temporalities,-on-the-‘flawed-axiomatic-mental-reflex-of-no-human-limited-mentation-capacity-dynamic-implications’-on-ontological-performance⁷²-<including-virtue-as-ontology>-which-is-falsely-construed-identitively-as-of-identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹. We can appreciate that the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ speaks of increasing human limited-mentation-capacity ontological-performance⁷²-<including-virtue-as-ontology> as of the-very-

same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’; thus validating
 registry-worldviews/dimensions ⁸⁴reference-of-thought-level ⁵⁶meaningfulness-and-teleology¹⁰⁰
 differentiation as ‘ontologically-veridical difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ as of
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism. It is exactly because
 any given registry-worldview/dimension as of its given ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰ is
 a cloistered-consciousness (as wholly set/focusing only on its ⁸⁴reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as of temporal-to-intemporal ontological-
 performance⁷²-<including-virtue-as-ontology> failing to appreciate ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as of the prospective ⁴⁵<~~amplituding~~/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of prospective
 relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought implied by the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸) that its postlogism⁷⁸-slantedness
 manifestation as temporal manifestation, whether with regards to notions-and-accusations-of-
 sorcery in a non-positivism social-setup or psychopathy and social psychopathy in a
 positivism-procrypticism social-setup, arises as ontologically-flawed identive-
 constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷ ⁵⁶meaningfulness-and-teleology¹⁰⁰, so
 because the given registry-worldview/dimension beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ isn’t cognisant in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of its prospective
 relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought ⁴⁵<~~amplituding~~/formative-

epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷, and hence ‘wholehearted identify ⁵⁶meaningfulness-and-teleology¹⁰⁰ as absolute as of the specific registry-worldview/dimension ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰ with little or no sense of mental projection as to the reality of ‘differentiation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ occurring with prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought’. Hence, the ⁸⁴reference-of-thought-⁸⁵devolving in its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ existential-instantiations as of human living and institutional disposition is inherently inclined to identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ for construing ⁵⁶meaningfulness-and-teleology¹⁰⁰ with a correspondingly weak existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplituding/formative>~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)) warranting an ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ strong existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶. Thus the fundamental operant insight for reflecting reified human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ‘disambiguation of veridical/intemporal

ontological-performance⁷²-<including-virtue-as-ontology> from flawed/temporal ontological-
 performance⁷²-<including-virtue-as-ontology>’ as of prospective relative-ontological-
 completeness⁸⁸ over prior relative-ontological-incompleteness⁸⁹ is: one that is as of ‘difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ underlying ontologically-veridical epistemic-totality³⁶ of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ in a subsuming wholeness/nested-congruence/contiguity-as-of-prospective-relative-
 ontological-completeness⁸⁸’ (so-construed as of singularisation⁹³/epistemic-
 immanence/veridical-epistemic-determinism); that reflects ‘human susceptibility as of
 identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-
 flawed-epistemic-determinism⁴⁹ to ontologically-flawed parsimony/disparateness/discontiguity-
 as-of-prior-relative-ontological-incompleteness⁸⁹ in distractiveness from the ontologically-
 veridical epistemic-totality³⁶ of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ and the latter so-reflected as
 of human limited-mentation-capacity temporal dynamic implications of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-
 <including-virtue-as-ontology> reflecting the trace/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of
⁵⁶meaningfulness-and-teleology¹⁰⁰ denaturing¹⁵ (so-construed as of
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism). In the bigger
 scheme of things singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism and
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism notionally reflect
 respectively the profoundness and shoddiness associated with human intemporal/longness-of-
 register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and temporal/shortness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>.

singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism fully-reflects-abstractly
 the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of
 human-subpotency ontological-performance⁷²-<including-virtue-as-ontology>
 equivalence/correspondence with the full-potency-of-existence’s~sublimating~nascence-as-of-
 its-coherence/contiguity’, as existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> is being so at the exclusion-and-
 surpassing of any apriorising/axiomatising/referencing notion including the often misconstrued
 apriorising/axiomatising/referencing notions of space and/or time, as all such notions are rather
 in constitutedness¹³ since such notions seem to apriorise as if superseding the
 apriorising/axiomatising/referencing precedence of existence itself as the absolute a priori;
 construed herein rather as ‘ecstatic’ but not as of Heidegger’s ‘time/period ecstatic’ analysis, as
 it is herein contended that existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> construed as ‘ecstatic apriorising’
 subjects even time and any other notion, with the implication that the phenomenality of the
 analysis herein is not time-bound but solely existential more like the principles of physics are
 abstractly existential and so beyond the time-archaeology of astronomical manifestations
 reflecting such physics principles. singularisation⁹³/epistemic-immanence/veridical-epistemic-
 determinism thus speaks of how human subpotent prospective relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought as of its limited-mentation-capacity-deepening⁵³
 induce transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, with the

‘ecstatic releasement of existence to human-subpotency’ as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. This ‘ecstatic releasement of existence to human-subpotency’ as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’> is what has ever always debunked human subpotent dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as from the human subpotent ⁸⁴reference-of-thought—?categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ of recurrent-utter-uninstitutionalisation to our present positivism—procrypticism, as of an ‘ecstatic releasement of existence to human-subpotency’ that is increasingly in teleological nested-congruence along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁹⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’, pointing to the ontological-veracity of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of existence as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism, and so beyond just the seeding promise of such ontological-performance⁷²-<including-virtue-as-ontology> correspondence solely as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Such singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism conceivable human-

subpotency ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of existence for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism registry-worldview/dimension avoids human temporal individuations denaturing¹⁵ of ontological-performance⁷²-<including-virtue-as-ontology>, as of temporal denaturing¹⁵ of prior registry-worldviews/dimensions ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰, behind the successive registry-worldviews/dimensions logocentric constructs of ⁵⁶meaningfulness-and-teleology¹⁰⁰. So because it requires going beyond just secondnaturing of ‘reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰, induced for the successive prior institutionalisations in order, in Foucauldian terms of parrhesiastic askesis-or-acumen, to reflect dimensionality-of-sublimating⁷⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating—nascence-as-of-its-coherence/contiguity’ towards its potentiative-attainment of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism, and so

construed as of ‘ontologically-uncompromised—referentialism notional~deprocrpticism
 emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
 consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’.
 Thus the very essence of ‘notional—singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism’ is the idea of ‘ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
 reasoning’ strive for potentiative-attainment of singularisation⁹³/epistemic-
 immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—
 referentialism notional~deprocrpticism emancipated
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
 consciousness’ as it induces prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity as of ‘ecstatic releasement of existence to
 human-subpotency’; going beyond the successive prior institutionalisation ⁸⁴reference-of-
 thought intemporal reifying reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-
 qualifying-or-tendentious-or-impulsive’ ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰,
 as well as their correspondingly associated uninstitutionalised-threshold¹⁰³ dereifying
 ‘<amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) as of temporal/shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
 denaturing¹⁵ ontological-performance⁷²-<including-virtue-as-ontology>. Thus what is particular

about the notional~deprocrypticism registry-worldview/dimension as of preempting—disjointedness-as-of-⁸⁴reference-of-thought with its consequent transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity implications beyond notional~deprocrypticism logocentric implications, is what can be construed in Foucauldian terms of parrhesiastic askesis-or-acumen, as the superseding of prior institutionalisation ⁸⁴reference-of-thought intemporal reifying reproducibility—mathesis/motif/throwtness-disposition,—as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰, as well as their correspondingly associated uninstitutionalised-threshold¹⁰³ dereifying ‘<~~amplituding~~/formative>⁸wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰) as of temporal/shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ denaturing¹⁵ ontological-performance⁷²-<including-virtue-as-ontology>, ultimately as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality potentiative-attainment of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism notional~deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ as so-implied’, and so-facilitated with grander ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸). Insightfully, we can contemplate that the specific logocentric

practices of the successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ are effectively the successive shortfall-outcomes-of-human-subpotency-ontological-performance⁷²-<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence’s~sublimating~nascence from intemporal-disposition dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation> ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism notional~deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ that go on to induce secondnature institutionalisations as of the successive prospective institutionalisation ⁸⁴reference-of-thought intemporal reifying reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as reasoning-from-results/afterthought, as well as their correspondingly associated

uninstitutionalised-threshold¹⁰³ dereifying ‘<amplituding/formative>⁸ wooden-language-
 (imbued—temporal—mere-form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴ reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) as of temporal/shortness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ denaturing¹⁵ ontological-performance⁷²-<including-virtue-as-
 ontology>; and it is rather the intemporal-disposition dimensionality-of-sublimating⁷⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> ‘ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
 reasoning’ strive for potentiative-attainment of singularisation⁹³/epistemic-
 immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—
 referentialism notional~deprocrypticism emancipated
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
 consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’
 that holds the possibility for ‘intemporal ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-
 veridical-epistemic-determinism²¹ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ to arise and be
 perpetuated in the very first place as it invigorates-and-reinvigorates the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ for potentiative-attainment of
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism. The transcendence-

and-sublimity/sublimation/~~supererogatory~~-de-mentativity as successive ‘ecstatic releasement of existence to human-subpotency’ induced as from intemporal-disposition dimensionality-of-sublimating⁷⁴—<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism notional~deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’, highlights the ontological-veracity as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism which is ever always sought-and-resought by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (that is, as of the teleological wholeness/nested-congruence from non-rules—apriorising/axiomatising/referencing—psychologism of recurrent-utter-ininstitutionalisation towards prospectively preempting—disjointedness-as-of-⁸⁴reference-of-thought of deprocrypticism); with ontologically-veridical singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism further implying, as of its potentiative-attainment of ontological-performance⁷²-<including-virtue-as-ontology> correspondence with existence/intrinsic-

reality/ontological-veridicality, that existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> is as of ‘ecstatic singularity’. This
 ‘ecstatic singularity’ about existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> can be delineated as of
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism, and so-construed as of
 human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-
 interpretation/axiomatisation-of-existence⁹⁶ différance/internal-dialectics/difference-deferral for
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in ‘phenomenological
 ecstatic releasement’. Thus our logocentric sense of certainty as marked by our ‘pervasively
 enframed logocentric constructs of ⁵⁶meaningfulness-and-teleology¹⁰⁰’, as with all the prior
 logocentrisms of prior successive registry-worldviews/dimensions, as of their relatively
 ontologically-flawed dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-
 determinism is misplaced manifestation of ignorance, and thus in our case in need for our
 prospective intellectual-and-moral maturing as of prospective ¹⁴de-mentation-
 <~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> for the ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-
⁸⁴reference-of-thought registry-worldview/dimension. Thus the <~~amplifying~~/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 reality of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as ever always subjected to its successive
 registry-worlds/dimensions relatively ontologically-flawed dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism distortion, come with the ontologically-veridical

implication that human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of existence has ever always been as of a ‘reifying <amplifying/formative–epistemicity>totalising~metaphoricity⁵⁷-conception of existential-contextualising-contiguity³⁹’ construed as ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, and so-reflected from the supposed ontological-normalcy/postconvergence epistemic/notional~projective-perspective of ontological-completeness-of-⁸⁴reference-of-thought as of difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-singularisation³³-as-veridical-epistemic-determinism³¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,-so-construed-as-singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’ construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰; with the implication here that hitherto identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation³⁸-as-flawed-epistemic-determinism¹⁹ as-cloistered-within-the-same-⁸⁴reference-of-thought as implied with historical accounts and representations are incomplete, as ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ is as of the aforementioned ‘reifying <amplifying/formative–epistemicity>totalising~metaphoricity⁵⁷-conception of existential-contextualising-contiguity³⁹’ elaborateness of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as dynamic differentiated transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of the ontological-performance⁷²-<including-virtue-as-ontology> of intemporality⁵²/longness over temporality⁹⁹. The articulation of sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> accounts of ⁵⁶meaningfulness-and-teleology¹⁰⁰ failing to highlight this process of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> differentiation are rather incomplete and

misrepresenting of human nature in the ‘dynamic human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor as of both
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> mental-
 dispositions and secondnatured institutionalisation mental-dispositions’ as the complete operant
 framework of human-subpotency, and so-construed from an ontological-normalcy/post-
 convergent ontological-completeness-of-⁸⁴reference-of-thought perspective (in difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸,-so-construed-as-
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’). This is ontologically
 critical to understand because the wrong mental-reflex conception of uninstitutionalised-
 threshold¹⁰³ as mainly being as of ‘human intemporal secondnatured institutionalisation mental-
 disposition’ will wrongly imply a human nature that is only intemporal and so as of the
 secondnatured intemporal⁵²/longness of the prior institutionalisation. This fails to factor in
 that all uninstitutionalised-threshold¹⁰³ are rather a framework of ‘recurring dimensionality-of-
 sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation> temporal-to-intemporal’ requiring prospective institutionalisation
 prospective relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought, and so without any
 intemporal secondnatured institutionalisation induced ¹⁰⁴universal-transparency¹⁰⁵-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–

epistemicity>totalising~in-relative-ontological-completeness⁸⁸), deferential-formalisation-transference and habituation as of positive-opportunism⁷⁶; and thus fully reflecting the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor. It is this ‘recurring dimensionality-of-sublimating⁷⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> temporal-to-intemporal’ reality at all the successive uninstitutionalised-threshold¹⁰³ that fundamentally reflect ‘the same fundamental human potentiation as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor’ across all the registry-worldviews/dimensions notwithstanding the institutionalisation-level but for the fact that this same ‘recurring dimensionality-of-sublimating⁷⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> temporal-to-intemporal’ rather operates on different registry-worldviews/dimensions institutionalisations secondnatured⁸⁴ reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ at their uninstitutionalised-threshold¹⁰³; whereby the successive prior registry-worldviews/dimensions institutionalisations fall short, as of their apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of existence, in construing existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ as of

successive prospective institutionalisation prospective relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought. This insight fundamentally explains ‘intemporal ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷’ as involving successive ⁸⁴reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 of limited-mentation-capacity-deepening⁵³; geared towards more and more robust
 secondnatured institutionalisation ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ even though in the face of the very same ‘recurring
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> temporal-
 to-intemporal’. Insightfully, ontologically-veridical ‘reifying <amplituding/formative-
 epistemicity>totalising~metaphoricity⁵⁷-conception of existential-contextualising-contiguity³⁹’
 as ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> by its elaborateness
 of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as a differentiated transversality~of-affirmative-and-
 unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² selectivity of
 the ontological-performance⁷⁷-<including-virtue-as-ontology> of intemporality⁵²/longness over
 temporality⁹⁹/shortness can be reflected by the operant technique of ‘partialisation of
⁵⁶meaningfulness-and-teleology¹⁰⁰’. This ‘partialisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰’

operant technique of ‘reifying <amplifying/formative–epistemicity>totalising~metaphoricity⁵⁷-
 conception of existential-contextualising-contiguity³⁹’ as ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> is convenient because by
 mental-reflex every registry-worldview/dimension will necessarily reflect its ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism
 as it wrongly implies and operates in its <amplifying/formative–epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as if it is in ontological-
 normalcy/postconvergence as of ontological-completeness-of-⁸⁴reference-of-thought. For
 phenomenological analytical insight, ‘partialisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰’
 operant technique for construing dissingularisation²⁸/epistemic-nonimmanence/flawed-
 epistemic-determinism as of defective representation of singularisation⁹³/epistemic-
 immanence/veridical-epistemic-determinism brings to a registry-worldview’s/dimension’s
⁸⁴reference-of-thought self-consciousness its de-mentative/structural/paradigmatic/systemic
 preconverging-or-dementing¹⁹–apriorising-psychologism state at its uninstitutionalised-
 threshold¹⁰³ as so referenced/registered/decisioned from the prospective registry-
 worldview’s/dimension’s institutionalisation ⁸⁴reference-of-thought self-consciousness rather in
 postconverging-or-dialectical-thinking²⁰–apriorising-psychologism state given its prospective
 relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought. ‘Partialisation of
⁵⁶meaningfulness-and-teleology¹⁰⁰’ as such simply involves representing the de-
 mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-
 worldview/dimension institutionalisation falls short in construing existential-contextualising-
 contiguity³⁹ knowledge-reification⁸⁷ as of prospective institutionalisation prospective relative-
 ontological-completeness³⁸-of-⁸⁴reference-of-thought in its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-

performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of
 existence, and so due to denaturing⁴⁵ at the uninstitutionalised-threshold¹⁰³ of prospective
 institutionalisation existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ by
 ‘<amplitudinal/formative>⁸ wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) of the prior/transcended/superseded registry-worldview/dimension’ in usurpation
 as of the dynamism of temporal mental-dispositions as of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-
 <including-virtue-as-ontology>, thus implying that the
 aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰ is
 preconverging-or-dementing¹⁹—apriorising-psychologism. Such de-
 mentative/structural/paradigmatic/systemic prior incongruence of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-
 performance⁷²-<including-virtue-as-ontology> at destructuring-threshold-(uninstitutionalised-
 threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> are reflected as of: recurrent-utter-uninstitutionalisation ‘non-
 rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-
 random’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’
 falling-short-as-needing-rules in construing existential-contextualising-contiguity³⁹ knowledge-
 reification⁸⁷ as of the prospective base-institutionalisation institutionalisation prospective

relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and thereof construed as
 preconverging-or-dementing¹⁹—apriorising-psychologism; base-institutionalisation—
 ununiversalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’
 falling-short-as-needing-¹⁰⁴universalising-rules in construing existential-contextualising-
 contiguity³⁹ knowledge-reification⁸⁷ as of the prospective ¹⁰⁴universalisation institutionalisation
 prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and thereof
 construed as preconverging-or-dementing¹⁹—apriorising-psychologism; ¹⁰⁴universalisation—non-
 positivism/medievalism ‘¹⁰⁴universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’
 falling-short-as-needing-positivistic-¹⁰⁴universal-rules in construing existential-contextualising-
 contiguity³⁹ knowledge-reification⁸⁷ as of the prospective positivism institutionalisation
 prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and thereof
 construed as preconverging-or-dementing¹⁹—apriorising-psychologism; and prospectively
 positivism—procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’
 falling-short-as-needing-preempting—disjointedness-as-of-⁸⁴reference-of-thought in construing

existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ by futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 institutionalisation prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought,
 and thereof construed as preconverging-or-dementing¹⁹—apriorising-psychologism. From an
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism insight as it reflects
 ontological-completeness-of-⁸⁴reference-of-thought for ontologically-veridical meaningfulness,
 we can garner that the implications of ‘notional-discontiguity/epistemic-discontiguity⁶³-
 with/falling-short-of prospective institutionalisation existential-contextualising-contiguity³⁹-in-
 reification⁸⁷’ as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism is
 what actually generates the various registry-worldviews/dimensions institutionalisations as of
 their relative identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ as-cloistered-within-the-same-
⁸⁴reference-of-thought; such that their respective destructuring-threshold-(uninstitutionalised-
 threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> are actually in <amplifying/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation
 denaturing¹⁵ of the prior registry-worldviews/dimensions institutionalisations
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-
 thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰’
 meant to uphold existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ as of
⁵⁶meaningfulness-and-teleology¹⁰⁰. This insight further highlights the pertinence of the registry-
 worldview/dimension ⁸⁴reference-of-thought as of secondnature institutionalisation as rather

decisive with regards to human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of existence. It equally points out that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ is ever always an exercise for the ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)³¹ human recurring intemporal-disposition dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’ to dominate/supersede/overcome ‘human recurring temporal dynamics of postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology>; in order to bring about the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity enabling of the ‘superior party’ that is existence/intrinsic/ontological-veridicality as of ontological-primemovers-totalitative-framework⁷³ induced positive-opportunism⁷⁶ for ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰. It is further critical to understand that while ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—

epistemicity>totalising~in-relative-ontological-completeness⁸⁸) with associated nested-congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold¹⁰³ as we very much know that all uninstitutionalised-threshold¹⁰³ are conflicted as of their framework of ‘recurring dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> temporal-to-intemporal’ for prospective institutionalisation prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. Thus uninstitutionalised-threshold¹⁰³, are necessarily imbued with varied temporal-to-intemporal transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² narratives as of the ‘lack of intemporal secondnatured institutionalisation induced ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸), deferential-formalisation-transference and habituation in positive-opportunism⁷⁶’; since any uninstitutionalised-threshold¹⁰³ ever always brings about human ‘recurring dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> temporal-to-intemporal’ but with this recurring as of human dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> temporal operating rather in denaturing¹⁵ the prior institutionalisation’s ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’ as ~~<amplituding/formative>~~⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) for aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰. The implication here is that dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~⁸supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> prospective transcendental ⁵⁶meaningfulness-and-teleology¹⁰⁰ is not directly intelligible in the narrow framework of temporal-to-intemporal social-stake-contention-or-confliction at uninstitutionalised-threshold¹⁰³, but rather as a dispensing-with-immediacy-for-relative-ontological-completeness³⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness ~~<amplituding/formative>~~⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁵⁰’-with-regards-to-prospective-apriorising-implications>)) constraining of the existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ framework as of ontological-primemovers-totalitative-framework⁷³. The constraining implications of existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ as of human ~~<amplituding/formative—epistemicity>~~totalising~thrownness-in-existence³⁴ (I exist therefore existence is transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) means that it is wrong to construe the ontological-

contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of a human temporal dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> transformation, and so fundamentally because of human limited-mentation-capacity and the correspondingly constraining consequences on its ontological-performance⁷²-<including-virtue-as-ontology>. Rather it is more candid to relate to the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of human limited-mentation-capacity-deepening⁵³, and so as of prospective intemporal secondnature institutionalisation induced ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸>, deferential-formalisation-transference and habituation in positive-opportunism⁷⁶. Central to any such prospective institutionalisation transcendental-enabling/sublimating/supererogatory~de-mentativity⁵⁶meaningfulness-and-teleology¹⁰⁰ is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification⁹⁷ as of the developed disposition to register such implications as of their intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ pertinence; as the notion of crossgenerational ¹⁴de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of such transcendently implying ⁵⁶meaningfulness-and-teleology¹⁰⁰.

Thus the metaphoricity⁵⁷ exercise of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is not one of necessarily eliciting instant⁵⁶ meaningfulness-and-teleology¹⁰⁰ ¹⁰⁴universal approbation but rather instigating ¹⁰⁴universal untenability as of ontological-primemovers-totalitative-framework⁷³ for prospective ¹⁰⁴universal positive-opportunism⁷⁶; as we can appreciate that in reality the possibility of the successive institutionalisations was not the outcome of every human soul grasping the implications as of the successive transcendence-and-sublimity/sublimation/supererogatory~de-mentativity but rather as of a generative dynamics as of critical drift/gravitating effect in reflection of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸,-so-construed-as-singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’. Furthermore, the implications of ‘notional-discontiguity/epistemic-discontiguity⁶³-with/falling-short-of-prospective institutionalisation existential-contextualising-contiguity³⁹-in-reification⁸⁷’ as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-⁸⁴reference-of-thought, with regards to the construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as teleologically-elevated or teleologically-degraded, is that the conception of ontological-veracity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ varies as of underlying relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness⁸⁸ ⁸⁴reference-of-thought; for instance with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’, the ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-incompleteness⁸⁹-of-⁸⁴reference-of-thought despite the existential-

contextualising-contiguity³⁹ knowledge-reification⁸⁷ ontological-veracity that the possibility of curing ailments in the animistic social-setup lies with the positivistic mindset prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. The fundamental implication here is that transcendental ⁵⁶meaningfulness-and-teleology¹⁰⁰ is hardly construed in any presence registry-worldview/dimension ⁸⁴reference-of-thought as of its rather prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and thus elicits the presence prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³; with the possibility of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity arising as of crossgenerational induced metaphoricity⁵⁷. In a further analysis of ‘notional-discontiguity/epistemic-discontiguity⁶³-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity³⁹-in-reification⁸⁷’ as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-⁸⁴reference-of-thought, with regards to the postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and preconverging-or-dementing¹⁹—apriorising-psychologism ‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ as of respectively living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ underdevelopment issues’; human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is ever always caught up in a confusion of its postconverging-or-dialectical-thinking²⁰—apriorising-psychologism or preconverging-or-dementing¹⁹—apriorising-psychologism as of the ontologically-veridicality of its underlying relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness⁸⁸ ⁸⁴reference-of-thought reflection of existential-contextualising-contiguity³⁹. Hence

‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplitudinal/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>)) as of the underdevelopment issues of respectively living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’, are ever always preconverging-or-dementing¹⁹—apriorising-psychologism as of living underdevelopment, institutional underdevelopment and Being underdevelopment when construed as of the successive destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> in prospective prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as from the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-singularisation³³-as-veridical-epistemic-determinism²¹

⁴⁵<amplitudinal/formative—epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’, while these are ever always postconverging-or-dialectical-thinking²⁰—apriorising-psychologism as of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ when construed as of the successive

registry-worldviews/dimensions institutionalisations in prospective relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-
 singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁷; thus highlighting the fundamental recurrent ontological-veracity of ⁸⁴reference-of-
 thought-⁸⁵devolving-level of human temporal individuations dynamics as of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-
 <including-virtue-as-ontology> at destructuring-threshold-(uninstitutionalised-
 threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> in ‘notional-discontiguity/epistemic-discontiguity⁶³-
 with/falling-short-of prospective institutionalisation existential-contextualising-contiguity³⁹-in-
 reification⁸⁷’ thus reflecting vices-and-impediments¹⁰⁶ as of living underdevelopment,
 institutional underdevelopment and Being underdevelopment, so-construed from difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,-so-construed-as-
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’. Further, this
 ‘uninstitutionalised-threshold¹⁰³—by—institutionalisation recurrence paradox’ of ‘intemporal
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-

determinism⁷¹ ~~45<amplifying/formative>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ as of human limited-mentation-capacity-deepening⁵³ is what effectively renders the ontologically-veridical determination of ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ the critical first step for construing ontologically-veridical⁵⁶meaningfulness-and-teleology¹⁰⁰ whether as of the preconverging-or-dementing¹⁹—apriorising-psychologism or postconverging-or-dialectical-thinking²⁰—apriorising-psychologism representation; as in reality existence as of existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ never changes, and what is critical is grasping the ontological-performance⁷²-<including-virtue-as-ontology> of human limited-mentation-capacity in conceptualising existence/intrinsic-reality/ontological-veridicality as of existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ and so-construed as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,-so-construed-as-singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’ over identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁹ as-cloistered-within-the-same-⁸⁴reference-of-thought. The very possibility of human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity behind the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ arises out of human intemporal individuation dimensionality-of-sublimating²⁴—<amplifying/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> reification⁸⁷. reification⁸⁷ as such is teleologically reflected as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism as it reflects ontologically-veridical

⁵⁶meaningfulness-and-teleology¹⁰⁰; as reification⁸⁷ arises as of the de-
mentative/structural/paradigmatic ⁴⁵<amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ of the ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality potentiative-
aspiration for prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought from
within a prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. reification⁸⁷ here
as from this singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism insight,
with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-
to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ implies the
de-mentative/structural/paradigmatic ⁴⁵<amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ of
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the prospective relative-ontological-completeness⁸⁸-of-
reference-thought construed as ⁵⁵maximalising-recomposuring-for-relative-ontological-
completeness⁸⁸—unenframed-conceptualisation over the prior relative-ontological-
incompleteness⁸⁹-of-⁸⁴reference-of-thought construed as ⁵¹incrementalism-in-relative-
ontological-incompleteness⁸⁹—enframed-conceptualisation; wherein the prospective relative-
ontological-completeness⁸⁸-of-reference-thought is in a reified overlooking/superseding of the
prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. In other words,
reification⁸⁷ is about apriorising-teleological resetting of <amplituding/formative–
epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ to the
prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. Lacking such an
insight about reification⁸⁷ will induce an ontologically-flawed apriorising-teleological-
elevation-in-ontological-contiguity⁶⁷ of the prior relative-ontological-incompleteness⁸⁹-of-
⁸⁴reference-of-thought which is in dereification⁸⁷ and the corresponding ontologically-flawed

apriorising-teleological-degradation-in-notional-discontiguity/⁶³-
<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
schema> of the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought which
is as of reification⁸⁷; wherein dereification⁸⁷ involves teleological
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
⁵⁶meaningfulness-and-teleology¹⁰⁰ to the prior relative-ontological-incompleteness⁸⁸-of-
⁸⁴reference-of-thought. This is because the lack of reification⁸⁷ wrongly implies that the
<amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩
⁸⁴reference-of-thought framework of registry-worldviews/dimensions are the absolute
determinants of intemporal value reference, such that the <amplituding/formative> wooden-
language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
prospective-apriorising-implications>⟩ ⁸⁴reference-of-thought framework of recurrent-utter-
uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰⁴universalisation–non-
positivism/medievalism, positivism–procrypticism and deprocrypticism, are paradoxically-and-
falsely equally the absolute determinants of intemporal value reference; whereas reification⁸⁷
highlights that all the successive institutionalisations are as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising~purview-of-construal’, but of varying ontological-performance⁷²-
<including-virtue-as-ontology> as of their prospective relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought, as of human limited-mentation-capacity-deepening⁵³. Behind this
possibility of ontologically-flawed dereification⁸⁷ of human ⁵⁶meaningfulness-and-teleology¹⁰⁰
is the fact that given the reality of human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor, ‘the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹

⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁷’ is a secondnaturing process as of elicited and secondnatured positive-opportunism⁷⁶ of instigated ‘dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity⁶⁹ over ontological-bad-faith/inauthenticity⁶⁴ elucidatin/reification⁸⁷ of existential-contextualising-contiguity³⁹’ as of ontological-primemovers-totalitative-framework⁷³ articulation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ in skewing for ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸> and social deferential-formalisation-transference. This fact about ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁷’ implies that ‘dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-

or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation> as of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality reflected as to ontological-good-faith/authenticity⁶⁹ over ontological-bad-
 faith/inauthenticity⁶⁴ elucidatin/reification⁸⁷ of existential-contextualising-contiguity³⁹’ is not the
 sufficient reason for prospective human registry-worldview’s/dimension’s institutionalisation,
 but warrants a secondnaturing process of elicited and secondnature positive-opportunism⁷⁶ as
 of ontological-primemovers-totalitative-framework⁷³ articulation of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ by skewing for ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-
 as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
 completeness⁸⁸) 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-threshold¹⁰³; wherein respectively there is positive-
 opportunism⁷⁶ for prior institutionalisation and no positive-opportunism⁷⁶ 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-opportunism⁷⁶ as of prior-
 institutionalisation-reification⁸⁷ and uninstitutionalised-threshold¹⁰³-dereification³⁷’, that points
 out that hitherto the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ has
 not been about ‘dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> temporal
 individuations dispositions’ transformation into ‘dimensionality-of-sublimating⁷⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation> as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality reflected as to ontological-good-faith/authenticity⁶⁹ over ontological-bad-
faith/inauthenticity⁶⁴ elucidatin/reification⁸⁷ of existential-contextualising-contiguity³⁹, but
rather a constraining positive-opportunism⁷⁶ secondnaturing to emancipating ⁸⁴reference-of-
thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰;
and so, despite the fact that ‘dimensionality-of-sublimating²⁴ —
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality reflected as to ontological-good-faith/authenticity⁶⁹ over ontological-bad-
faith/inauthenticity⁶⁴ elucidatin/reification⁸⁷ of existential-contextualising-contiguity³⁹’ is a
human individuation quality that avails potentially to all individuals as temporal-to-intemporal-
individuations-receptacles but as of existential-constraint of ontological-performance⁷²-
<including-virtue-as-ontology> has not hitherto been de-
mentatively/structurally/paradigmatically defining of ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸ even as it has rather been instigative as of a re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
notional~deprocrypticism-prospective-sublimation)>⁹¹ human intemporal-disposition. The basis
for this ‘human psychology of positive-opportunism⁷⁶ as of prior-institutionalisation-
reification⁸⁷ and uninstitutionalised-threshold⁰³-dereification⁸⁷’, is the fact that humankind is
caught up in intemporal-reification⁸⁷ and temporal-dereification⁸⁷ as of existential-constraint of

ontological-performance⁷²-<including-virtue-as-ontology> given its limited-mentation-capacity; wherein the ‘social-construct uninstitutionalised-threshold¹⁰³’ as of ‘no positive-opportunism⁷⁶ for prospective institutionalisation’ is a threshold at which there is a de-mentative/structural/paradigmatic lack of constraining institutionalisation to preempt ‘human temporal social-stake-contention-or-confliction dynamics’ assuming of uninstitutionalised-threshold¹⁰³ dereification⁸⁷ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷. In other words, as of existential-constraint of ontological-performance⁷²-<including-virtue-as-ontology> given human limited-mentation-capacity: –at recurrent-utter-uninstitutionalisation, there is ‘no constraining prospective reification³⁷ institutionalisation for rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’, thus allowing for ‘non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidental-or-random-mental-disposition,-that-is-not-rulemaking dereification⁸⁷ behaviour’ at its prospective recurrent-utter-uninstitutionalisation uninstitutionalisation; –at base-institutionalisation–ununiversalisation, there is ‘no constraining prospective reification³⁷ institutionalisation for ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’, thus allowing for rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-that-is-not-universalisation-directed dereification⁸⁷ behaviour’ at its prospective ununiversalisation uninstitutionalisation; –at ¹⁰⁴universalisation–non-positivism/medievalism, there is ‘no constraining prospective reification³⁷ institutionalisation for positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’,

thus allowing for ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-positivising/rational-empiricism-based dereification⁸⁷ behaviour’ at its prospective non-positivism/medievalism uninstitutionalisation; at our positivism–procrpticism, there is ‘no constraining prospective reification⁸⁷ institutionalisation for preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’, thus allowing for mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-of-preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism dereification⁸⁷ behaviour’ at its prospective ⁸¹procrpticism–or–disjointedness-as-of-⁸⁴reference-of-thought uninstitutionalised-threshold¹⁰³. In this regard as a further elucidation, a de-mentative/structural/paradigmatic temporal dereification⁸⁷ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ say on the basis of notions-and-accusations-of-sorcery is easily elicited-as-of-dereification⁸⁷ in a non-positivistic social-setup under existential-constraint as there is not reifying positivism/rational-empiricism

institutionalisation¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-
 entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁸). Insightfully, the possibility for deprocrypticism/preemption-of-disjointeness-
 as-of-⁸⁴reference-of-thought registry-worldview/dimension is necessarily one that supersedes
 mere⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring~⁵⁶meaningfulness-and-teleology¹⁰⁰?:
 as of the elicitation/cultivation of human dimensionality-of-sublimating⁷⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> ‘ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-
 existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
 reasoning’ strive for potentiative-attainment of singularisation⁹³/epistemic-
 immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—
 referentialism notional~deprocrypticism emancipated
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
 consciousness’. This is validated by the fact that as of its instigation of prospective relative-
 ontological-completeness⁸⁸-as-of-⁸⁴reference-of-thought behind the successive institutional-
 cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸, the ‘dimensionality-of-sublimating⁷⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation> as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality reflected as to ontological-good-faith/authenticity⁶⁹ over ontological-bad-
faith/inauthenticity⁶⁴ elucidatin/reification⁸⁷ of prospective institutionalisation existential-
contextualising-contiguity³⁹-in-reification³⁷ had-and-has ‘no ⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’
to go by, but for its underlying ‘ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
reasoning’ thereof validated by prospective ontological-primemovers-totalitative-framework⁷³
as of prospective institutionalisation existential-contextualising-contiguity³⁹ knowledge-
reification⁸⁷ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity⁶⁷; such that in lieu of positive-
opportunism⁷⁶ of secondnaturing ⁸⁴reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology¹⁰⁰, notional~deprocrypticism in its preempting—
disjointedness-as-of-⁸⁴reference-of-thought rather all about arriving-short with no positive-
opportunism⁷⁶ ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ by
‘failing to elicit any associated positive-opportunism⁷⁶ to deprocrypticism’ as well as ‘eliciting
ironic nihilism to deprocrypticism’, in order not to cultivate a mechanical-knowledge
appreciation of ⁵⁶meaningfulness-and-teleology¹⁰⁰, and rather elicit a sense of ‘ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ ‘as cultivating an organic-knowledge
appreciation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as dispensing-with-immediacy-for-relative-

ontological-completeness³⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>)); and so implied for living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰, as the very fact of ‘reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’⁸⁴ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶ meaningfulness-and-teleology¹⁰⁰ underlies relative-ontological-incompleteness⁸⁹ as of human living underdevelopment, institutional underdevelopment and Being underdevelopment, as of a lack of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’; as of the fact that ⁵⁶ meaningfulness-and-teleology¹⁰⁰ is always incomplete when conceived simplistically as being all about ‘mechanical-constraints of rules without spirit’, construed as of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism. The full

implications here is that a notional~deprocrypticism ontologically-uncompromised—
 referentialism singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism
 construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰ is more critically about eliciting the ‘subject
 intemporal-disposition sense of knowledge-and-virtue as of its ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> for a fully protracted-consciousness beyond a cloistered-consciousness’
 in line with Foucauldian hermeneutics of the subject futural implications. Further, it is
 important to grasp that ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
 being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event³⁷
 reasoning-through/messianic-reasoning’ is actually associated with all the transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity of all the successive registry-
 worldviews/dimensions, but that what is particular with notional~deprocrypticism summoning
 of ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event³⁷ reasoning-
 through/messianic-reasoning’ as implied by its ontologically-uncompromised—referentialism
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism, is the fact that it
 achieves the potentiative-aspiration of ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality as a ‘seeding promise of human-subpotency ontological-performance⁷²-
 <including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-
 existence’s~sublimating—nascence-as-of-its-coherence/contiguity’; and so, as of ‘human
 ontological-normalcy/postconvergence referentialism ‘ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-

being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning'' that supplants the notion of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰. 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-opportunism⁷⁶ to existential constraining'; as implied by ontologically-uncompromised—referentialism singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism mirroring ontological-completeness-of-⁸⁴reference-of-thought of inherent existence as 'ecstatic singularity', very much unlike reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as of their given prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought that fail to mirror inherent existence as 'ecstatic singularity'. Such implied transcendental ontological-construal is rather originally/as-of-event³⁷ as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought reasoning-through/messianic-reasoning beyond prior reasoning-from-results/afterthought endemising/enculturating <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³. We can appreciate that as of the ordinariness <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) of say a non-positivistic registry-worldview/dimension, whether animistic or medieval, notions-and-accusations-of-sorcery as of the uninstitutionalised-threshold¹⁰³ dereification⁸⁷ of

⁵⁶meaningfulness-and-teleology¹⁰⁰ will rather as of ‘no positivism/rational-empiricism
 constraining prospective reification⁸⁷ institutionalisation’ rather elicit spurious palliative
 adaptive dereification⁸⁷ dispositions as of human limited-mentation-capacity, however, when
 positivism/rational-empiricism originarily/as-of-event³⁷ reification⁸⁷ avails as of the potential
 for prospective human limited-mentation-capacity-deepening⁵³ then it is more about the
 metaphoricity⁵⁷ that portends to prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-
 of-thought. Such originarily/as-of-event³⁷ reification⁸⁷ construed futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective
 deprocrypticism/preemption-of-procrypticism-as-of-⁸⁴reference-of-thought equally do apply
 with regards to our positivism-procrypticism dereification⁸⁷ beyond our positivism-
 procrypticism ordinariness <amplifying/formative>⁸ wooden-language-(imbued—averaging-
 of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-
 as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>)
 spurious palliative adaptive dereification⁸⁷ disjointedness-of-⁸⁴reference-of-thought mental-
 dispositions as of human limited-mentation-capacity, so-implied as of prospective human
 ontological-performance⁷²-<including-virtue-as-ontology> potentiative-aspiration for
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism thus enabling the
 aetiologisation/ontological-escalation behind the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ and specifically for futural Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective deprocrypticism. Further besides this
 elucidated contrast articulated as of prospective relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought reification⁸⁷ and prior relative-ontological-incompleteness⁸⁹-of-
⁸⁴reference-of-thought dereification⁸⁷; the concepts of reification³⁷ and dereification³⁷ equally

extend within a given registry-worldview/dimension ⁸⁴reference-of-thought as framework of the
⁸⁴reference-of-thought-⁸⁵devolving notional~firstnaturedness—temporal-to-intemporal-
 dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>
 ontological-performance⁷²-<including-virtue-as-ontology> (especially as so-associated with
 postlogism⁷⁸-slantedness and the dynamic conjugated-postlogism⁷⁸ temporal denaturing¹⁵ of
⁵⁶meaningfulness-and-teleology¹⁰⁰ implications) critically construing ‘uninstitutionalised-
 threshold¹⁰³ dereification³⁷’ as the uninstitutionalised-threshold¹⁰³ temporal-and-flawed
 ontological-performance⁷²-<including-virtue-as-ontology> (as of
 <~~amplituding~~/formative>⁸ wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰)) undermining the registry-worldview’s/dimension’s prospective ontological-
 performance⁷²-<including-virtue-as-ontology>. This conception of reification⁸⁷ as of
 institutionalisation in prospective relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought
 reflects ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ontological-
 normalcy/postconvergence singularisation⁹³/epistemic-immanence/veridical-epistemic-
 determinism in relative apriorising-teleological-elevation-in-ontological-contiguity⁶⁷ as of
 deeper limited-mentation-capacity de-mentative/structural/paradigmatic
⁴⁵<~~amplituding~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-
 for-explicating-ontological-contiguity⁵⁷, while the conception of dereification⁸⁷ as of
 uninstitutionalised-threshold¹⁰³ in prior relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-
 thought reflects ontologically-flawed ⁵⁶meaningfulness-and-teleology¹⁰⁰
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism in relative
 apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³-
 <shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-

schema> as of shallow limited-mentation-capacity de-mentative/structural/paradigmatic
 implication; wherein from a perspective of reification⁸⁷-by-dereification⁸⁷ knowledge-
 notionalisation, singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism
 contemplated as of ‘existentially-potentiative absolute reification⁸⁷’ so-implied as of theoretical
 existentially-potentiative no-human-limited-mentation-capacity/full-human-mentation-capacity
 will reflect the attainment of notional~deprocrypticism without passing through the prior
 institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) of ‘intemporal ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷’, while dissingularisation⁹⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism existentially-implied as of
 notional~reification⁸⁷/dereification⁸⁷ as to human shallow-to-deepening-limited-mentation-
 capacity,~as-limited-mentation-capacity-deepening⁵³ effectively reflects the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of prior successive institutional-
 cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) towards the attainment of
 deprocrypticism. Thus reification⁸⁷ aetiologisation/ontological-escalation is implied as of
 human ontological-performance⁷²-<including-virtue-as-ontology> potentiative-aspiration for
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism. Ultimately, it is the

reification⁸⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought that reflects intemporal value reference, and not the <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>) as of the prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as of temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology> which is rather in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. reification⁸⁷ as such points out intellectual-and-moral inequivalence thus dismissing as ontologically-flawed a cross-examining/mutual-contending of the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought and the prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought; as the latter is in ‘notional-discontiguity/epistemic-discontiguity⁶³-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity³⁹-in-reification⁸⁷’ and so, successively as of falling-short-as-needing-rules with recurrent-utter-uninstitutionalisation to then contend with base-institutionalisation, falling-short-as-needing-¹⁰⁴universalising-rules with base-institutionalisation–ununiversalisation to then contend with ¹⁰⁴universalisation, and falling-short-as-needing-positivistic-¹⁰⁴universal-rules with ¹⁰⁴universalisation–non-positivism/medievalism to then contend with positivism, falling-short-as-needing-preempting—disjointedness-as-of-⁸⁴reference-of-thought with our positivism–procrypticism to then contend with futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism—or–preempting—disjointedness-as-of-⁸⁴reference-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 <amplitudinal/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatric-drag³³, as they reify ⁵⁶meaningfulness-and-teleology¹⁰⁰ by their peregrinations to construe of the de-mentative/structural/paradigmatic underdevelopment/unenlightenment of their society as in need of prospective positivistic reflection of the notional-discontiguity/epistemic-discontiguity⁵³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> of non-positivism/medievalism as of their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism reified insight. The insight here about reification⁹⁷ is that all their intemporal value references are rather as subsumed in their 'positivistic reification⁹⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰' as of their prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought with the corresponding implications of human 'prospective positivistic transcendence-and-sublimity/sublimation/supererogatory~de-mentativity ontological-performance⁷²-<including-virtue-as-ontology>' as aetiologisation/ontological-escalation, and so over non-positivism/medievalism vices-and-impediments¹⁰⁶. 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 <amplitudinal/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable–void⁵⁰'-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions of persons like 'honourable aristocrats' simply reified to the ¹⁰⁴universalisation–non-positivism/medievalism registry-worldview/dimension with its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought vices-and-impediments¹⁰⁶, while favourably looked upon as of non-positivism/medievalism society <amplitudinal/formative–epistemicity>totalising~self-

referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ from a prospective singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism insight points to such a prior registry-worldview/dimension denaturing¹⁵ ⁵⁶meaningfulness-and-teleology¹⁰⁰, and implying effectively that they are of lesser intellectual-and-moral dialogical-equivalence. This further explains why vague classification schemes of value like good-naturedness, kindness, honesty, etc. have no inherent meaning as of themselves, as all the ⁵⁶meaningfulness-and-teleology¹⁰⁰ that there is and can exist is ontological as of prospective relative-ontological-completeness⁸⁸, such that any such implied meaning is only ontologically intelligible with its reification⁸⁷ as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, as so implied from singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism as the reflection of ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰. This points out that as of its very own <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, a registry-worldview/dimension ⁸⁴reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought reification⁸⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism~procrypticism as from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism~or~preempting~disjointedness-as-of-⁸⁴reference-of-thought prospective relative-ontological-completeness⁸⁸ perspective. The fact is no registry-worldview/dimension as of its temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ <amplifying/formative>~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-

‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>>
 instigated prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity,
 is construed as ‘putting-into-question its existentially invested conception of ⁵⁶meaningfulness-
 and-teleology¹⁰⁰’, which is rather a contradiction of sorts given human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor. Rather
 besides cultural-diffusion pressures, all human transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity as of internal processes are rather as of
re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)>⁹¹ intemporal/longness-
 of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ individuations dynamic metaphoricity⁵⁷
 instigation in prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought reifying
 gestures as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, which by
 this token is rather concerned with the beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-
 existential-extrication-as-of-existential-unthought>⁶ denaturing¹⁵ of the prior institutionalisation
⁸⁴reference-of-thought—⁶categorical-imperatives/axioms/registry-teleology¹⁰⁰ at its
 uninstitutionalised-threshold¹⁰³ in ‘notional-discontiguity/epistemic-discontiguity⁶³-with/falling-
 short-of prospective institutionalisation existential-contextualising-contiguity³⁹-in-reification⁸⁷’.
 However, this ‘ontologically-veridical reification⁸⁷ of value reference as of prospective relative-
 ontological-completeness⁸⁸’ and the ‘ontologically-flawed dereification⁸⁷ of value reference as
 of prior relative-ontological-incompleteness⁸⁹’ is associated with a fundamental
 paradox/confusion with regards to sound human intellection at destructuring-threshold-

(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-
 performance⁷²-<including-virtue-as-ontology>. As this reification⁸⁷/dereification⁸⁷ of
 meaningfulness-and-teleology paradox/confusion has always provided the room for intellectual-
 and-moral charlatanism throughout human history as of lack of ¹⁰⁴universal-transparency¹⁰⁵-
 (transparency-of-totalising-entailing,-as-to-entailing-<amplitudinal/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸). With such charlatanism
 certainly knowing better but opting for denaturing¹⁵ conceptions of value reference as of
 <amplitudinal/formative>'wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-
 'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>)
 advancement of temporal interests in stifling the possibility of prospective human intellectual-
 and-moral emancipation. The idea of ontological-bad-faith/inauthenticity⁵⁴ raised herein by this
 author is a reflection of the reality that knowledge as organic-knowledge is existentially all-
 committal by the mere fact of human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>'—existentialism-form-factor, with the possibility of denaturing¹⁵ as
 of social-stake-contention-or-confliction, and particularly so in spurious and blurry domains of
 study not readily/easily constraint to ontological-primemovers-totalitative-framework⁷³
 reflection of existential-contextualising-contiguity³⁹. This brings up the implication of what is
 truly transcendental knowledge by its nature as of knowledge-notionalisation and organic-
 knowledge. Transcendental knowledge is actually institutionalising and re-institutionalising,
 implying it supersedes institutional practices and constructs as to the possibility for prospective
 institutionalisation, and so as of its dimensionality-of-sublimating³⁴ —
 <amplitudinal/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> inducing institutional secondnaturing. It is rather not out of the
 question that knowledge so-construed as of prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity implications put-into-question as
 ‘charlitanic’ institutions and their practices construed as of prior relative-ontological-
 incompleteness⁸⁹-of-⁸⁴reference-of-thought specifically as extra-intellectual and pedantic
 orientations that undermine the advancement of their supposed prospective intellectual and
 emancipatory vocations. Interestingly, we can garner that positivistic knowledge arose and was
 cultivated as of ‘its very own
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵ conception of knowledge’ that superseded and didn’t
 recognise-and-submit to medieval-scholasticism for its validation, as it construed that the latter
 wasn’t meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied
 transcendental knowledge as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-
 of-thought; and in due course, by its ontological-primemovers-totalitative-framework⁷³
 constraining it crossgenerationally overrode medieval-scholasticism. It is herein contended that
 it isn’t out of the question that a creeping and slumbering institutional-being-and-craft
 intellectual tedium today increasingly fails to elicit the full re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation)>⁹¹ potential for prospective intellectual
 emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced
 and societally-induced anti-intellectualism implications. The question can further be asked
 whether transcendental implied knowledge can actually be construed as the subject of
 ‘understanding’ of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought with

the latter's <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification⁸⁷ implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity⁵⁷ constraint as of ontological-primemovers-totalitative-framework⁷³ for the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as more than just about abstract intellection but extending intellectualism to supersede the existential-investment implications that underlie excogitative-blanking to such prospectively implied 'understanding' as of transcendental knowledge. From the prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought naïve non-transcendental <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, it may be thought/reasoned that a transcendentially projecting intemporal mental-disposition is rather uncanny about the 'existential-extrication-as-of-existential-unthought malignity reality of existence' construed as pragmatic living, but this rather confirms the 'dereifying irresponsibility' of such temporal thought/reasoning mental-dispositions 'caught up mainly in their 60-to-100 years of existence reality of ⁵⁶meaningfulness-and-teleology¹⁰⁰'. 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-threshold¹⁰³ transcending has ever always been conflicted as to the necessary reality of imposing the 'superior party' that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing¹⁵ mortals that we are for our prospective emancipation. Without an insight about reification⁸⁷ and dereification⁸⁷, the notion of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism as it reflects

ontological-completeness-of-³⁴reference-of-thought for ontologically-veridical
⁵⁶meaningfulness-and-teleology¹⁰⁰ is easily misconstrued since denaturing¹⁵ of meaning in
 dereification³⁷ will be teleologically-elevated and meaning produced as of reification⁸⁷ will be
 teleologically-degraded; as so blatantly obvious particularly with the dereification⁸⁷
 manifestation of childhood psychopathy postlogism⁷⁸-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-performance⁷²-
 <including-virtue-as-ontology> of aposteriorising/logicising/deriving/intelligising/measuring
⁵⁶meaningfulness-and-teleology¹⁰⁰ reflecting dereified and reified construals of existential-
 contextualising-contiguity³⁹ is to be expected, and assessable on the basis of a commonly
 expected apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, which
 then speaks of a dialogical-equivalence of both temporal mental-dispositions and the intemporal
 mental-disposition with no dereification³⁷ and reification⁸⁷ contrast. However, compounding
 this situation making relevant the need to contrast reification⁸⁷ and dereification⁸⁷ 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-performance⁷²-<including-virtue-as-ontology> manifestation of psychopathy and
 social psychopathy which is ‘de-mentatively/structurally/paradigmatically associated with the
 denaturing¹⁵ of the <amplifying/formative-epistemicity>totalising~devolved
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and arises so
 fundamentally with regards to the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is the
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ backdrop for existential-instantiations
 aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰;

with the fundamental implication that there are thus divergent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of psychopathic induced postlogism⁷⁸-slantedness, and its social cognisance and integration as conjugated-postlogism⁷⁸ so-conjugating as of ⁵⁰ignorance/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 reification⁸⁷ and dereification⁸⁷ 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-discontiguity⁶³—contrastive-reification⁸⁷-dissemination²⁷-and-dereification⁸⁷-dissemination²⁷-implications’ construed as the ‘variance/discrepancy of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as-of-prospective-relative-ontological-completeness³⁸-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and as-of-prior-relative-ontological-incompleteness⁸⁹-preconverging-or-dementing¹⁹—apriorising-psychologism respectively; it is only ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ from the projected ‘notional—singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’ of the intemporal mental-disposition as-of-prospective-relative-ontological-completeness³⁸-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism recognising this ‘preconverging-or-dementing¹⁹—apriorising-psychologism and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism variance/discrepancy of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ that induces an ontologically-veridical disambiguation of dereified and reified construals of existential-contextualising-contiguity³⁹ as implied by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of reifying

intemporal/valid/postconverging-or-dialectical-thinking²⁰
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁸ apriorising-teleological-elevation-in-ontological-
 contiguity⁶⁷ and as of dereifying temporal-as-psychopathic-and-social-
 psychopathic/invalid/preconverging-or-dementing¹⁹—apriorising-psychologism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments in prior relative-
 ontological-incompleteness⁸⁹-apriorising-teleological-degradation-in-notional-
 discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> (psychopathic and social
 psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring
⁵⁶meaningfulness-and-teleology¹⁰⁰ can even be then articulated as ontologically-veridical
 exclusively as of the intemporal/valid/postconverging-or-dialectical-thinking²⁰
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument perspective or
 attitude/mental-disposition/care—and—episteme⁵. Such a difference-conflatedness¹²-as-of-
 ‘epistemic-totality³⁶’ is equally what reflects in the bigger scheme of things, at the ⁸⁴reference-
 of-thought-level, the reality of humankind as of the successive registry-worldviews/dimensions
 humans psychological dispositions as per their corresponding
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments. In this regard,
 the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ can be construed as
 human limited-mentation-capacity
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reification⁸⁷ as
 ‘apriorising-teleological resetting of <amplifying/formative—
 epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of
 futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective

deprocripticism-as-ontological-completeness-of-⁸⁴reference-of-thought’, construed as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸,-so-construed-as-singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’; with the various prior registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) rather successively as lesser and lesser dereification⁸⁷-levels towards the notional~deprocripticism reification⁸⁷. Consider in that with regards to ‘the very same physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, its reification⁸⁷ as ‘apriorising-teleological resetting of <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ to the prospective relative-ontological-completeness⁸⁸-of-physics-axiomatic-construct’ implies that de-mentatively/structurally/paradigmatically ‘traditional classical mechanics axiomatic-construct’ is dereified as of its prior relative-ontological-incompleteness⁸⁹ to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs which is rather reified as of its prospective relative-ontological-completeness⁸⁸; 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-contiguity³⁹ knowledge-reification⁸⁷ as implied by the reifying theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in articulating ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ from this projected ‘notional—singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’ as of theory-of-

relativity-together-with-quantum-mechanics—axiomatic-constructs perspective or
 attitude/mental-disposition/care-and-episteme⁵ over ‘traditional classical mechanics axiomatic-
 construct’, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-
 discontiguity⁶³—contrastive-reification³⁷-dissemination²⁷-and-dereification⁸⁷-dissemination²⁷-
 implications’ construed as the ‘variance/discrepancy of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as of
 prospective relative-ontological-completeness⁸⁸ and as of prior relative-ontological-
 incompleteness⁸⁹. Note that on the imaginary supposition that no such prospectively projected
 ‘notional—singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’ existed as
 ‘providing the ontological-veridicality insight-of-completeness for reifying ⁵⁶meaningfulness-
 and-teleology¹⁰⁰’, mental-dispositions in prior relative-ontological-incompleteness⁸⁹ will falsely
 go on reasoning with ‘traditional classical mechanics axiomatic-construct’ by identitive-
 constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-
 epistemic-determinism⁴⁹ as providing ontological-veridicality as of this now dereifying
 construal of existential-contextualising-contiguity³⁹ of ‘the very same physics
 <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-
 intrinsic-reality/ontological-veridicality/existential-reality’. But then again, the reality of
 theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of prospective
 relative-ontological-completeness⁸⁸ will point out that such ‘traditional classical mechanics
 axiomatic-construct’ identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ is in reality preconverging-or-
 dementing¹⁹—apriorising-psychologism as of its relative-ontological-incompleteness⁸⁹. This
 insight equally applies at the ⁸⁴reference-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 ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought that speaks
 of our prospective preconverging-or-dementing¹⁹—apriorising-psychologism at our prospective

positivism–procrypticism uninstitutionalised-threshold¹⁰³, and so as reflected from futural
 Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
 development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective
¹⁷deprocrypticism–or–preempting—disjointedness-as-of-⁸⁴reference-of-thought registry-
 worldview/dimension prospective relative-ontological-completeness⁸⁸. Interestingly, it should
 be noted here that with such phenomenon as psychopathy and social psychopathy that is ‘de-
 mentatively/structurally/paradigmatically associated with the denaturing¹⁵ of the
 <amplituding/formative–epistemicity>totalising~devolved
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of our
 positivism/rational-empiricism manifestation of ⁸¹procrypticism–or–disjointedness-as-of-
⁸⁴reference-of-thought uninstitutionalised-threshold¹⁰³ (just as notions-and-accusations-of-
 sorcery in a ¹⁰⁴universalisation–non-positivism/medievalism social-setup is ‘de-
 mentatively/structurally/paradigmatically associated with the denaturing¹⁵ of the
 <amplituding/formative–epistemicity>totalising~devolved
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of their
¹⁰⁴universalisation–non-positivism/medievalism uninstitutionalised-threshold¹⁰³), ontological-
 veridicality is rather assumed/departs from an understanding of existential-contextualising-
 contiguity³⁹ knowledge-reification⁸⁷ as implied with futural Being-development/ontological-
 framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism–or–preempting—
 disjointedness-as-of-⁸⁴reference-of-thought registry-worldview/dimension and not our
 positivism–procrypticism, in articulating ontologically-veridical difference-conflatedness¹²-as-
 to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ from this
 projected ‘notional—singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’
 as of ¹⁷deprocrypticism–or–preempting—disjointedness-as-of-⁸⁴reference-of-thought

perspective or attitude/mental-disposition/care-and-episteme⁵ over our positivism–
 procrypticism, so-implied as of their disseminative-notional-discontiguity/epistemic-
 discontiguity⁶³—contrastive-reification⁸⁷-dissemination²⁷-and-dereification⁸⁷-dissemination²⁷-
 implications. But then just as the reflex mental state and attitude/mental-disposition/care-and-
 episteme⁵ in a ¹⁰⁴universalisation–non-positivism/medievalism social-setup will be resistant to
 an elucidation of notions-and-accusations-of-sorcery adopting the perspective or
 attitude/mental-disposition/care-and-episteme⁵ of the reifying prospective positivism to arrive
 at ontological-veridicality, likewise more fundamental in undermining the elucidation of the
 manifestation of psychopathy and social psychopathy is the fact of an ordinariness
 <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>) reflex
 mental state and attitude/mental-disposition/care-and-episteme⁵ in our positivism–
 procrypticism that will be resistant to adopting the reifying perspective or attitude/mental-
 disposition/care-and-episteme⁵ of futural Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-
 and-teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-
⁸⁴reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical~de-
 mentation of our positivism–procrypticism at its uninstitutionalised-threshold¹⁰³; and as we
 falsely go on to construe existential-contextualising-contiguity³⁹—in-reification⁸⁷/dereification⁸⁷
 by adopting the positivism–procrypticism dereifying perspective or attitude/mental-
 disposition/care-and-episteme⁵ in its prior relative-ontological-incompleteness³⁹ in an exercise
 of ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹. Further and insightfully again, with the
 manifestation of childhood psychopathy where the postlogism⁷⁸-slantedness is ¹⁰⁴universally

transparent there is no occurrence of interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁹—in-reification⁸⁷/dereification⁸⁷ as of the childhood slantedness, but with respect to adult psychopathy with the attendant maturation/indirectness/spatialisation/credulity/craftiness, such interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁹—in-reification⁸⁷/dereification⁸⁷ arise as of their temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, which implies an invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology> leading to the dynamics of social psychopathy, and this logic also explains how and why notions-and-accusations-of-sorcery are endemised/enculturated in a non-positivism social-setup; with the insight as articulated by this author that more critically manifestations of postlogism⁷⁸-slantedness across all the registry-worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, with transcendental implications that goes well beyond the ad-hoc conception of manifestations of postlogism⁷⁸-slantedness but more broadly conceive as of the destructuring/aetiologisation/ontological-escalation implications arising from underlying relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness⁸⁸ ⁸⁴reference-of-thought with regards to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ underdevelopment issues. This underlying
 relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness⁸⁸ ⁸⁴reference-of-
 thought ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷ of analysis, as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸,-so-construed-as-
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’, highlights that human
 mental-disposition as of human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-
 normalcy/postconvergence>’-existentialism-form-factor operates in its
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ on the ‘ontologically-flawed basis of a
 rather <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ absolutised/unchanging/given ⁸⁴reference-
 of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’;
 thus underlying a ‘human psychology of passivity to the underlying metaphoricity⁵⁷ of human
 limited-mentation-capacity as of human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-
 normalcy/postconvergence>’-existentialism-form-factor’. The question can then be asked with
 regards to the capacity of such a positivism-procrypticism self-consciousness psychology to

attend to living-development-as-to-personality-development, institutional-development-as-to-social-function-development, Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ underdevelopment issues/problems directly related to the lack of ‘futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism self-consciousness psychology that recognises-and-registers the prospective metaphoricity⁵⁷ need as of human limited-mentation-capacity due to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor’. This insight is in effect the futural rejoinder to the Foucauldian hermeneutics of the subject with respect to human prospective ⁸⁴reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity capacity; in the sense that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism⁷¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ has always called upon a certain apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument development of the human subject itself as enabling-and-making-available the capacity for that human subject to tackle the prospective issues of its world. In this regard, the question could be asked: what is the capacity of the ¹⁰⁴universalisation–non-positivism/medievalism mindset to tackle prospective issues warranting a positivism self-consciousness psychology, and by extension

what is the capacity of our positivism/rational-empiricism manifestation of ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought mindset to tackle prospective issues warranting a ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought self-consciousness psychology? The ‘postmodern ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ involves prospective ⁸⁴reference-of-thought dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>)) as spurring Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ metaphoricity⁵⁷ as of protensive-consciousness that is prospectively-grounded-or-psychoanalytically-unshackling, and implying prospective existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness⁸⁸ of apriorising/axiomatising/referencing which is here construed as of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought as implied by postmodern ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³. Overall ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ is ontologically validated as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ Being-development/ontological-framework-

expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ metaphoricity⁵⁷ behind the successive transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of registry-worldviews/dimensions in the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ so-associated with human limited-mentation-capacity-deepening⁵³. Hence the ‘postmodern exteriorisation attitude/mental-disposition/care-and-episteme⁵’ superseding of the ‘modern take interiorisation attitude/mental-disposition/care-and-episteme⁵’ is what renders possible postmodern transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of its very own ‘postmodern ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ spur of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ metaphoricity⁵⁷. Overall, ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ speaks of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’, while ‘interiorisation attitude/mental-disposition/care-and-episteme⁵’ speaks of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’. Thus the former is a reflection as of its postconverging-or-dialectical-thinking²⁰—apriorising-psychologism of the Being underdevelopment of the latter as of the latter’s preconverging-or-dementing¹⁹—apriorising-psychologism. Ultimately, human limited-mentation-capacity-deepening⁵³ speaks to the ontological-veridicality that human ⁵⁶meaningfulness-and-teleology¹⁰⁰ ‘is ever always about successive ⁸⁴reference-of-thought—⁹categorical-

imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ or
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-
 reconceptualisation-about existence—as-the-absolute-a-priori-of
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> for prospective relative-ontological-
 completeness⁸⁸ inducing existential-instantiations devolved meaningfulness’, so-construed as
 human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-
 interpretation/axiomatisation-of-existence⁹⁶ différence/internal-dialectics/difference-deferral as
 of <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-
 thought-⁸⁵devolving; with such
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-
 reconceptualisation reflected in successive ‘exteriorisation attitude/mental-disposition/care-
 and-episteme⁵’ for prospective institutionalisation superseding/overriding successive
 ‘interiorisation attitude/mental-disposition/care-and-episteme⁵’ at uninstitutionalised-
 threshold¹⁰³ as successive Being-development/ontological-framework-expansion-as-to-depth-
 of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰
 metaphoricity⁵⁷ impetus in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-
 by-reification⁸⁷/contemplative-distension²⁶ as to existence-potency³⁸~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression, with base-institutionalisation from recurrent-
 utter-uninstitutionalisation, ¹⁰⁴universalisation from base-institutionalisation-universalisation,
 positivism from ¹⁰⁴universalisation-non-positivism/medievalism and prospectively
 notional~deprocrypticism from positivism-procrypticism as reflecting the overall
 notional~conflatedness¹² of notional~deprocrypticism protensive-consciousness as the

‘ontologically-veridical point-of-focus-as-consciousness prospective exteriorisation attitude/mental-disposition/care-and-episteme’. Insightfully, this author further addresses the common criticism of postmodern-thought with regards to virtue, as of postmodern implied⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³. De-mentatively/structurally/paradigmatically a registry-worldview’s/dimension’s⁸⁴reference-of-thought points fundamentally to its ‘underlying⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰’ with regards to the latter’s ‘temporality⁹⁹-as-shortness-of-register-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ to intemporality⁵²-as-longness-of-register-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>’ as of notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>. Such that it is fundamentally the prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-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-completeness⁸⁸-of-⁸⁴reference-of-thought to address the myriad <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ existential possibilities of the registry-worldview’s/dimension’s vices-and-impediments¹⁰⁶ as fundamentally bound to its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought ‘underlying⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰’; and so beyond just <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and ad-hoc palliative resolutions. Consider in this regard the temporal ontological-performance⁷²-<including-virtue-as-ontology>

as of say a postlogism⁷⁸-slantedness or any other temporal or derived-temporal mental-disposition associated with vicious accusations-of-sorcery for instance in a non-positivistic as animistic or medieval social-setup. The fact that even an intemporally-inclined mental-disposition in that social-setup has an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁹—in-reification⁸⁷/dereification⁸⁷ that is ‘mutually cognisant-and-integrative beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵’ with notions-and-accusations-of-witchcraft itself as of their ‘underlying ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’ presents an <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ issue that endemises notions-and-accusations-of-witchcraft in the vices-and-impediments¹⁰⁶ of that given social-setup. It is the prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as setting up the positivism ‘underlying ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’, that fundamentally undermines such endemisation; and hence it is not by accident that our present positivism registry-worldview/dimension is devoid of such issues since it de-mentatively/structurally/paradigmatically undermines temporal-to-intemporal cognisance and integrativeness of notions-and-accusations-of-sorcery as of the positivism ‘underlying ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’,

construed as ‘transcendental ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ that reflects ‘modern suprastructuralism’; just as a ‘postmodern suprastructuralism’ reflects notional~deprocrypticism as of its preempting—disjointedness-as-of-⁸⁴reference-of-thought over our positivism–procrypticism disjointedness-as-of-⁸⁴reference-of-thought. This insight about the need for prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> underlies a postmodern understanding, as it is herein contended, that it is by the exercise of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought as of human limited-mentation-capacity-deepening³³ as of the need for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism—or–preempting—disjointedness-as-of-⁸⁴reference-of-thought and so over our positivism–procrypticism temporal-to-intemporal mental-dispositions ‘mutual cognisance and integrativeness of ⁸¹procrypticism—or–disjointedness-as-of-⁸⁴reference-of-thought beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>’, that we provide the ontologically-veridical aetiologisation or ontological-esclation resolving the vices-and-impediments¹⁰⁶ of our ‘so-prospectively deprocrypticism-construed’ ⁸¹procrypticism—or–disjointedness-as-of-⁸⁴reference-of-thought as of its underlying <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, and so beyond just our ad-hoc palliative construals of virtue. Basically when post-structuralists speak of ‘the other’ this translates into aetiologisation/ontological-escalation as of ‘¹⁰⁴universal projection implications attitude/mental-disposition/care–and–episteme⁵ event³⁷-or-operant implications to all and sundry’ as implied in the above analysis, as postmodern-thought portends to be non-ideology-driven, non-speculative, non-imaginary, theoretical, conceptual

and operant. This insight is also very much conscious of the ontologically-flawed misconstrual of ‘the other’ that pervades human <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁵⁰’-with-regards-to-prospective-apriorising-implications>) mental-dispositions as of ‘mutual temporal/shortness-of-register-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰ eliciting’ construed as ‘intemporal temporality⁹⁹’. Such tendencies are hardly of aetiologisation/ontological-escalation as their emphasis lies in existential-extrication-as-of-existential-unthought, rather than nonextricatory-existential-preempting-of-existential-unthought in enabling Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰ as of ‘¹⁰⁴universal projection implications attitude/mental-disposition/care—and—episteme⁵ event³⁷-or-operant implications to all and sundry’; such that fundamentally, such <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) tendencies do not address de-mentatively/structurally/paradigmatically defining issues of a registry-worldview/dimension as of its vices-and-impediments¹⁰⁶ like the comprehensive implications of disjointedness-as-of-⁸⁴reference-of-thought/procrypticism with regards to our positivism—procrypticism or say the comprehensive implications of non-positivism in a medieval or animistic social-setup. Prospective notional-contiguity/epistemic-contiguity⁵²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> thus effectively implies deneuterising¹⁶ ‘exteriorisation attitude/mental-disposition/care—and—episteme⁵’ of ⁵⁶meaningfulness-and-teleology¹⁰⁰—as-metaphoricity⁵⁷ superseding/overriding the prior ⁸⁴reference-of-thought temporally ⁵⁸neuterising ‘interiorisation attitude/mental-disposition/care—and—episteme⁵’ of ⁵⁶meaningfulness-and-teleology¹⁰⁰. This

fundamentally speaks of a de-mentative/structural/paradigmatic conception of virtue-as-ontology transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. This very much differs from <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ontological-contiguity⁶⁷ palliative virtue constructs as of variance of the very same ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰, and thus implies temporally ⁵⁸neuterising ‘interiorisation attitude/mental-disposition/care-and-episteme’ of ⁵⁶meaningfulness-and-teleology¹⁰⁰. This wrongly implies the inherent exceptionalism of the conception of virtue for humans in any such registry-worldview/dimension outside/beyond the ontologically-veridical implications of virtue-as-ontology associated with Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. Such an ontological-contiguity⁶⁷ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ virtue conception is caught up within such a registry-worldview/dimension internal social-stake-contention-or-confliction changing temporal constraints, temporal ⁵⁶meaningfulness-and-teleology¹⁰⁰ existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation frameworks as of the given ⁸⁴reference-of-thought, with these elements in need for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-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-completeness⁸⁸, can similarly be meted with pretences and arguments of practice as of each and every registry-worldview's/dimension's ⁸⁴reference-of-thought practices, and thus conceptualising virtue by <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ while circumventing as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ the vices-and-impediments¹⁰⁶ of each registry-worldview/dimension in want of its 'pure-ontology' virtue resolution as of aetiologisation/ontological-escalation. In this regard such palliative virtue constructs overlooking fundamental underlying de-mentative/structural/paradigmatic ontological implications about our 'modern take attitude/mental-disposition/care-and-episteme'⁵ reflected by the 'postmodern ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme'⁵ with regards to social-stake-contention-or-confliction changing temporal constraints, temporal ⁵⁶meaningfulness-and-teleology¹⁰⁰ existentialising—enframing/imprintedness-(as-to-⁴¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation frameworks, are no different to say 'non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme'⁵ overlooking its own social-stake-contention-or-confliction changing temporal constraints, temporal ⁵⁶meaningfulness-and-teleology¹⁰⁰ existentialising—enframing/imprintedness-(as-to-⁴¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and

pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
 frameworks as reflected from ‘positivism/rational-empiricism attitude/mental-disposition/care-
 and–episteme⁵⁷’. However, approbating we may be predisposed to such palliative virtue
 constructs as of lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension⁷⁶, the fact is these are not really the underlying drivers for
 virtue transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity and are
 peripheral to more ontologically profound theorised-or-untheorised emancipatory events³⁷
 driving virtue transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of
 prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, notwithstanding our
 state of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-
 existential-unthought>⁶. The fact is from an ontological standpoint, we inherently are no more
 virtuously exceptional even with regards to the earliest of humans, and so as of the very same
 species potency, and thus we can’t ascribed inherent virtuous superiority by the mere token of
 our own practice. Rather the exceptionality behind human virtuous potential lies ontologically
 with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
 of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
 instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-
 epistemic-determinism²¹ ⁴⁵<~~amplifying~~/formative–epistemicity>causality~as-to-projective-
 totalitative–implications,-for-explicating-ontological-contiguity⁶⁷’ as of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, reflecting the fact that pure-ontology that
 as of its secondnaturing induces the requisite level of human virtue performance at each given
 registry-worldview/dimension, retrospectively to prospectively. It is rather by acting upon the
 inherent ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of its

ontological reflection in Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ that virtue
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity comes about, whether
 or not beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-
 existential-unthought>⁶. In this regard, any registry-worldview/dimension ⁸⁴reference-of-
 thought is a <~~amplituding~~/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-
 to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) as of the
 <~~amplituding~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, such that prospective relative-
 ontological-completeness³⁸-of-⁸⁴reference-of-thought as required for virtue transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity necessarily implies disrupting and
 superseding any such <~~amplituding~~/formative>⁸wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-
 of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) vices-
 and-impediments¹⁰⁶, as of the prospective/new superseding ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰.
 Inevitably any such virtue construct is transcendental as meaning ‘going beyond oneself’; and
 so with regards to any prospective institutionalisation relative to the uninstitutionalised-
 threshold¹⁰³. Thus the ‘field of conception’/notional~conception/notion of virtue-as-ontology
 covers way more than its articulation within a same registry-worldview’s/dimension’s
 <~~amplituding~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, as its implications as of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ need to be drawn beyond a cloistered-
 consciousness as of retrospective and prospective transcendental illuminating implications. In
 this regard, a postmodern/suprastructuralism philosophical stance with regards to virtue-as-
 ontology very much aware of the transcendental ontological sublimating-over-desublimating
 implications of existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression: will question such reasoning-from-results/afterthought basis of palliative
 virtue constructs especially as of their <amplifying/formative~epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and lack of dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶-
 of-⁸⁴reference-of-thought-by-reification⁸⁷/contemplative-distension implications; ask whether
 by definition a registry-worldview/dimension ⁸⁴reference-of-thought is de-
 mentated/structured/paradigmed to sponsor/promote/endorse its very own prospective
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of the need for the
 subversion of its ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-
 for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-
 teleology¹⁰⁰ that endemise-and-enculturate its vices-and-impediments¹⁰⁶ by prospective
⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰
 for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, more
 like could the Copernicuses, Galileos, Descartes, Diderots, etc. call upon the very same non-
 positivism/medievalism in need for prospective positivism transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity to underwrite the subversion of its
 entrenched non-positivism/medievalism internal social-stake-contention-or-confliction
 changing temporal constraints, temporal ⁵⁶meaningfulness-and-teleology¹⁰⁰ existentialising—
 enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation frameworks; and, hence the ontologically-veridical paradox of the very de-mentating/structuring/paradigming implications of human limited-mentation-capacity-deepening⁵³ renders any registry-worldview/dimension⁸⁴ reference-of-thought ever deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification⁸⁷ of⁵⁶ meaningfulness-and-teleology¹⁰⁰. 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-incompleteness⁸⁹ perspective/framing/reference/horizon’ constitutedness¹³ construal of categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’ as of our occlusive-consciousness⁵⁸ neuterising, as we fail to grasp the implication of an implied apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is naively superseding the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori’; such that the⁵⁶ meaningfulness-and-teleology¹⁰⁰ that arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is conflatedness¹² that ensures that our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument syncs with the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori, and so as of an ontological-normalcy/postconvergence posture which rather ‘turns the idea of analysing and conceptualising on its head’ into one of ‘grasping human limited-mentation-capacity-deepening⁵³ implications as of the underlying psychoanalytic-unshackling’ for human-subpotency construal of the full-potency that is existence. This insight about the complete

relationship between developing human-subpotency and its potential to fully grasp the full-potency of existence, fundamentally underlies the protensive-consciousness referentialism of the notional~conflatedness¹² of notional~deprocrypticism. However, it is equally critical to grasp the double-gesture reification⁸⁷ implied in such a postmodern-as-suprastructural conception of ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³. Such a postmodern/suprastructuralism double-gesture reification⁸⁷ holds that knowledge involving virtue-as-ontology is truly organic-knowledge as of its appropriate attitude/mental-disposition/care-and-episteme⁵ with respect to human social-stake-contention-or-confliction; with the adherence to the ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰ of such organic-knowledge construed in intemporality⁵² as supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism, whereas mechanical-knowledge is rather predispose to adhere as of temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
preconverging/dementing¹⁹—apriorising-psychologism to such mere ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰.
The latter points to an inappropriate attitude/mental-disposition/care-and-episteme⁵ which is not beholden to the prospective institutionalisation but rather is of existential-extrication-as-of-existential-unthought relation with it. More concretely, consider the practice of serfdom in Europe, or the annihilation of many Native American tribes and slavery and slave trade in the new world, while at the same time in a registry-worldview/dimension transitioning from the non-positivism/medievalism to the positivism/rational-empiricism registry-worldview with this contrastive mechanical-knowledge attitude/mental-disposition/care-and-episteme⁵ and organic-

knowledge attitude/mental-disposition/care-and-episteme⁵. While the full implications of a
 positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care-and-
 episteme⁵ will imply an end to such practices as of ¹⁰⁴universal 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ in terms-as-of-axiomatic-construct of the prior non-
 positivism/medievalism attitude/mental-disposition/care-and-episteme⁵ as of its prior relative-
 ontological-incompleteness⁸⁹-of-⁸⁴reference-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 ⁴⁸human-subject-emancipatory-relativism-
 driven-recomposuring-constructivism-towards-singularisation⁹³ posture that allows for
¹⁰⁴universal human emancipation as expressed by the Quakers movement, Rousseaux, Diderots,
 etc. Incidentally, the positivism/rational-empiricism mechanical-knowledge contenders as of the
 economic-opportunism-and-then-enculturation of their nefarious practices, were very much
 countervailing the practice and trend within their own societies of origin undergoing-
 positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality
 unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies,
 rather than being fully assumed as marking positivism/rational-empiricism progress. The
 occasional development of enlightenment and positivism/rational-empiricism by its technical
 and social organisation transformation implications wasn’t the opportunity for such societies to
 turn around and then dehumanise other societies and humanities that haven’t done likewise, but
 rather as of organic-knowledge called for a double-gesture reification³⁷ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ to the more profound perspective of all of humanity's potential as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought/ontological-normalcy/postconvergence and then reconstrue the possibility of all of humanity-as-of-societies to ultimately fulfil its virtuous potential; and this is the optimum and emancipatory virtue disposition for all humankind and human societies. It adopts this orientation because it always put into question the idea of 'grounding ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of any specific human society relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as fundamentally denaturing¹⁵, and likely to induce transversality~of-affirmative-and-unaffirmative~disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² dehumanising of some cultures and societies by others'; as it recognises, however tepid, that all societies and humans are curious, predisposed to their emancipation and achieving optimum existential possibilities, and can uphold ¹⁰⁴universal values, and so as of ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁸). Ultimately, such a double-gesturing hold out the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empiricism

attitude/mental-disposition/care-and-episteme⁵, by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a ¹⁰⁴universal positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification⁸⁷ of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸>. 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 ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ that will necessarily subscribe to recognising ‘the other’ that we are to them; as insightfully, grander aetiologisation/ontological-escalation come with relative-ontologically-veridical attitude/mental-disposition/care-and-episteme⁵. Claims of such grander aetiologisation/ontological-escalation as implying dehumanising interpretations are ontologically-flawed as such claims are rather surreptitiously based on prior registry-worldview/dimension uninstitutionalised-threshold¹⁰³ ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰ as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>. In other words, the organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation

or ontological escalation implies a ‘¹⁰⁴universal projection implications attitude/mental-disposition/care-and-episteme⁵ event¹⁷-or-operant to all and sundry’. Finally, the naivety when facing such anti-constructivism and anti-relativism arguments is to think that these are always about fair and objective intellectual disagreements; but then the history of many such criticisms has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern relativism make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human ~~<amplifying/formative-~~epistemicity>totalising~thrownness-in-existence³⁴ (as to when even the Christian Jesus refers to giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their doctrinal practices), and furthermore much of the criticisms levied against postmodern relativism is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity⁶⁹ and veracity is more fundamentally about the re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ creative insight and appreciation of any pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to all these ‘forged criticisms’ the underlying falsehood is rather geared to elicit a non-intellectual

emotional response than true knowledge-reification⁸⁷ insight. Further, as of organic-knowledge and knowledge-notionalisation, this author holds that it is naïve to conceptualise of human knowledge mainly as of pure erudition warranting mainly sound arguments, proofs and convincing demonstrations, and that the reality all along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ shows that there has always been beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ ‘institutional investment’ that is not always just of eruditic ideal, inclined to undermined prospective knowledge as of its prospective relative-ontological-completeness⁸⁸-of-axiomatic-constructs-and-⁸⁴reference-of-thought, and that true knowledge especially as it portends to transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity cannot be conceptualised losing sight of this fact. The blunt fact is that postmodern-thought has shown itself to be more useful and applicable across the humanities with a massive potential for furthering human emancipation, however the tentativeness of many of its bold ideas, and so much more than the vagaries peddled by many such critiques surreptitious anti-intellectual media-driven waylaying who on the contrary seem to construe of institutional anchoring as the very essence of validation. Such situations are often highly liable to ontological-bad-faith/inauthenticity⁶⁴ undermining of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ due to ‘lack of social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-

completeness⁸⁸’. In other words, medieval charlatanic eliciting of old ways, conventioning and existence as of non-positivism/medievalism despite its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as underscoring medieval vices-and-impediments¹⁰⁶ with respect to prospective positivism was psychically and surreptitiously undermining of a sense of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰; 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-⁸⁴reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ stakes that human intemporal individuations as of a protracted-consciousness can contemplate of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its crossgenerational transcendental implications and as reflected from the insight in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. Again, it can be noted here that Einstein, Bohr and the other seminal physics contributors to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs had no prior basis to adopt their subsequently transcendental and sublimation orientation but for their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as of their ‘re-projection/re-anticipation’ about ‘the very same physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ which was then validated as of ontological-primemovers-totalitative-framework⁷³, and so divulged by existence-potency⁷⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression; as prior

human ⁸⁰presencing—absolutising-identitive-constitutedness¹³ experience wouldn't have thought about space-time, considered the ether as unreal, considered that the laws of physics are different at atomic scale, etc. In other words, there wasn't any prior 'logocentric transcendental-signifier' as of the prior classical-mechanics—axiomatic-constructs construed as ⁸⁰presencing—absolutising-identitive-constitutedness¹³ enabling the obtention of any such conclusions from the given classical-mechanics—axiomatic-constructs constitutedness¹³, but rather it is by conflatedness¹² with regards to 'the very same physics <~~amplifying~~/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' that the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs was construed as of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>. Interestingly, as of the underlying phenomenology-driven ontology, it is rather more pertinent with respect to transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity to grasp that such ultimate decidability is construed as of human intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ individuation mental-disposition in 'a tendential-deliberation-of-decidability as enabled by ontological-primemovers-totalitative-framework⁷³ tendential validation as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. Such a construal of human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity will cover the seminal contributions prior and after the defining-threshold epistemic-break/epistemic-resetting of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs by Einstein and Bohr. Such an ontological-basis for construing sublimation overrides our ⁵⁸neuterising 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-deepening⁵³ analysis; and insightfully, as reflected in the underlying

conflatedness¹² of accreting-substitutive-subsumption-as-futural-différance-freeplay²,
 sublimation is achieved rather out of the notional obviating of human temporal-as-non-
 ontological ⁵⁸neuterising with deneuterising¹⁶—referentialism and with correspondent
 intemporal-as-ontological rearticulation/reconstrual of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of
 dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and
 so as of protensive-consciousness of notional~deprocrypticism
 perspective/framing/reference/horizon. Similarly, this author's articulation of futural-différance
 as of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is necessarily
 construed ontologically as of a rearticulated protractedness as futural différance that coincides-
 and-is-contiguous with a prior Derridean différance as of quasi-transcendence and evasiveness
 of sublimation. In both cases, this highlights that 'decidability is not instantaneous as of
 inherent spontaneous identification and occurrence of decisional act' but that decidability in
 enabling transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is as of an
 'overall différance tendential-deliberation-of-decidability' as of human limited-mentation-
 capacity-deepening⁵³ process. Thus sublimation is equally reflected in the deliberateness
 involved in cultivating artistic, educational, technical or research capabilities/skill in the final
 outcomes derived forthwith, as of the quality imbued on human limited-mentation-capacity to
 deepen itself; and this translates into human contemplation of the existential-possibilities
 attainable by its human-subpotency. Tendential-deliberation-of-decidability is thus the central
 ontological insight attached to différance as 'a contiguously theoretical and operant
 phenomenological construct involving necessarily the deliberateness as of Derridean freeplay
 différance, as a putting into question exercise, and subject to ontological-primemovers-
 totalitative-framework⁷³ validation before attaining defining-transcendence and defining-
 sublimity'; and différance as of such 'existential-reality concreteness dynamics' is scientific
 and utterly dissimilar from a speculative idealisation exercise à la Hegelian dialectics and well

beyond the latter's conceptual patterning. Ultimately, such tendential-deliberation-of-decidability for attaining defining-transcendence and defining-sublimity, arises from more than just a blatant/flatminded notion of human limited-mentation-capacity-deepening⁵³ 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-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression so-implied as of ontology's-directedness-as-Being. This is the very meaning of organic-knowledge beyond the conception of mechanical-knowledge as-knowledge-as-a-mere-thing-to-be-acted-upon-for-given-outcomes. Organic-knowledge as such implies priorly a supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism deference to the prescience of existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression over any human-as-mortal framing of ⁵⁶meaningfulness-and-teleology¹⁰⁰ including oneself-as-human-as-mortal, as it is human mortality-as-temporality⁹⁹ that is rather what is in need for further Being and consciousness development. Thus the de-mentating/structuring/paradigming of sublimation for a registry-worldview/dimension ⁸⁴reference-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-completeness³⁸-of-⁸⁴reference-of-thought over human normativity/conventioning as of the latter's prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, and so by maximalising-recomposuring ~~amplifying~~ <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as of organic-knowledge. A nonextricatory existential de-mentating/structuring/paradigming of sublimation implying that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, ¹⁰⁴universalisation-non-positivism/medievalism, and positivism-procrypticism, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-

knowledge in temporality⁹⁹-as-of-neuterisation⁵⁹/relative-ontological-incompleteness³⁹/existential-extrication-as-of-existential-unthought. In other words, an intemporal-as-ontological mental-disposition projecting of the organic-knowledge as of prospective registry-worldview/dimension ⁸⁴reference-of-thought in prospective relative-ontological-completeness³⁸-of-axiomatic-construct-or-⁸⁴reference-of-thought can't sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension ⁸⁴reference-of-thought in prior relative-ontological-incompleteness³⁹, 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 ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸)'. 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-completeness³⁸-of-axiomatic-construct-or-⁸⁴reference-of-thought as futural différence, accreting-substitutive-subsumption-as-futural-différance-freeplay² comes into terms with both ⁸⁰presencing—absolutising-identitive-constitutedness¹³ and ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> on the basis of the prospective relative-ontological-completeness³⁸/ontological-contiguity⁶⁷ of the latter over the prior relative-ontological-incompleteness³⁹ of notional-discontiguity/epistemic-

discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of the former as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal’. Thus what is being correctly implied is not ‘difference-in-kind/difference-in-aposteriorising-or-logicising²² but rather difference-in-nature/difference-in-apriorising-or-axiomatising²³ between
⁸⁰presencing—absolutising-identitive-constitutedness¹³ and ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>. Such an insight is enabled as of the fundamental awareness that human knowledge construction fundamentally involves two different exercises; with the first factoring in that at the fundamental level of knowledge construction humankind has a limited-mentation-capacity that needs to be developed as a ‘developed consciousness perspective/framing/reference/horizon as of prospective relative-ontological-completeness⁸⁸ notional-contiguity/epistemic-contiguity⁵²’ construed as its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic ⁵⁶meaningfulness-and-teleology¹⁰⁰ grounded on such a developed consciousness perspective/framing/reference/horizon. This explains why it is impossible for a ‘recurrent-utter-uninstitutionalised mindset perspective/framing/reference/horizon as of trepidatious-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ to grasp base-institutionalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon as of warped-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; for a ‘base-institutionalisation-universalisation mindset perspective/framing/reference/horizon’ to grasp
¹⁰⁴universalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ without first developing a
‘¹⁰⁴universalisation mindset perspective/framing/reference/horizon as of preclusive-

consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’;
for a ‘¹⁰⁴universalisation–non-positivism/medievalism mindset
perspective/framing/reference/horizon’ to grasp positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰
without first developing a ‘positivistic mindset perspective/framing/reference/horizon as of
occlusive-consciousness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; and
prospectively for a ‘positivism–procrypticism mindset perspective/framing/reference/horizon’
to grasp notional~deprocrypticism meaningfulness-and-meaningfulness without first
developing a ‘notional~deprocrypticism mindset perspective/framing/reference/horizon as of
protensive-consciousness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. As we can get
that the fundamental stake for the Copernicuses, Galileos, Descartes, etc. during the
Enlightenment wasn’t just about the specific positivistic knowledge they articulated or else they
would have been satisfied with just their personal curiosity and enlightenment and leave it at
that, but rather they surreptitiously undermined many of the prevailing social norms and rules in
trying to expound their knowledge and vision, and more critically so because they knew it is the
‘formation of a positivistic social consciousness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that would
enable the anchoring of all such prospective positivistic knowledge, and this sense of things
fully underscored such a more comprehensively directed project-and-purpose undertaken later
by the Encyclopédistes; with the underlying insight that while a social state of generalised prior
relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought is enabling to surreptitious
Establishment charlatanism, however with increasing ‘social ¹⁰⁴universal-transparency¹⁰⁵-
<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–
epistemicity>totalising~in-relative-ontological-completeness⁸⁸>’ such charlatanism is exposed

for what it really is, explaining the panickiness and falsehood associated with such charlatanism as with the reactionaries to the Encyclopédistes project, as if the articulation of knowledge by itself was a threat rather than subject to disputation! Underlying as the non-speculative, non-imaginary, theoretical and conceptual possibility for such futural *différance* consciousness development is the notion of ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising²³/ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of the consciousness in ontological-contiguity⁶⁷/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought and as unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> of the consciousness of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>/relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation, and not ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’’. As futural *différance* is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay *différance*’, as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality involving human mental-disposition successive apriorising/axiomatising/referencing

reprojection-or-reanticipation capacity inducing human limited-mentation-capacity-deepening⁵³; overriding the idea that the perspective/framing/reference/horizon of contemplation is absolutely given-and-determined as of the implication that all ⁵⁶meaningfulness-and-teleology¹⁰⁰ should be as of ‘difference-in-kind/difference-in-aposteriorising-or-logicising²², but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising²³ as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought bringing about transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-différance-freeplay² further divulges, unlike the ‘Derridean quasi-transcendental-freeplay différance’, the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sublimitys that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in prior relative-ontological-incompleteness⁸⁹ and prospective relative-ontological-completeness⁸⁸, with regards to ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the very same physics <~~amplifying~~/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-logicising²² but rather a difference-in-nature/difference-in-apriorising-or-axiomatising²³; with human-subpotency aligning towards the full potency of existence which thus divulges the possibility of human sublimation as of the physics science implications today. It is interesting to note that the difference-in-nature/difference-in-apriorising-or-axiomatising²³ bringing about the successive physics axiomatic-constructs/theories are successive ‘epistemic-breaks’ from prior reasoning and are

akin to ‘leaps of faith’ which then ‘establish new reasoning’ that then becomes the internal ‘difference-in-kind/difference-in-aposteriorising-or-logicising²² of the new physics as the new presencing; brought about from the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>. In other words, human consciousness tends to be constraint to its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, and thus assumes a ‘difference-in-kind/difference-in-aposteriorising-or-logicising²² mental-disposition as of ⁸⁰presencing—absolutising-identitive-constitutedness¹³. But existence/ontology’s-directedness-as-Being as of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> is beyond and not constraint by human consciousness as of its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, and thus hints-at the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality possibilities of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of ontological-primemovers-totalitative-framework⁷³ validation that is at the very center of the ‘promise of correspondence between human-subpotency as of Being-and-consciousness development and existence as of ontological-veridicality’, and so despite the complexifying/inhibiting metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) of any given <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ from a ‘difference-in-kind/difference-in-aposteriorising-or-logicising²² posture; such that humankind then overlooks ⁸⁰presencing—absolutising-identitive-constitutedness¹³ and re-projects/re-anticipates ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> enabling human transcendence-and-

sublimity/sublimation/~~supererogatory~~—de-mentativity. Therefore, metaphoricity⁵⁷ as highlighted herein is actually construed as of ‘its natural ontology implications’, and this natural ontological notion of metaphoricity⁵⁷ is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. metaphoricity⁵⁷ as such simply refers to signification adjunctiveness to ‘underlying ~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ as of both the ⁵⁶meaningfulness-and-teleology¹⁰⁰ implications to the so-renewed ‘underlying ~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ and the specific adjunctive-metaphoricity⁵⁷-signification within such renewed ‘underlying ~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’. metaphoricity⁵⁷ is very much a mirroring of existential ‘syncretising-effecting’ going by the latter’s existential implications on ‘human underlying self-referencing ⁵⁶meaningfulness-and-teleology¹⁰⁰ as an epistemic-totalising⁷²/circular construal’. This ‘epistemic-totalisation/circularity epistemic-breaking’ of self-referencing associated existentially with syncretising-effecting as mirrored in metaphoricity⁵⁷ 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 ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> by human re-projection/re-anticipation ultimately validated by existence/ontology’s-directedness-as-Being ontological-primemovers-totalitative-framework⁷³. Further, metaphoricity⁵⁷ as such speaks of the evasiveness of all human ⁵⁶meaningfulness-and-teleology¹⁰⁰ at uninstitutionalised-threshold¹⁰³ as recurrently pointed out herein as of token threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism possibilities relation to ⁸⁴reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of human limited-mentation-capacity implications. The implications of this reality as of metaphoricity⁵⁷ explains why epistemes are fundamentally and necessarily constricted as of their specific registry-worldview/dimension ⁸⁴reference-of-thought; as ultimately epistemes are as relevant as the ontological-possibilities divulgeable by ⁸⁰presencing—absolutising-identitive-constitutedness¹³ and ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>, such that in the case of the latter there is no prior insight about the veracity of any episteme before it is divulged with Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as ⁸⁰presencing—absolutising-identitive-constitutedness¹³. Consider in this regard Galileo's implying positivistic episteme metaphoricity⁵⁷ over a medieval Establishment scholasticism-and-mysticism episteme as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as the necessary backdrop for the knowledge he articulates and all subsequent positivistic knowledge. In many ways, this author as of organic-knowledge is very much aware of the 'drawback implications' of our positivism-procrypticism episteme as of its constitutedness¹³ with respect to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism psychoanalytic-unshackling organic-knowledge, as of the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay² with respect to our ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought uninstitutionalisation and futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism institutionalisation implications representation, and so beyond just our natural inclination for <amplifying/formative-epistemicity>totalising~self-

referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. Galileo could well have possibly recasted his implied positivism ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 loss 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 ⁶¹nonpresencing-or-withdrawal-or-metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)-or-transcendental-reasoning-of-event³⁷-as-prospective-ontology-origination perspective/framing/reference/horizon of positivism ⁵⁶meaningfulness-and-teleology¹⁰⁰ we entertain today. Likewise, as of such metaphoricity⁵⁷ episteme, the ⁵⁶meaningfulness-and-teleology¹⁰⁰ herein implied as of its essence cannot do without this hermeneutic/reprojective/supererogating/zeroing circle phenomenological ontology elucidation as of its psychoanalytic-unshackling conflatedness¹²; and the ideal backdrop for this lies in a further developed postmodern-thought phenomenological-depth of construction, as implied herein by this author as of accreting-substitutive-subsumption-as-futural-différance-freeplay². This author conceives that at the very core to such genuine understanding of postmodern-thought is a double-gesture reification⁸⁷ 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 reification⁸⁷ reality for construing human knowledge amounts to a quasi-psychoanalytic-unshackling, as it reflects the fact that The-Given as of existentialism/thrownness/facticity is always an insufficiently/poorly developed

perspective/framing/reference/horizon for direct instigation of contention/argumentation aspiring for profundity and completeness. Such that this double-gesture reification⁸⁷ of the textuality-driven intellectuals involves their 'special focus orientations' profundity say like genealogy with Foucault, deconstruction with Derrida, etc., and this together with transversality~of-affirmative-and-unaffirmative~disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² complementarity and criticisms of all such 'special focus orientations', go on to conjointly-and-fruitfully define what is postmodern-thought. Postmodern-thought as such can be analogised with the anecdote of the blind men striving to determine what an elephant is, but with each one saying authentically what they find in front of them in developing the relevant specific imageries and overall imagery of what an elephant is. This in itself is a milestone in theorisation, and as an overall conception postmodern-thought, besides the 'special focus orientations' of the specific textuality-driven intellectuals, is primarily about 'consistently taking a best shot' at reality and is not inherently driven at its core by ideology but rather ontological-good-faith/authenticity⁶⁹. As such it effectively achieves a more potent construal of the human condition and knowledge especially as it is 'driven by such transversality~of-affirmative-and-unaffirmative~disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² cumulative authenticities that augment the possibilities of human limited-mentation-capacity' thus going a long way to open up new and coherent thought possibilities as of its grander and overall conception and spirit. Interestingly, what is central about the ontological-bad-faith/inauthenticity⁶⁴ 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 reification⁸⁷ as of its transcendental-enabling/sublimating/supererogatory~de-mentativity implications, and by not appreciating due to 'flatmindedness'/banality/flimsiness the implications of perspective/framing/reference/horizon before contention/argumentation as of any given

perspective/framing/reference/horizon, thus implying ‘poor critical judgment’. With such ‘flatmindedness’/banality/flimsiness further protracting into a poor grasp of postmodern theorists ‘special focus orientations’ with the tendency to engage postmodern-thought as of an un insightful literal and shallow-minded/banal/flimsy reading; and with the ultimate outcome that all such naïve un insightful literal and shallow-minded/banal/flimsy readings are cumulated and summated as the entirety of the postmodern theoretical construct, and so on an apparently implied flawed logic that the discretion allowed for criticism doesn’t engage the intellectual credibility of the critique, a notion that is especially abused within a media background. Such ‘flatmindedness’/banality/flimsiness with respect to postmodern-thought fails to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of institutional percolation-channelling-<in-deferential-formalisation-transference> are necessarily construed as of a double-gesture reification⁸⁷ that supersedes the ordinariness/banality of day to day social existence analysis as of <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>), such that as of the history of such critiques it will be naïve not to factor in the reality of ontological-bad-faith/inauthenticity⁶⁴ and so particularly as it tends to shy away from genuine intellectual engagement with postmodern-thought, and highlighting that the idea of arrogance peddled about postmodernism strangely enough speaks of the ‘ignoble arrogance’ of such ontological-bad-faith/inauthenticity⁶⁴ critiques, as de-mentatively/structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought-preconverging-or-dementing¹⁹—apriorising-psychologism. Such that there is no dialogical-equivalence that then arises by the fact that the

former is a nonextricatory/intemporal/ontological relationship with ⁵⁶meaningfulness-and-teleology¹⁰⁰ while the latter is an existential-extrication/temporal/non-ontological relationship with ⁵⁶meaningfulness-and-teleology¹⁰⁰, in the sense that it is the former intemporal-as-ontological individuation mental-disposition that is responsible for bringing about human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ retrospectively and prospectively while the latter as of its false ‘untransvaluated-temporal-intemporality⁵²’ is rather existentially extricatory and oblivious to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. As ultimately, it is the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought pursued by the former that supersedes and dissolves human vices-and-impediments¹⁰⁶ as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity ⁸⁴reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity⁶⁴ 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 ¹⁰⁴universal-transparency¹⁰⁵’-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-

completeness⁸⁸)’ with regards to such over-a-time-period-bodily-reparation notion and throwing a spanner in the works by pretending that the physician should confirm that patients are cured immediately as otherwise the physician must be practising witchcraft on the patients, understanding fully well the authentic disposition of the physician to affirm a practice of over-a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they are pragmatically inclined to advanced opportunistically whatever explanation to justify that their healing is immediate/instant and so involving any such stratagem like opportunistically accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer’s cure, and so-enabled on the basis of the healer priorly institutionalised deferential-formalisation-transference posture in the social-setup. Such a healer encouraging the social-setup notion of immediate/instant cure as a ploy (given the possibility of the positivistic disease theory conception subverting their own non-positivistic healing practice notwithstanding ontological-veracity). The manifest acts of many such ontological-bad-faith/inauthenticity⁵⁴ critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification⁸⁷ of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive <amplifying/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ ‘uncritical social media preaching towards sold publics-of-conquest’ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual

criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity⁶⁴ critics is much more than an issue about postmodern-thought but about all intellectualism generally as such malpractices tend to mark the beginning of intellectual teleological-decadence-<-in-dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> subversion of progressive thinking and go on to permeate social practices and media practice, thus rendering social and critical thought impotent. Further knowledge as understood by this author is more than just the conception of its intemporal-as-ontological nature but knowledge is much more completely and potently notional~knowledge as it understands as well the implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-ontology, and thus in the face of ontological-bad-faith/inauthenticity⁶⁴ shouldn't take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity⁶⁴ 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/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming, and intellectuals' choice of ontological-bad-faith/inauthenticity⁶⁴ is nothing less than self-inflicting irreverence and cannot thus turn around to intimate irreverence when surreptitiously undermining knowledge of ¹⁰⁴universal consequential implications. This author as of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>) will summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective ⁸⁴reference-

of-thought as of prospective relative-ontological-completeness⁸⁸-of-axiomatic-construct-or-⁸⁴reference-of-thought over a ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as prior ⁸⁴reference-of-thought, and that necessarily it speaks by its double-gesture reification⁸⁷ of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an implied prospective ⁸⁴reference-of-thought ‘as of the prospective relative-ontological-completeness⁸⁸-of-axiomatic-construct-or-⁸⁴reference-of-thought of a better knowledge perspective/⁸⁴reference-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-incompleteness⁸⁹ with regards to ⁸⁴reference-of-thought and its derived ⁵⁶meaningfulness-and-teleology¹⁰⁰, with the implication that we need to a prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of ⁵⁶meaningfulness-and-teleology¹⁰⁰. In other words, all concepts, notions as of ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰, are made to have their internal-dialectics/différance as of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> for their sublimation and transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity into more profound and more complete ⁵⁶meaningfulness-and-teleology¹⁰⁰. 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-completeness⁸⁸; wherein the ‘modern take’ might naively consider medicine as simply providing medications and remedies, the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education,

information, environmental, gender and power relations issues underlying healthcare and medical delivery as a more profound and complete notion of medical science; construed effectively as of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ comes down to the capacity of arriving at the very essence of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-contiguity³⁹; is the enabling approach for human ontological-reconstituting—as-to-conflatedness¹² as of aetiologisation/ontological-escalation. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity first (and so as of dimensionality-of-sublimating⁷⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> of our ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³) to ensure that we go about deriving ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ in relative-ontological-completeness³⁸. This is in reality the ultimate scientific insight as such an internal-dialectics/différance is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant scientific implications; and this is reflected in the very initiation of the postmodern de-mentating/structuring/paradigming with Heidegger’s criticism of Hegelian dialectics, with the latter construed by this author as ‘not founded-on-and-constrained-by ontological-veridicality/intrinsic-reality as of ontological-primemovers-totalitative-framework⁷³’, but rather

dialectical discretion, imagination and speculation ‘as to lack of a congruent,-cogent-and-operant entailing framework of ontological-contiguity⁶⁷’ as herein implied by this author with ‘the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ congruent,-cogent-and-operant entailing framework of ontological-contiguity⁶⁷’. Anecdotally, the shallow-mindedness of a ‘modern take’ in failing to recognise the postmodern double-gesture reification⁸⁷ 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 reification⁸⁷ for perspective and insight, given the problematic of human limited-mentation-capacity that itself needs to be factored in and thus actually strengthen the human thought process in its aetiologisation/ontological-escalation. In the bigger scheme of things, such an internal-dialectics/différance is what explains the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ and so-construed as suprastructuralism beyond just the specific interpretation of suprastructuralism as of postmodernism with respect to modernism. This internal-dialectics/différance as of successive transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is behind the respective registry-worldviews/dimensions as of their given ⁸⁴reference-of-thought specific ⁵⁸neuterising as well as the ultimate deneuterising¹⁶—referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity⁶⁴ is equally elicited by ‘lack of social ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸’ as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension ⁸⁴reference-of-thought ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ arises for instance in the sense that

however ‘wishful’ the ontological-primemovers-totalitative-framework⁷³ 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 ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras, and more explicitly Descartes in his direct construal of the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, would have certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue but rather their insistence was an implicit understanding that the non-positivistic ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ was de-mentatively/structurally/paradigmatically a framework that wouldn’t be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought (and were thus more fundamentally projective dimensionality-of-sublimating⁷⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>). Such conflatedness¹² imbued in postmodern-thought address more than just constitutedness¹³ implications of knowledge construction as articulated herein but equally points critically to intellectually decadent institutional dispositions and practices where imprimatur and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism~~

obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree ¹⁰⁴universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance, with a resultant sense of socioeconomic and socio-political impotence as such a blurriness⁷ is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and de-mentating/structuring/paradigming of academic institutional setups are not dissociated from the effective possibility for transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity, especially as such breakthroughs require the spontaneity of Dionysian arrangements. This author’s construes of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ conceptualisation as of ontological-escalation or aetiologisation, with respect to our present positivism—procrypticism disjointedness-as-of-⁸⁴reference-of-thought, as the more fundamental transcendental issue for prospective ontological-primemovers-totalitative-framework⁷³ 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-threshold¹⁰³ of knowledge-construct possibilities and vices-and-impediments¹⁰⁶ imbued in our positivism—procrypticism disjointedness-as-of-⁸⁴reference-of-thought ‘⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Such a paradox of human ontological-

performance⁷²-<including-virtue-as-ontology> is effectively construed as arising out of human
 <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore
 existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my
 human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-
 <including-virtue-as-ontology>) implying a preformulating/preframing/premeaningfulness-
 <metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>
 idiosyncrasy that underlies presence institutionalisation ⁸⁴reference-of-thought consciousness as
 it develops presence ⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-prospective-thought-and-
 reflexivity idiosyncrasy. Thus human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is always at the
 crossroads of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought and
 its ontologically undermining metaphysics-of-presence-(implicated-‘nondescript/ignorable-
 void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) construal as of prior
 relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought and in conjugation with
 perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> implications as of
 postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-
 or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-
 performance⁷²-<including-virtue-as-ontology> and both as of beyond-the-consciousness-
 awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶; ensuing out of
 human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ (I exist
 therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to
 my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-
 <including-virtue-as-ontology>) limited-mentation-capacity implications of
 preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-

induced-psychologism-of-existential-stake> idiosyncrasy. Human
 preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-
 induced-psychologism-of-existential-stake> idiosyncrasy as of the cumulation of all prior
 registry-worldviews/dimensions ⁸⁴reference-of-thought ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the
 notional~conflatedness¹² of notional~deprocrypticism is marked by a mental-disposition of
 temporal-concatenation-to-intemporality⁵² or intemporal-projection/longness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ to temporal-projection/shortness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ with respect to human ontological-performance⁷²-<including-
 virtue-as-ontology>-as-of-its-broadest-implications, and so whether as of natural
 ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-
 ontology, etc.; with ontological-performance⁷²-<including-virtue-as-ontology> rather a unified
 construct but superficially differing with respect to social ontological-performance⁷²-
 <including-virtue-as-ontology> high emotional-involvement and non-social ontological-
 performance⁷²-<including-virtue-as-ontology> low emotional-involvement. Underlying human
 <amplifying/formative—epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore
 existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my
 human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-
 <including-virtue-as-ontology>) as of metaphysics-of-presence-⟨implicated-
 ‘nondescript/ignorable—void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩ is
 the idea that the underlying idiosyncratic, intricate, compounded and pervasive
 ‘notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹²
 preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-
 induced-psychologism-of-existential-stake>’ reflecting human shallow-to-deepening-limited-

mentation-capacity,~as-limited-mentation-capacity-deepening⁵³ in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸, as such, is concomitant with a ‘dynamic cumulative remnant-and-
 co-opting preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-
 psyche-induced-psychologism-of-existential-stake> covert-shallow-limited-mentation-capacity-
 as-uninstitutionalized-threshold-denaturing¹⁵-as-of-circular-complexification as an
 uninstitutionalised-threshold¹⁰³ corollary to the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸’ likely to induce the ‘denaturing¹⁵ of any given presence
 institutionalisation consciousness⁸⁴reference-of-thought conflatedness¹² of ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ at its uninstitutionalised-threshold¹⁰³’ as of the dynamic elicitation of
 constitutedness¹³ as of shallow limited-mentation-capacity, for instance, as can be elicited as of
 the given postlogism⁷⁸s and conjugated-postlogism⁷⁸s associated with the successive registry-
 worldviews/dimensions in shallow limited-mentation-capacity denaturing¹⁵ of ⁸⁴reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as
 <amplifying/formative>⁹ wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) undermining the ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality behind the ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰ as for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation.
 Such a dynamic cumulative remnant-and-co-opting
 preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-
 induced-psychologism-of-existential-stake> arises, as of the cumulative succession of prior
 ontologically-compromised-mediating consciousnesses covert-shallow-limited-mentation-

capacity-as-uninstitutionalized-threshold-denaturing¹⁵-as-of-circular-complexification with respect to the specific presence institutionalisation consciousness ⁸⁴reference-of-thought at its uninstitutionalized-threshold¹⁰³. That is, as of (impulsive—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionalized-threshold-denaturing¹⁵-as-of-circular-complexification of base-institutionalisation warped-consciousness ⁸⁴reference-of-thought at its uninstitutionalized-threshold¹⁰³; or (impulsive/tendentious—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionalized-threshold-denaturing¹⁵-as-of-circular-complexification of ¹⁰⁴universalisation preclusive-consciousness ⁸⁴reference-of-thought at its uninstitutionalized-threshold¹⁰³; or (impulsive/tendentious/qualifying—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionalized-threshold-denaturing¹⁵-as-of-circular-complexification of positivism/rational-empiricism occlusive-consciousness ⁸⁴reference-of-thought at its uninstitutionalized-threshold¹⁰³; or prospectively, (impulsive/tendentious/qualifying/categorising—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionalized-threshold-denaturing¹⁵-as-of-circular-complexification of notional~deprocrysticism protensive-consciousness ⁸⁴reference-of-thought at its uninstitutionalized-threshold¹⁰³. This covert-shallow-limited-mentation-capacity-as-uninstitutionalized-threshold-denaturing¹⁵-as-of-circular-complexification of presence institutionalisation <amplifying/formative—epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology¹⁰⁰ arises because the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is inherently a secondnature construct that is crossgenerationally constrained by percolation-channelling-<in-deferential-formalisation-transference> as of ontological-primemovers-totalitative-framework⁷³ on the social-construct and internalised as of its overall middle to long term social positive-opportunism⁷⁶ arising from social ¹⁰⁴universal-

transparency¹⁰⁵-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸} but doesn't necessarily speak of human absolute dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness=equalisation> adherence as of full ⁸⁴reference-of-thought~prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ when it comes to social-stake-contention-or-confliction where there is lack of social ¹⁰⁴universal-transparency¹⁰⁵-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸}, giving room for human shallow-limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ at uninstitutionalised-threshold¹⁰³; such that at the uninstitutionalised-threshold¹⁰³ in given ⁸⁰presencing—absolutising-identitive-constitutedness¹³, the disposition to threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism is elicited as of covert-shallow-limited-mentation-capacity-as-uninstitutionalized-threshold-denaturing¹⁵-as-of-circular-complexification undermining ontological-performance⁷²-<including-virtue-as-ontology>. In other words, the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is achieved by undermining-and-overcoming the 'threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ disposition) for covert-shallow-limited-mentation-capacity-as-uninstitutionalized-threshold-denaturing¹⁵-as-of-circular-complexification' of the prior registry-worldview's/dimension's <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-

thought-⁸⁵devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology¹⁰⁰ at its
 uninstitutionalised-threshold¹⁰³ as of crossgenerational psychoanalytic-unshackling for the
 prospective registry-worldview's/dimension's <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought-⁸⁵devolving.
 However, 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism in covert-shallow-
 limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁵-as-of-circular-
 complexification' is bound to arise anew at the prospective institutionalisation ⁸⁴reference-of-
 thought uninstitutionalised-threshold¹⁰³ as of prior relative-ontological-incompleteness⁸⁹-of-
⁸⁴reference-of-thought, thus requiring again prospective institutionalisation as of
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
 conceptualisation conflatedness¹² inducing social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness³⁸) as of a new prospective institutionalisation ⁸⁴reference-of-thought
 to further undermine-and-overcome the 'threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism for
 covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁵-as-of-
 circular-complexification' with respect to social-stake-contention-or-confliction. The reason
 why social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸) is
 empowering for prospective institutionalisation in superseding uninstitutionalised-threshold¹⁰³
 lies in the fact that the 'succession of preformulating/preframing/premeaningfulness-
 <metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>'

idiosyncrasy as of human thrownness in existence that allowed for prior institutionalisations
 are inherently predicated on their successive social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-

of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-
relative-ontological-completeness⁸⁸) such that even at presence uninstitutionalised-threshold¹⁰³,
involving denaturing¹⁵ of ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-
teleology¹⁰⁰ as ~~<amplituding/formative>~~⁸wooden-language-(imbued—temporal-mere-
form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-
teleology¹⁰⁰) thus failing intemporal-preservation-entropy-or-contiguity—or-ontological-
preservation as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-
as-of-existential-unthought>⁶, the supposedly implied assumption though false is one of social
¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁸) as all
uninstitutionalised-threshold¹⁰³-or-uninstitutionalised-threshold¹⁰³-are-overtly-unassuming-and-
rather-parasitising-or-coopting-of-institutionalisation-in-false-representation-as-
institutionalisation such that prospective social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-
totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-
ontological-completeness⁸⁸) elucidation of prospective institutionalisation reflecting the
inherent veridicality of the uninstitutionalised-threshold¹⁰³ in its beyond-the-consciousness-
awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ collapses it.
Thus the ‘notion of limited-mentation-capacity’ is basically the ‘underlying veridical human
⁵⁶meaningfulness-and-teleology¹⁰⁰ notion’ for which ‘ontologically-compromised-mediating,-
as-of-their-specific-constitutedness¹³ consciousnesses flawed conceptualisation perspectives’
construed as ontologically-flawed constructs in terms-as-of-axiomatic-construct of
‘⁵⁸neuterising as of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating
⁸⁴reference-of-thought-⁸⁵devolving’ whether beyond-the-consciousness-awareness-teleology¹⁰⁰-
<in-existential-extrication-as-of-existential-unthought>⁶, and so elucidated from the

ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought perspective
 of notional~deprocrypticism 'referentialism—ontologically-uncompromised-mediating,-as-of-
 conflatedness¹² protensive-consciousness sound conceptualisation perspective'. In so doing, the
 latter reflects the limited-mentation-capacity dynamism of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 of notional~deprocrypticism as well as temporal-to-intemporal individuations mental-
 dispositions, by way of deneuterising¹⁶—referentialism, in lieu of ⁵⁸neuterising. Thus this notion
 of human limited-mentation-capacity as the basis of différance/internal-dialectics/difference-
 deferral divulges 'ontologically-compromised-mediating,-as-of-their-specific-constitutedness¹³
 consciousnesses flawed conceptualisation perspectives' and as of their ontologically-flawed
 constructs of ⁵⁸neuterising, with regards to articulating teleological elevation-as-of-upholding-
 ontological-veridicality or teleological degradation-as-of-failing-ontological-veridicality
 respectively either as of conflatedness¹² or destructuring respectively. Basically, the
 construal/conceptualisation of human <amplitudinal/formative-
 epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of
 transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity to my human-subpotency /
 hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-
 ontology>) has always involved a disparateness-of-ontologically-construed-social-reality as of
 on the one hand a dichotomy of 'intemporal-projection transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity abstraction of prospective Being and
⁵⁶meaningfulness-and-teleology¹⁰⁰ construal as of organic-knowledge implications and so as
 reductive construction however non-mechanical and intemporal-as-ontological-its-projection
 and hence as an open-ended-incompleteness/nonachievement-of-ontological-
 normalcy/postconvergence construal of social reality', and on the other hand 'an ad-hoc open-
 ended summative hotchpotch conventioning of temporal projections and intemporal projection
 grounding of social reality construction including organic-knowledge as well as mechanical-

knowledge implications'; such that from the ontological-normalcy/relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought perspective, the overall social Being and ⁵⁶meaningfulness-and-teleology¹⁰⁰ transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ is ontologically-limited as of organic-knowledge implications reductive constructions in an open-ended-incompleteness/nonachievement-of-ontological-normalcy, as of the ontological-deficiency of mechanical-knowledge denaturing¹⁵ implications as well as perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of temporal projections as of postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology>, all occurring as of the conjoined dynamism of conflatedness¹² and ⁸⁴distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹. This overall disparateness-of-ontologically-construed-social-reality dynamism is reflected in 'ontologically-compromised-mediating,-as-of-their-specific-constitutedness¹³ consciousnesses flawed conceptualisation perspectives' as of their ⁵⁸neuterising: wherein recurrent-utter-uninstitutionalisation has the deepest ⁸⁴reference-of-thought/de-mentative/structural/paradigmatic as 'impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³ consciousness flawed conceptualisation perspective' ⁵⁸neuterising by its trepidatious-consciousness, while on the other extreme in contrast notional~deprocrypticism rather has a ⁸⁴reference-of-thought/de-

mentative/structural/paradigmatic notional~deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² protensive-consciousness sound conceptualisation perspective’ that by its ‘⁸⁴reference-of-thought-⁸⁵devolving—différance/internal-dialectics/difference-deferral’ grasp the ontologically-veridical ‘underlying human limited-mentation-capacity dynamics of <amplituding/formative—epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought-⁸⁵devolving, and so without being subject to any ⁵⁸neuterising’ as is the case with all ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness¹³ consciousnesses flawed conceptualisation perspectives’. Thus by its deneuterising¹⁶—referentialism construed as of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, notional~deprocrypticism enables a fundamental ontology-driven ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, and so superseding a naïve metaphysics-of-presence-<implicated-‘nondescript/ignorable—void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³> affect-driven mented or stigmatic psychology rather as of a shallow perspective and vaguely articulated as of ¹⁰⁴universal import. The idea here with regards to human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, is that from a creative perspective: the notion of a given ⁵⁸neuterising is equinominal/equivalent with a given ⁸⁰presencing—absolutising-identitive-constitutedness¹³, and as this speaks of human limited-mentation-capacity prospectively-construed ontologically-flawed implications as of ontological-normalcy/postconvergence. It is over this ⁵⁸neuterising that human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is achieved from the prospective notional~conflatedness¹² of notional~deprocrypticism and so by deneuterising¹⁶—referentialism, which is equinominal/equivalent to ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>. In other words the historial implications of human limited-

mentation-capacity-deepening⁵³ is that ‘as of a less and less ontologically-flawed⁵⁶ meaningfulness-and-teleology¹⁰⁰ towards ontological-normalcy/postconvergence, ‘it projectively/anticipatorily brought about the successive registry-worldviews/dimensions <amplifying/formative–epistemicity>totalising/circumscribing/delineating⁸⁴ reference-of-thought-⁸⁵devolving’ as of their given neuterisation⁵⁹, construed as equinominal/equivalent with their successively given⁵⁸ neuterising. From the above insight, transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, is attainable as of deneuterising¹⁶, construed as equinominal/equivalent with deneuterising¹⁶—referentialism as the notional~conflatedness¹² of notional~deprocrypticism that produces the ontologically-veridical⁴⁶ historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. Ultimately, this sociohistorial disparateness-of-ontologically-construed-social-reality dynamism comes down to the limited/incomplete association of human ‘invention’ of organic-knowledge with the reflection of ‘this organic-knowledge underlying mental-disposition as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ rather defectively as of mechanical-knowledge construal in existential instantiations’, inducing prospective⁵⁸ neuterising. This disparateness is increasingly closed-down all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ from recurrent-utter-uninstitutionalisation to positivism–procrypticism, with the underlying tenet for achieving futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-thought being a full and cogent reflection of ‘human construal of organic-knowledge’ with ‘the mental-disposition behind that construal of organic-

knowledge for Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in existential
 instantiations’ thus resolving the open-ended-incompleteness/nonachievement-of-ontological-
 normalcy. Overall, such a notional~conflatedness¹² ⁸⁴reference-of-thought/de-
 mentative/structural/paradigmatic—ontological-performance⁷²-<including-virtue-as-ontology>
 ‘performance-construct of candidty/candour-capacity’ can be garnered as of metaphysics-of-
 absence-<implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> wherein across the successive registry-worldviews/dimensions a
 notional~deprocrypticism insight makes obvious that it is increasing ontological-
 normalcy/postconvergence by increasing prospective relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought that underlies ⁸⁴reference-of-thought/de-
 mentative/structural/paradigmatic—ontological-performance⁷²-<including-virtue-as-ontology>
 as a wholly internal process of conflatedness¹², highlighting ‘the concatenation of intemporal-
 projection inextricably with derived-denaturing¹⁵-deprojections-in-distractiveness-of-
 intemporal-projection, with the former in relative longness-of-register-of-⁵⁶meaningfulness-
 and-teleology¹⁰⁰ and the latter in relative shortness-of-register-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰/distractiveness’ that occurs at the individuation-level and is reflected in the
 registry-worldview/dimension-level by the concatenation of institutionalisation inextricably
 with uninstitutionalised-threshold¹⁰³ as the former is in longness and the latter in
 shortness/distractiveness to the former. This conceptualisation of candidty/candour-capacity
 associated with notional~deprocrypticism with regards to ‘¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> implications for ⁸⁴reference-of-thought transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity’ is in effect a ‘more profound-and-
 comprehensive notion of différance construed rather with respect to the defining ⁸⁴reference-of-

thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-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-completeness⁸⁸-of-⁸⁴reference-of-thought' construing of past-as-prior-relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought in ad-hoc reassessing of ⁵⁶meaningfulness-and-teleology¹⁰⁰ of presencing-as-prospective as from its very own ⁸⁴reference-of-thought in grasping alterations of ⁵⁶meaningfulness-and-teleology¹⁰⁰ going back from the past but not to the point of putting into question the presencing-as-prospective overall ⁸⁴reference-of-thought in prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity'; such that the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications of 'historial différance' is rather obscure as beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ though ancillary as to the possibility of eventual cumulating of 'historial différance' realterations of ⁵⁶meaningfulness-and-teleology¹⁰⁰ enabling the beyond-the-consciousness-awareness possibility of subsequent presencing-as-prospective ⁸⁴reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Whereas such candidty/candour-capacity conceptualisation associated with notional~deprocrypticism future perspective 'futural différance' construed suprastructurally as being fully aware of ⁸⁴reference-of-thought-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ prospective transcendental implications as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-psychologism> of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought is articulated as from our prior/transcended/superseded relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought but now rather contemplating of its defined ⁸⁴reference-of-thought as

construed from the future-as-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology¹⁰⁰’ thus undermining prior/transcended/superseded defined ⁸⁴reference-of-thought at
 its uninstitutionalised-threshold¹⁰³ and highlighting as of existential-contextualising-
 contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context that the
 ‘<amplifying/formative>⁸wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) of prior/transcended/superseded registry-worldview/dimension’ imply it is not-
 upholding/failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation
 (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-
 unthought>⁶), and hence is construed prospectively as of ‘⁸⁴reference-of-thought—degraded-
 devolving-as-of-uninstitutionalised-threshold¹⁰³’, as of the trace of ‘institutionalised-as-
 postconverging/dialectical-thinking²⁰—and—uninstitutionalised-as-preconverging-or-
 dementing¹⁹—apriorising-psychologism ⁵⁶meaningfulness-and-teleology¹⁰⁰’ of
 prior/transcended/superseded defined ⁸⁴reference-of-thought; and so as the psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring backdrop for
 prior/transcended/superseded defined ⁸⁴reference-of-thought transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity into future-as-prospective defined
⁸⁴reference-of-thought as of ¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-
 dialectical—de-mentation—stranding-or-attributive-dialectics). In other words, such a ‘futural
 différance’ is predicated on what is implied by conflatedness¹² as of
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-

mentating/structuring/paradigming that de-mentatively/structurally/paradigmatically makes the future-as-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought the whole grounding for ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of intrinsic-reality/ontological-veridicality as it supersedes as an opened-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ the <amplituding/formative> 'wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation dispositions of prior/transcended/superseded perversion-and-derived-⁷¹perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>. A candidly/candour-capacity notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ as of 'futural différance' is one that de-mentatively/structurally/paradigmatically factors in the defining human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'—existentialism-form-factor with respect to ⁵⁶meaningfulness-and-teleology¹⁰⁰, and thus grasp as of knowledge-notionalisation that any implied ⁵⁶meaningfulness-and-teleology¹⁰⁰ should be construed by conflatedness¹² ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷ as of 'the concatenation of intemporal-projection inextricably with derived-denaturing¹⁵-deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and the latter in relative shortness-of-register-of-⁵⁶meaningfulness-and-

teleology¹⁰⁰/distractiveness’ in order to better skew for intemporality⁵²/longness as ontology. So a futural différance necessarily projects de-mentatively/structurally/paradigmatically conflatedness^{12 45}<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing¹⁵-deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ and the latter in relative shortness-of-register-of–⁵⁶meaningfulness-and-teleology¹⁰⁰/distractiveness’ as to imply the ontologically-veridical construal of human relations ⁵⁶meaningfulness-and-teleology¹⁰⁰ is as of prospective secondnature institutionalisation ensuring relative longness; implied as of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> exercise, more like a genuine notion of faith lies fully and completely within the individual without any pretence to external interpersonal appraisal, as such a latter manoeuvre simply opens up the avenue for human mortal-to-mortal impression-driven/good-naturedness/wishfulness <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-prospective-apriorising-implications>) in social-aggregation-enabling rather than transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity thus undermining the more decisive element of futural différance as based on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-

of-existential-reality driven organic-knowledge as setting up the successive registry-
worldviews/dimensions institutionalisations ⁸⁴reference-of-thought in their respective all-
pervasiveness of transcendently-enabling-level-of-ontological-good-
faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹
axiomatic-construct of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ‘superseding successive defining
human finitudes as destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–
desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>
towards attaining successive prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
thought as institutionalisations’. Such a construal of futural différance de-
mentatively/structurally/paradigmatically answers the Heideggerian techne concern as
construed by this author of humankind thrown in the midst of the technical as utility while
without ‘matching notional philosophically developed mindset/⁸⁴reference-of-thought for a
coherent grasp and aligning with the organic mental origination as of ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling that
technical knowledge to arise-and-be-elevating-of-contemplation-and-Being in the very first
place and prospectively’. But rather related to as of transcendence-unenabling-
uninstitutionalised-threshold¹⁰³ in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic marked by
incoherence of contemplative mindset/⁸⁴reference-of-thought development in the midst of the
technical world as rather literally ‘hurling along’ prospectively prospectively-underdeveloped-
Being-as-of-unexpanded-ontological-framework; and so as reflected by conflatedness¹²
⁴⁵<amplifying/formative–epistemicity>causality~as-to-projective-totalitative-implications,-

for-explicating-ontological-contiguity⁶⁷ as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing¹⁵-deprojections-in-distractiveness-of-intemporal-projection’. Consider a metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will de-mentatively/structurally/paradigmatically have degenerative effect on such an animistic social organisation wherein this isn’t enhancing of the society’s social organisation and relations and will be possibly disruptive. This example isn’t that farfetched as anthropological evidence of such cases abounds with many native societies so disrupted by culturally alienating positivistic material diffusion. Human material/technical development and corresponding mentality as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ are inextricable and critical in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity⁶⁷ — of-the-human-institutionalisation-process⁶⁸ including our positivism–procrypticism registry-worldview/dimension. Inevitably the disparity of being thrown in the midst of technical development associated with ‘the underdevelopment of Being construed herein as of individuation-level and registry-worldview/dimension-level disjointedness-as-of-⁸⁴reference-of-thought with respect to our positivism–procrypticism registry-worldview/dimension’ is by itself a de-mentative/structural/paradigmatic basis for human vices-and-impediments¹⁰⁶ whether at a micro-level interactional or macro-level social and political de-

mentating/structuring/paradigming basis, notwithstanding our inclination for
~~<amplifying/formative-epistemicity>~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ where what passes as profound is our
temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of
intersolipsistic intemporal projection of intrinsic-reality/ontological-veridicality; with mental-
dispositions rather geared towards temporal extricatory de-mentating/structuring/paradigming
as of constitutedness¹³, rather than
intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
mentating/structuring/paradigming as of conflatedness¹² as enabling and upholding the
ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. Without the development
of Being à la Heideggerian imagination the ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸ itself comes to a halt as of failing of Being transcendently-
enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-
objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality as antinihilism>¹⁰¹ as implied by ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality driven organic-knowledge; as recurrent-utter-
uninstitutionalisation ‘requires the transcendently-enabling-level-of-ontological-good-
faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ of
Being’ as of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
to attain base-institutionalisation—ununiversalisation, which requires the same as of

¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain ¹⁰⁴universalisation–non-positivism/medievalism, which requires the same as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain positivism–procrypticism, and which prospectively requires the same as of preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<~~amplituding~~/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain deprocrypticism! The notion of ⁸⁴reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance⁷²-<including-virtue-as-ontology> as being a wholly internal process of conflatedness¹², highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing¹⁵-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and the latter in relative shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰/distractiveness’, implied with regards to Being underdevelopment across the successive registry-worldviews/dimensions also speaks to how intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity behind the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ can and is often usurped by erudite establishments by a nombrilistic elicitation of temporal mental-dispositions as to the commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a denaturing¹⁵ construal in terms-as-of-axiomatic-construct that are effectively divorced and subpar to the organic-knowledge as enabling the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-

institutionalisation-process⁶⁸. The idea that intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity is only the panache of the technical as of the sciences and that there is no need for Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of human development is nothing less than a derogation that renders such an establishment erudition no different, as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor, from the mediums, shamans, witchdoctors, dogmatic scholastics of prior registry-worldviews/dimensions as vested in their ‘circular-pervasiveness <amplifying/formative>’-wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-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-⁵⁶meaningfulness-and-teleology¹⁰⁰; as the masses-defined-as-non-specialists can effectively be ‘tolerated’ to be ignorant as of the focussing possibility of human limited-mentation-capacity but that which is duty bound to a human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ 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/¹⁰⁴universal/transcendental/⁵⁵maximalising-

recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
mentating/structuring/paradigming.] END OF DIGRESSION (ON OVERALL CONCEPTION
OF THE FULL POTENTIAL OF HUMAN ontological-performance⁷²-<INCLUDING-
VIRTUE-AS-ONTOLOGY>)

prelogism⁷⁹ at worst implies an ad-hoc problem of defect-of-⁸⁴logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the
registry-worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-
accordance, while postlogism⁷⁸ implies a fundamental defining
being/existential/ontological/axiomatic-construct problem of ⁷⁵perversion-of-⁸⁴reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁷>, that is inherently in circularity/recurrence/repetition/repeatability⁹ thus
requires ontological-reconstituting-as-to-conflatedness¹². postlogism⁷⁸ is thus an expansive
construct developing into conjugated-postlogism⁷⁸ associated with endemising/enculturationg
social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness-
teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ perversion-and-derived-
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as mental-
dispositions finalities/determinations inducing disjointedness-as-of-⁸⁴reference-of-thought-as-
misappropriated-meaningfulness associated with procrypticism. prelogism⁷⁹ even when
ontologically-flawed can be compared to the defect arising using a 'correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements' (appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹²) for
aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-
measurements (to derive ⁵⁶meaningfulness-and-teleology¹⁰⁰) but in doing so
aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-

measurements wrongly (construed as using the correct
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements’ wrongly) which specifically speaks of the possibility of reusing the ‘same
 correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—
 producing-measurements’ as same appropriateness-of-⁸⁴reference-of-thought-as-of-
 conflatedness¹² (notwithstanding the specifically flawed
 aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-
 measurements) for producing veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰. While postlogism⁷⁸ is
 akin to the ‘defect of the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements itself’ (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) besides the ‘specific
 act of aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-
 measurements’ for producing veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰, and speaks to a
 fundamental flaw that is bound to circularly/repetitively/recurrently give erroneous
 aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-
 measurements given the fundamentally incorrect
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements. postlogism⁷⁸ thus speaks of the registry-worldview’s/dimension’s-
 uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ in
 producing ⁵⁶meaningfulness-and-teleology¹⁰⁰, thus divulging a ‘⁸⁴reference-of-thought
 existentialism construct defect’ that is comprehensively devolving all across the given
 ‘⁸⁴reference-of-thought existentialism construct’, i.e. construed variously as of the registry-
 worldview/dimension ⁵⁶meaningfulness-and-teleology¹⁰⁰ ‘implied specific teleological
 differentiation/scission/variance/disambiguation’ as to its institutionalisation-threshold-and-

uninstitutionalised-threshold¹⁰³ implied relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought), and so as of the contending-reference (meaningfulness ‘implied teleological
 construct’), the ontological-reference (meaningfulness ‘implied being/existential construct’),
 the meaningful-reference (meaningfulness ‘implied contextualisation construct’), the
 anchoring-of-meaning (meaningfulness ‘implied operant construal’) and the apriorising–
 registry (meaningfulness ‘implied basic defining construct’ in terms–as-of-axiomatic-construct
 of logical-dueness/profile/presumptuousness/assumptions/value-reference/teleology¹⁰⁰). This
 elucidation of postlogism⁷⁸ in comparison with the implications of a defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements provides a comprehensive insight about the underlying ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷> associated with postlogism⁷⁸-as-of-¹⁰compulsing–
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ and its
 social derivation as conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration as of
 relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. That apparently minor twitch
 in the ‘defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements’ (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) is ‘a covert negative
 vista’ that wrongly undermines/dismantles ‘inherent/preceding intrinsic-reality/ontological-
 veridicality ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-
 contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-
 potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-

ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking²⁰⁻⁸⁴ reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-thought'), and so because the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is existentially being related to as if it is of appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹² with all the derived corresponding implications with respect to perverted representation of meaningfulness as well as teleologically-degraded/preconverging-or-dementing¹⁹-reflexive/entailing-teleology¹⁰⁰ al-differentiation implications, given that all the 'apriorising-⁸⁴reference-of-thought-elements/apriorising-registry-elements (out of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)' which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ falsely/deceptively induced by the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself) lead to a first-order faulty-mentation-procedure-deception-or-urge⁴² as perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (inappropriateness of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements and the derived uses) and which subsequent implications then go on to induce a second-order level wrongly implied deception of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of infinite deception possibilities with respect to the infinite possibilities of 'perfect ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-

supererogation⁹⁷’ on the false basis of the perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (infinite possibilities of errors arising for aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements with a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements and the derived uses) for producing ‘⁵⁶meaningfulness-and-teleology¹⁰⁰’ (aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements) based on the perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself and its derived uses). Just as fundamentally not resolving the defect of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements induces systematically a circularity/recurrence/repetition/repeatability⁹ in the ‘incorrect aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements’ in the overall enterprise of the aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements (say architectural for instance) and so ‘reflected as preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought’ in relation to ‘correct aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements’ reflected as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought, likewise ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> related to as being of appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹² wrongly undermines/dismantles the ‘existential ⁵⁶meaningfulness-and-teleology¹⁰⁰’ implied by ‘inherent/preceding intrinsic-reality/ontological-veridicality ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking²⁰ - ⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-thought’), and such ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is ‘reflected as preconverging-or-dementing⁴⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴ -of-⁸⁴reference-of-thought’ in relation to veridical ‘existential ⁵⁶meaningfulness-and-teleology¹⁰⁰’ reflected as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought. The critical importance of highlighting ‘inherent/preceding intrinsic-reality/ontological-veridicality’ here as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking²⁰ - ⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-thought’) has to do with the fact that the language (say technical terminology for

architecture) for construing ⁵⁶meaningfulness-and-teleology¹⁰⁰ (purposeful architectural aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements) is equally available to both the appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹² (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) and the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) for expression as aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements due to the ‘covert negative vista’ of the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as well as derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (derived relation to the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements as being ‘correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’). Thus technically speaking all elocution associated with the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>), as ⁵⁶meaningfulness-and-teleology¹⁰⁰ is de-mentatively/structurally/paradigmatically constrained as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism, as from candidity/candour-capacity perspective. The implication being that de-mentatively/structurally/paradigmatically ⁸⁴reference-of-thought (grandest-axiomatic-construct) in effect in its soundness or unsoundness induces devolving sound or unsound ⁵⁶meaningfulness-and-teleology¹⁰⁰; with appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹² de-mentatively/structurally/paradigmatically implying ‘appropriate devolving ⁵⁶meaningfulness-and-teleology¹⁰⁰ of reference’, ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> de-mentatively/structurally/paradigmatically implying ‘perverted devolving ⁵⁶meaningfulness-and-teleology¹⁰⁰ of reference’ and derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> de-mentatively/structurally/paradigmatically implying ‘derived-perverted devolving ⁵⁶meaningfulness-and-teleology¹⁰⁰ of reference’. (Hence the circular-pervasiveness reflex by which a registry-worldview always resets its ⁵⁶meaningfulness-and-teleology¹⁰⁰ as neuter/conviction-as-to-profound-supererogation⁹⁷-or-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and so even at the point of its underlying demonstrated incompleteness-of-⁸⁴reference-of-thought behind its perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is nothing but ‘a flawed <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ exercise’, and revealed so by the prospective/transcending/superseding registry-worldview.) This technically highlights two issues, the inherent ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and the registry-worldview/dimension relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, that induces a derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>; in the sense that while a relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ as the non-positivism/medievalism mindset/⁸⁴reference-of-thought will certainly be enabling for a non-positivism/medievalism type of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> like notions-and-accusations-of-sorcery to arise in circularity/recurrence/repetition/repeatability⁹ (as-of-‘perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>—as-to-uninstitutionalised-threshold¹⁰³-self-referencing-syncretising—and-subtransversality~of-motif-and-apriorising/axiomatising/referencing’) in a non-positivism/medievalism social-setup, a positivistic mindset/⁸⁴reference-of-thought prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought makes it impossible by its ‘rational-empiricism/positivising <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶meaningfulness-and-teleology¹⁰⁰) ⁸⁴reference-of-thought’, likewise a mindset/⁸⁴reference-of-thought of ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought is all too ready to endemise/enculturate the possibility of psychopathy and social psychopathy arising in circularity/recurrence/repetition/repeatability⁹ (as-of-‘perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>—as-to-

uninstitutionalised-threshold¹⁰³-self-referencing-syncretising-and-subtransversality~of-motif-
 and-apriorising/axiomatising/referencing') given its relative-ontological-incompleteness⁸⁹-
 induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism' such that it is a
 mindset/⁸⁴reference-of-thought of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-
⁸⁴reference-of-thought,-as-to-³¹<amplituding/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism,-(as conflation of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (also referred to
 as ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought), preempting
 procrypticism, so construed by 'notional~deprocrypticism ontologically-perspectival-
 elevated/pedestaling-as-postconverging-or-dialectical-thinking²⁰-differentiation-as-of-
 supratransversality~of-motif-and-apriorising/axiomatising/referencing', by its
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-
 as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-
 apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-
 prospective—⁵⁶meaningfulness-and-teleology¹⁰⁰) of ⁸⁴reference-of-thought' that is effectively the
 de-mentative/structural/paradigmatic ontological resolution given its ontological-completeness-
 of-⁸⁴reference-of-thought. This notion of human growing/developing prospective relative-
 ontological-completeness⁸⁸-of-⁸⁴reference-of-thought as of diminishing—human-epistemic-
 abnormalcy-or-preconvergence³⁰ from recurrent-utter-uninstitutionalisation, base-
 institutionalisation, ¹⁰⁴universalisation, positivism and prospectively deprocrypticism, as
 successive <amplituding/formative-epistemicity>totalising~renewing-realisation/re-

perception/re-thought of the construal/conceptualisation of the same ontological-veridicality/intrinsic-reality going by human limited-mentation-capacity-deepening⁵³, can effectively be construed as a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation ‘successive shifting in the curve-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought of human ⁵⁶meaningfulness-and-teleology¹⁰⁰’ (rather than a naïve construal based on ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation as successive additions which will wrongly imply an improvement along the same ‘curve-of-prior-relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought of human ⁵⁶meaningfulness-and-teleology¹⁰⁰’) wherein going by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as ⁸⁴reference-of-thought comparison, the implication is one of successive ‘transformative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ (successive transformative references-of-thought) undertaking respectively the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (as ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷) of the same inherent existential-reality but with ‘respective dramatic changes in the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’ (as dramatic changes in ⁵⁶meaningfulness-and-teleology¹⁰⁰ from the successive registry-worldviews/dimensions references-of-thought), together with an underlying recurrent postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ issue with the successive registry-worldviews/dimensions references-of-thought as of their prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought (due to ‘least-and-derived-temporal-operating-modalities-of-the-⁸⁴reference-of-thought-as-of-⁵¹incrementalism-in-relative-

ontological-incompleteness⁸⁹—enframed-conceptualisation-inducing-the-uninstitutionalised-
 threshold¹⁰³); highlighting the notion of defectiveness in successive transformative
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as corresponding
 to perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/postlogism⁷⁸-and-
 conjugated-postlogism⁷⁸ as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought. Consider for instance (with regards to human growing/developing prospective relative-
 ontological-completeness⁸⁸-⁸⁴reference-of-thought), the historical transformation of
⁵⁶meaningfulness-and-teleology¹⁰⁰ associated with the development of human astronomical
 instruments, as from objects for religious calculations such as astrolabes to the development of
 telescopes today rather for advanced astronomical science mirroring a corresponding human
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-
 as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-
 apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-
 prospective-⁵⁶meaningfulness-and-teleology¹⁰⁰) as of the successive institutionalisations. This
 explains the peculiar mimetised-preconverging-or-dementing¹⁹—apriorising-psychologism
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology¹⁰⁰ we'll construe for instance of a non-positivism/medievalism mindset/⁸⁴reference-of-
 thought that doesn't register positivistic meaningfulness ⁸⁴reference-of-thought and likewise
 prospectively such a construal will have our present placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology¹⁰⁰ as of priorly unsoundness-or-
 ontological-bad-faith/inauthenticity⁵⁴-of-⁸⁴reference-of-thought/preconverging-or-dementing¹⁹—
 apriorising-psychologism by its positivism—procrysticism ⁸⁴reference-of-thought. Just as the
 very nature of existential-reality by our limited-mentation-capacity-deepening⁵³
 construal/conceptualisation of it is rather 'an uncompromising windedness/foldedness

susceptible to our limited-mentation-capacity-deepening⁵³ virtuality-or-ontologically-flawed-construal as decontextualising/unimbricating/unrecomposuring of its inherent nature', correspondingly the exercise of ontologically-veridical reasoning is rather ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation.

Correspondingly, from the vantage position of our present positivising/rational-empirical ontological-completeness-of-⁸⁴reference-of-thought with respect to a non-positivism/medievalism worldview, we can garner an insight of the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism of the postlogism⁷⁸-and-conjugated-postlogism⁷⁸ in a non-positivism/medievalism setup, wherein faced with arguments of the sort who is the sorcerer, how are they using their sorcery, etc., speaking of the non-positivism/medievalism relative-ontological-incompleteness⁸⁹-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism' (given that sorcery doesn't exist, going by the insight of positivistic prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought whereas the non-positivism/medievalism registry-worldview/dimension is ridden with a whole complexity of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism construct of notions-and-accusations-of-sorcery ⁵⁶meaningfulness-and-teleology¹⁰⁰ as its dementating/structuring/paradigming of circularity/recurrence/repetition/repeatability⁹ (perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>—as-to-uninstitutionalised-threshold¹⁰³-self-referencing-syncretising—and-subtransversality~of-motif-and-apriorising/axiomatising/referencing). This insight can equally be drawn prospectively in our positivism—procrypticism registry-worldview/dimension faced with its postlogism⁷⁸-as-of-

¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism with regards to the limits of a registry-worldview’s/dimension’s institutionalisation (whether base-institutionalisation,¹⁰⁴universalisation and positivism eliciting respectively the uninstitutionalised-threshold¹⁰³ of ununiversalisation, non-positivism/medievalism and procrypticism) across all the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ wherein the prior/transcended/superseded registry-worldview’s/dimension’s ⁸⁴reference-of-thought in its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ (as metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩: illusion-of-the-present/present-consciousness/mirage) is representing itself as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-worldview’s/dimension’s ⁸⁴reference-of-thought, as of the ontological-normalcy/postconvergence epistemic/notional~projective-perspective, it is ‘preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically/contendingly out-of-phase’. The reason for the ontologically defective <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is that all registry-worldviews/dimensions ⁸⁴reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supererogatory~dementativity)’ in their conventioning, and thus to the exclusion of prospective ontological profoundness of ⁸⁴reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been <amplituding/formative>° wooden-language-⟨imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable-void⁶⁰’-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-deepening⁵³ expansion of ontological-depth as increasing ontological-completeness-of-⁸⁴reference-of-thought (or reducing relative-ontological-incompleteness³⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’). Existential closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as as ‘candored and straight’ with respect to ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰. A further example will be say ‘the God of plane’ type of articulation wherein such a base-institutionalisation as of animistic social-setup which is not positivistic (not the case of non-positivistic as medieval) is psychically ‘candored and straight’ with itself in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ (its metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁶presencing—absolutising-identitive-constitutedness¹³)) and goes on articulating ⁵⁶meaningfulness-and-teleology¹⁰⁰ even in the new existential transcendental/superseding contextualisation in terms-as-of-axiomatic-construct of the doubly-prior/transcended/superseded base-institutionalisation/animistic registry-worldview/dimension. Given such a state of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, the notion of generating

⁵⁶meaningfulness-and-teleology¹⁰⁰ from the ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective priorly implies a requisite psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring, and so by ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation. While
 excluding any exercise of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁹ since the latter is only appropriate in the instance of prospective
 relative-ontological-completeness⁸⁸-of-³⁴reference-of-thought; as the base-institutionalisation
 (animistic) prior relative-ontological-incompleteness³⁹-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’ puts into question the very first and
 absolute apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
⁵⁶meaningfulness-and-teleology¹⁰⁰ (‘existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-³⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality construed as of increasing human limited-mentation-
 capacity-deepening⁵³ in the apriorising/axiomatising/referencing of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ construal’) with respect to the base-institutionalisation (animistic) registry-
 worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-
 existential—defect>⁸⁶. Equally we can imagine that making a positivistic argument in the midst
 of a non-positivism/medievalism setup will seem ‘deranged’ from their perspective and their
 mental orientation will be geared to their traditional sense of meaning and living as absolutely
 defining, but then the ‘center’ had moved from their world (from non-positivistic as base-

institutionalisation/animistic or medieval preconverging-or-dementing¹⁹—apriorising-
 psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism center). Likewise such a suprastructural articulation of our
 positivism—procrypticism relationship to its postlogism⁷⁸ that includes psychopathy and social
 psychopathy will apparently not make any sense to our present but then ontologically our
 present is now decentered as threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, though our
 mental-reflex will be a traditional sense of meaning and living as sound-and-not-preconverging-
 or-dementing¹⁹—apriorising-psychologism as well. However, to the extent that it is ‘not such
 <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ temporal/shortness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ inclinations’ that drove human registry-
 worldview’s/dimension’s institutionalisations and resolved uninstitutionalised-threshold¹⁰³ from
 recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to
¹⁰⁴universalisation—non-positivism/medievalism to positivism—procrypticism (as by reflex the
 temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰) extrication in any registry-worldview/dimension with no
 upholding of transcendental possibilities), to that extent the intemporal-disposition should
 rather construe/conceptualise its intemporal-disposition as the tip of human transcendental
 institutionalisation possibility and thus inherently that it transversally takes precedence over
 human temporal complexes (and such a ‘transversality~of-affirmative-and-unaffirmative—
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² confliction’ resolved
 intemporally by prospective ontological-primemovers-totalitative-framework⁷³ and
 secondnaturating. This actually explains the inevitable contrariety involved in the making of
 transcendental human progress involving a prior/transcended/superseded⁸⁴reference-of-thought

and a prospective/transcending/superseding ⁸⁴reference-of-thought; given the blunt fact that ‘there is no untransvaluated–temporal-intemporality⁵²’ and pretences of inevitability of human progress without need for intemporal projection are falsehoods ‘arising as temporal/shortness-of-register-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ distraction’ with respect to the institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ projections.). Critically, the notion of transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity and transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity associated with intemporality⁵²/longness and institutionalisation/intemporalisation as of its very defining core is rather one of ontological-primemovers-totalitative-framework⁷³ 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-framework⁷³ is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied) but is a central heuristic drive in defining and de-mentating/structuring/paradigming ⁵⁶meaningfulness-and-teleology¹⁰⁰ in all prior registry-worldviews as well however relatively inefficient; given that with corresponding shallow to limited-mentation-capacity-deepening⁵³, as institutionalising ontological-primemovers-totalitative-framework⁷³ successively induce more and more profound ‘mimetic-echoness to ontological-normalcy/postconvergence’ as of the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. (Consider the case with ancient Egyptians and even ancient Greeks where their relations with their deities were closely related to the fortune they expected on an empirical basis whether with respect to such occurrences like droughts, warfare, etc. which technically speaking is a rational allocation

as ontological-primemovers-totalitative-framework⁷³ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ going by their limited-mentation-capacity-deepening⁵³). transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity and transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as so construed is more than just a vague notion of dialecticism but one that recognises on ‘an effective reality basis that human limited-mentation-capacity-deepening⁵³’ implies more and more profound reconstruals/reconceptualisations (<~~amplifying~~/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought) inducing transformative implications with respect to ⁵⁶meaningfulness-and-teleology¹⁰⁰ as transcendence; in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising speaking thus of human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁶. As knowledge conception as contrasted to sovereign conception, ‘transcendence and transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity doesn’t recognise any human discreet primacy with respect to intrinsic-reality/ontological-veridicality’ but rather intrinsic-reality is the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in deciding that gravity is about 9.8 m/s^2 on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an ‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity. This is not to be confused with sovereign constructions and organisations driven by human sovereign choices such as political choices or marketing choices or other sovereign choices based on practices and habits. The latter are social-scientific (besides the previous notion of social-scientific referring to intrinsic social reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity), with respect to

transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity
 construals/conceptualisations only as of existence-in-its-mimetic-echoiness as inclusive of the
 human condition, i.e. human existential sovereign choices of ⁵⁶meaningfulness-and-teleology¹⁰⁰
 as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of
 the ⁵⁶meaningfulness-and-teleology¹⁰⁰ itself’ but ‘rather as of the veracity/ontological-pertinence
 of the reality of the human sovereign choices as of themselves as humans values independent of
 their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of
 human condition’, and so with respect to ⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’>, politicisation and other social choices like moralisation, cultural value, economic
 value, etc. This distinction is critical because very often sovereign choices as conventions will
 tend to be acted upon as if these were transcendental knowledge of intrinsic-reality/ontology
 construal of the social in a wrong equivalence, and further because the transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity as of the intrinsic-reality/ontology
 construal of the social is more fundamental as the tool for ‘creating/inventing-and-
 destroying/deconstructing conventions’ for more and more profound grasp of intrinsic-
 reality/superseding~oneness-of-ontology as of human subpotent knowledge. Sovereign
 constructs can as such be construed beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-
 existential-extrication-as-of-existential-unthought>⁶ to stifle the possibility of intrinsic-
 reality/ontology of the social, construed as ontology/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity knowledge, from arising. This insight
 explains why all deferential-formalisation-transference are only of pertinence as they justify
 and are derived from relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity conceptualisations, and collapse when
 they fail that test. For instance, notions such as arguments from authority are useful in ensuring

social efficacy but when authority is demonstrated as relatively fallacious, it then has no pretence to the sanctity of not being undermined. Ultimately, the veridical nature of knowledge beyond ‘institutionalised-being-and-craft’ (as established by prior transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity) to prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is not as an exercise of ‘logical mere convincing’ as of social-aggregation-enabling about what is knowledge and appropriate, but rather as a critical exercise of channelling of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as secondnaturing institutionalisation percolation-channelling-<in-deferential-formalisation-transference> to elicit the necessary positive-opportunism⁷⁶ for prospective institutionalisation as skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) towards the intemporal/longness-of-register-of-meaningfulness. The fact is as construed by the Galileos, Corpernicus, Diderots and others of the world, transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) necessarily carries a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’ to deal with the reality of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor (and so as of ‘circular-complexification’/perpetual-reinstitutionalisation as a result of the same human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor mental-

dispositions across all the successive ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ registry-worldviews/dimensions). In the bigger scheme of things, as of the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~deprocrypticism deneuterising¹⁶—referentialism’ reflected by metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) in the conception of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, we can appreciate that the successive registry-worldviews/dimensions conventioning are increasingly ontologically-driven in their value construct as it is more and more profound ontological-veridicality that enables human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity and the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ in the first place; with the notional~deprocrypticism institutionalisation conventioning supposedly attaining absolute ontological grounding. The insight here is that the relative pure-ontology-drive of a Socrates philosophical clairvoyance superseding Athenian society conventioning limits but then with the latter perceiving in <~~amplituding~~/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ its conventioning limits as absolutely ontological, Socrates is paradoxically construed as ontologically-impertinent and thus accused of heresy. Such an argument can also be extended to say a Copernicus or a Galileo whose relative pure-ontology drive advocating a heliocentric universe in medieval society comes against medieval society scholastics dogmatism conventioning limits but then with the latter perceiving in <~~amplituding~~/formative~epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ its conventioning limits as absolutely ontological, Copernicus and Galileo are paradoxically construed as ontologically-impertinent. This highlights that a registry-worldview's/dimension's construes in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ its conventioning limits as being the absolute ontological determinant of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>, and that ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of relative pure-ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the 'intellectual projection' choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>, over similar thinkers whose thought are more forthcoming towards such societal conventioning limits. As of relevance to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought with regards to our positivism—procrypticism, such a phenomenological transcendental-point-of-departure handle reflected by metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) for the conception of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> is necessarily 'suspicious' of our presence society 'conventioning-limits' in its beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ naively

construed ~~<amplifying~~/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ mental-reflex as the absolute ontological
 determinant of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-
 as-ontology>, with regards to its capacity of appreciating prospective relatively profound pure-
 ontology as herein implied that de-mentatively/structurally/paradigmatically supposedly
 supersedes our positivism–procrypticism registry-worldview’s/dimension’s institutionalisation
⁸⁴reference-of-thought. This explains why fundamentally most human transcendental ideas of
 progress have been re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–
<imbued-postconverging/dialectical-thinking⁷⁰–‘projective-insights’/‘epistemic-projection-in-
conflatedness^{12’}-of-notional~deprocrypticism-prospective-sublimation)>⁹¹ ideas which
 ‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-
 existential-extrication-as-of-existential-unthought>⁶)’ weren’t fundamentally a ‘direct
 convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting a big
 picture of the-Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-
 veridicality transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity, however
 unintelligible, as a prospective institutional percolation-channelling-<in-deferential-
 formalisation-transference> exercise as validated by ultimate ontological-primemovers-
 totalitative-framework⁷³ with subsequent corresponding formalisation and secondnaturing. The
 point of this construal/conceptualisation is inevitably equally along the same lines. In fact, it
 can be further contended going by the reality of human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor that ‘human
 knowledge is necessarily a secondnaturing construction’ and not an ‘intemporal-disposition
 construction’ as the latter will wrongly imply that we are only intemporal-as-longness-of-

register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, which is obviously false since we are temporal-to-intemporal by our mental-disposition and our virtue with the notional~deprocrypticism registry-worldview/dimension institutionalisation is actually to understand (as knowledge/the-Good) this and paradoxically be superseding in that respect by a pivoting/decentering psyche and institutionalisation, and not an artificial projection that is not real and hence will be ineffective and circular as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. Thus human knowledge is a dynamic secondnature construct in upholding-and-vouching for the intemporal while preempting of the temporal, and so beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵.

[The notion of ‘beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵’ as used herein goes beyond the notions of ‘consciously’ or ‘unconsciously’ as we normally understand them, in the sense that ‘beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵’ speaks of the mental state as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism by its relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-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-threshold¹⁰³’) where the mental-disposition/mindset/⁸⁴reference-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-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism at the uninstitutionalised-threshold¹⁰³ 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-⁸⁴reference-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-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶. Of course, where supposed someone from a positivistic social-setup found themselves in such a non-positivistic social-setup and equally proffered such an accusation of sorcery, then their conscious immorality is fully engaged as being in full-conscious-capacity with respect to their deception going by their positivistic prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought that supersedes superstitions including notions-and-accusations-of-sorcery. By extension, psychopathic/postlogic induced deception can only be construed as beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ as when eliciting ignorance (as of 'lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸> of the psychopath's mental-disposition of postlogism⁷⁸-<perverted-outcome-sought-precedes-existentially-veridical-logical-dueness>)), and while

construed as beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ as when eliciting affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, is not disculpating. Ultimately, going by the very decisiveness of relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, as it leads to ‘lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸)’, associated with the successive uninstitutionalised-threshold¹⁰³ states, the notion of ‘human beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶’ is actually in the bigger picture the larger determinant of manifest human vices-and-impediments¹⁰⁶ as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶’ inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Whereas the notion of human conscious vices-and-impediments¹⁰⁶ as of defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview’s/dimension’s-⁸⁴reference-of-thought-for-social-functioning-and-accordance is mostly able to arise incidentally ‘within the scope’ of the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ as beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ of the registry-worldview/dimension uninstitutionalised-threshold¹⁰³; as social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) is a strong inherent deterrent of human temporality⁹⁵/shortness and

enabler of human intemporality⁵²/longness (explaining why knowledge is truly virtue), even though at the uninstitutionalised-threshold¹⁰³ of such knowledge-as-virtue arises the temporal-dispositions denaturing¹⁵ its ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. This nature of ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶’ as induced beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ as of registry-worldview/dimension uninstitutionalised-threshold¹⁰³ explains why fundamentally issues of ⁸⁴reference-of-thought defect or ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> point more decisively/fundamentally as to their resolution as aetiologisation/ontological-escalation towards the need for ontological-completeness-of-⁸⁴reference-of-thought as to the successive registry-worldviews/dimensions institutionalisations-in-superseding-their-corresponding-uninstitutionalisation with regards to base-institutionalisation-superseding-recurrent-utter-uninstitutionalisation, ¹⁰⁴universalisation-superseding-ununiversalisation, positivism-superseding-non-positivism/medievalism and prospectively deprocrypticism-superseding-procrypticism. Thus de-mentatively/structurally/paradigmatically, this is the supratransversality~of-motif-and-apriorising/axiomatising/referencing associated with intemporality⁵²/longness and construed as ‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’ since it is ‘not equable’ with the relative shallowness as temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in intradimensional construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰ but projects directly in grasping fundamentally the issue of relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought and the corresponding virtue-as-ontology implications; as insightfully, an arising issue of accusation of sorcery in non-positivism as medieval or animistic setting is more fundamentally/de-

mentatively/structurally/paradigmatically as of aetiologisation/ontological-escalation a question of their relative-ontological-incompleteness⁸⁹-of⁸⁴-reference-of-thought as it endemises/enculturates such notions as its vices-and-impediments¹⁰⁶ and the same approach applies to our state of positivism~procrypticism involving⁸¹ procrypticism~or~disjointedness-as-of⁸⁴-reference-of-thought-as-misappropriated~⁵⁶meaningfulness-and-teleology¹⁰⁰ as it endemises/enculturates⁷⁵ perversion-of⁸⁴-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of positivistic meaningfulness as vices-and-impediments¹⁰⁶ requiring its preemption by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of~⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism institutionalisation.]

This effective realism as of rational-realism is the requisite insight in understanding how supposedly ~~re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)~~⁹¹ transcendental notions of intemporality⁵²/longness in successive epochs become dominant notions of human knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity. Further along the rational-realism line of thinking, the fact is paradoxically that as more cuttingly demonstrated with ‘cultural diffusion driven transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity’, the mechanism of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is not a simplistic transference from a more ontologically-completeness-of⁸⁴-reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, and it is the

competitiveness of ideas that are more ontologically-complete and ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ towards the path of its transcendence; as notions and ideas of the prospective ⁸⁴reference-of-thought gradually creep over those of the prior ⁸⁴reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common ⁸⁴reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common ⁸⁴reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common ⁸⁴reference-of-thought in terms–as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory–de-mentativity~~, and with various other such positivistic outcomes inducing in the middle to long run further ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of thought; as explanations for the cure will still be advanced in terms–as-of-axiomatic-construct of the old ⁸⁴reference-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 ⁸⁴reference-of-thought.

~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview

⁸⁴reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩, which may wrongly imply being out of the scope of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor, and thus fundamentally undermine ontologically-veridical analysis where exceptionalism is adhered to instead of the mediocrity principle. This quite sums up the <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mechanism by which re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking⁷⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness^{12’}-of-notional~deprocrypticism-prospective-sublimation⟩⁹¹ transcendental ideas (transcendental in terms-as-of-axiomatic-construct of putting in question the prior <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought-⁸⁵devolving, beyond just novel ideas within the same ⁸⁴reference-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-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵, is coming from a point of habitation with prior traditional ideas (consider the case of Newton with alchemic notions), wherein acceptance of the new ideas they are purporting only comes after an unconscious process of suspicion and denial of such nagging new ideas until they arrive at a firm point of supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-

thinking²⁰—apriorising-psychologism before admitting to themselves the possible veracity/ontological-pertinence of the ideas, and so as their very own <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ which makes it unsurprising that even socially <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is a necessary process for the ultimate acceptance of prospective ontological-primemovers-totalitative-framework⁷³ as this subsumes-as-supplant-(as-of-the-more-profound-construal-of-existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁹⁵devolving-as-of-instantiative-context) the prior ontological-primemovers-totalitative-framework⁷³. It is hardly the case of just a direct intemporal sense of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 '⁸⁰presencing—absolutising-identitive-constitutedness¹³ consummated/forfeiting posture', but rather as providing fodder in the competitive ideas assuring human progress with emphasis rather with respect to crossgenerational import (prospective-institutionalisation <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-⁵⁶meaningfulness-and-teleology¹⁰⁰) as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). It is doubtful that Galileo or Diderot and others of their inclination were naïve to think that their initiatives will immediately lead to a positivistic transformation of society but they certainly had a cynical sense of crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>'). This equally

explains why in all epochs, however different the nature, there is an inherent temporal mental-disposition abhorrence of transcendental ideas as putting into question the present and present interests (for instance, even the industrial revolution when considered as actually generating material wealth was poorly perceived by many trade guilds). It is only the ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking²⁰-⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-thought’) that allows for ‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ as to what the appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹² (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) and the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) truly are, and the implications thereof with regards to ⁵⁶meaningfulness-and-teleology¹⁰⁰ (purposeful architectural aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements). Without the notion of ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-

digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking²⁰-⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-thought’, so-undertaken as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation), the new ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ as ‘prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex’ (as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) will simply skip the notion of any ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and ‘prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ re-engaging reflex’ (undertaken as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹) inducing a ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism ⁸⁴reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’), thus de-mentatively/structurally/paradigmatically upholding the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁷> associated with postlogism⁷⁸ and its derived implications as conjugated-postlogism⁷⁸ 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/repeatability³ of the postlogism⁷⁸ and conjugated mental-projections implied, involving temporality⁹⁹/shortness in denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’, and so to the point that it is upholding postlogism⁷⁸ and conjugated-postlogism⁷⁸ as socially-functional-and-accordant⁹⁴. On the other hand, intemporality⁵²-as-longness-of-register-of-~~56~~meaningfulness-and-teleology¹⁰⁰ aetiologisation/ontological-escalation, can supersede the above ~~75~~perversion-of-~~84~~reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> phenomena as of its derived vices-and-impediments¹⁰⁶ implications, as veridically validated by intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity so-divulged by the ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-~~84~~reference-of-thought-~~85~~devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the prospective ‘postconverging-or-dialectical-thinking²⁰ -~~84~~reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-thought’) enabling social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-

relative-ontological-completeness⁸⁸)-or-understanding-of-ontological-primemovers-totalitative-framework⁷³-of-underlying-phenomena superseding grasp of social vices-and-impediments¹⁰⁶ as of the given transcendence-unenabling-uninstitutionalised-threshold¹⁰³ in alienation—as inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic, by its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring or social pivoting/decentering to reconstrue/reconceptualise ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective relative-ontological-completeness⁸⁸. The difference between postlogism⁷⁸ (postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷-(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness)) and prelogism⁷⁹ (prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷-(existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at)) can further be developed as such. Supposed there is a given context where the solution to additions of the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (⁵⁶meaningfulness-and-teleology¹⁰⁰) taken involves rewards depending on how big is the number with the Donor not in a position to pay particular attention to the exact sums to be resolved if a character is in a position to fiddle with the implied sum to be resolved like deliberately using the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements as ⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (more like the ‘covert negative vista’ of the hidden-nature/unavailable social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’ (⁵⁶meaningfulness-and-

teleology¹⁰⁰), A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹²) and find out that the numbers measured and to be added are 5+2 and is trying its best thereafter to resolve the sum but fails in its ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ and gives 9 as the answer, this doesn't void logically re-engaging with A with respect to other sums in terms of aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements to be undertaken (as to ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷) so long as A learns and understands the addition principle well. This instance of A's ⁸⁴reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) but its ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ has failed because of A's genuine incapacity for addition calculations is part and parcel (whether successful or not) of prelogism⁷⁹. Now supposed B is in a position and has the mental-disposition to covertly add 1 to any of the numbers measured and to be involved in the calculations to be undertaken before then calculating and so as to measurement (so-construed as use of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements speaking of B's ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) such that its calculations as aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements (⁵⁶meaningfulness-and-teleology¹⁰⁰) is undertaken erroneously rather implying $6 + 3$ instead of $5 + 2$ (with respect to the same correct

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as measurement undertaken by A for subsequent calculation as $5+2$) and then resolved correctly to be 9 as well just as A did out of wrong calculation, fundamentally the idea of re-engaging with B for solutions of additions (as to ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷) is flawed since B is not committed due to its ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) to genuinely strive for correct answers (ontological-veridicality), and this speaks of the possibility of B denaturing¹⁵ an infinite number of additional calculations (to the extent where it is ‘socially-functional-and-accordant⁹⁴’ to do so, i.e. functionally possible in the social context). Unlike the case with A having to do with A’s addition ability but whose ⁸⁴reference-of-thought is not perverted, such that A’s defect is a defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview’s/dimension’s-⁸⁴reference-of-thought-for-social-functioning-and-accordance, on the other hand B’s defect is a Being/ontological/existential–defect, i.e. the teleological disposition of B inherently carries the defect (to the point that B can be socially-functional-and-accordant⁹⁴ while committing the defect, i.e. where the veridical notion/axiomatic-construct of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is not ¹⁰⁴universally transparent as a ‘negative covert vista’). Now supposed we are in a social context where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B. In the instance where C is ignorant of B’s Being/ontological/existential–defect, there is a possibility of re-engaging with C but only where B’s condition is exposed to it, but where the characters are not that ignorant but in any of the mental states (implying undermining the

intrinsic-reality/ontological-veridicality

transcendental-

enabling/sublimating/supererogatory~de-mentativity of normal additionality with such a social-aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C (where B's condition is not exposed to it), D, E and F or temporal-endemisation/temporal-enculturation of B's condition for B, C (where B's condition is not exposed to it), D, E and F. It should be noted that C (where B's condition is not exposed to it), D, E and F technically speaking have a 'derived-Being/ontological/existential-defect' as well, and so to the point that they consciously perceive it can be socially-functional-and-accordant⁹⁴ to them wherein lack of 'social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸> which protects the internal-coherence of meaning for virtue' enables their own 'covert negative vista' however ad-hoc as conjugated-postlogism⁷⁸, i.e. as to the conjugated-ignorance of C (where B's condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B's condition is not exposed it) D, E and F, and conjugated-temporal-enculturation to B's condition of B, C (where B's condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged logically with (as of 'prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ re-engaging reflex') on the basis that they will relay in circularity/recurrence/repetition/repeatability⁹ the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>-as-to-uninstitutionalised-threshold¹⁰³-self-referencing-syncretising-and-subtransversality~of-motif-and-apriorising/axiomatising/referencing) elicited by B in terms-as-of-axiomatic-construct of

B's postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-
 of-shallow-supererogation⁹⁷ and C, D, E and F relative-ontological-incompleteness⁸⁹-induced,-
 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism' that is 'in-wait as of prior relative-
 ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought defective ⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ to enable their conjugated-postlogism⁷⁸,
 where it is socially-functional-and-accordant⁹⁴ to do so. It should be qualified that postlogism⁷⁸
 (psychopathy) and conjugated-postlogism⁷⁸ (as social psychopathy) are enabled, endemised and
 enculturated by the possibility of the phenomena being socially-functional-and-accordant⁹⁴
 without negative consequences to its agents so long as it is not socially ¹⁰⁴universally
 transparent, and so eliciting the respective temporality⁹⁹/shortness over the
 intemporality⁵²/longness of adhering to proper
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-
 veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰). Further more than postlogism⁷⁸ and conjugated-
 postlogism⁷⁸ being just passively socially-functional-and-accordant⁹⁴, a more active socially-
 functional-and-accordant⁹⁴ framework is often induced by extrinsic-attribution on the token of
 eliciting 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/supererogatory~de-mentativity'. This is highly specific
 and circumscribe for efficacy-sake from accrued involvement with childhood psychopathy
 (with regards to adult psychopathy or adult postlogism⁷⁸) wherein achieving the registry-
 worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-accordance
 threshold enabling postlogism⁷⁸/psychopathy and/or conjugated-postlogism⁷⁸/social-
 psychopathy involves an insight about how 'lack of constraining social ¹⁰⁴universal-
 transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of perversion-and-derived-

⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> determines how prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ minds will act as of ⁵⁶ignorance/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 postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ and its protraction into conjugated-postlogism⁷⁸/social-psychopathy, postlogism⁷⁸ and conjugated-postlogism⁷⁸ is equally and decisively sustained socially by the accompanying inherent disposition to uphold the registry-worldview's/dimension's-⁸⁴reference-of-thought-for-social-functioning-and-accordance thereafter as of mechanical-knowledge (given that inevitably social confliction is bound to arise in the social-setup with the phenomena of postlogism⁷⁸/psychopathy and conjugated-postlogism⁷⁸/social-psychopathy), and as the mere recurrence of such social conflictions associated with the postlogism⁷⁸/psychopathy and conjugated-postlogism⁷⁸/social-psychopathy characters might ultimately jeopardise the registry-worldview's/dimension's-⁸⁴reference-of-thought-for-social-functioning-and-accordance (even when other prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ minds do lack a social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸> of the veridical postlogism⁷⁸/psychopathy and conjugated-postlogism⁷⁸/social-psychopathy underlying phenomena of perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness). In this regard, prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ minds generally adopt a

generalising approach for determining ‘the overall registry-worldview’s/dimension’s–
⁸⁴reference-of-thought-for-social-functioning-and-accordance experiences and recounts with
 any specific individual’ including psychopathic or conjugated-postlogism⁷⁸, and in so doing
 construe dichotomously the said individual’s as adhering or not-adhering to the registry-
 worldview’s/dimension’s–⁸⁴reference-of-thought-for-social-functioning-and-accordance (and so
 specifically judged rather in various shades of the registry-worldview’s/dimension’s–
⁸⁴reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge),
 as entails with associating or not associating the said individual in given occasions or in
 specifically given aspects of life depending on such experiences and recounts. With this in mind
 (based on its dormant childhood development experience), the adult psychopathy personality
 arising from its growth experience (and correspondingly the protraction into conjugated-
 postlogism⁷⁸ behaviour in this regard), wherein its childhood psychopathy failing the registry-
 worldview’s/dimension’s–⁸⁴reference-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 postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-
 threshold-of-shallow-supererogation⁹⁷’ at childhood, the childhood psychopathy comes to grasp
 that ‘acts-and/or-narratives of vicious postlogism⁷⁸-as-of-¹⁰compulsing–
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷’ as of
 ‘compensating directed pseudo-virtue acts-and/or-narratives’ will lead to relative social
 overlooking of the ‘postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-
 as-to-threshold-of-shallow-supererogation⁹⁷ vicious acts-and/or-narratives’; and so cultivating
 its deterministic ontological-primemovers-totalitative-framework⁷³ 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—⁸⁴reference-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—⁸⁴reference-of-thought-for-social-
 functioning-and-accordance at adult psychopathy, such that at adulthood social ¹⁰⁴universal-
 transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as of existential-
 contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context of its
 underlying postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-
 threshold-of-shallow-supererogation⁹⁷ often gets lost enabling its faulty-mentation-procedure-
 deception at adulthood. By derivation the subsequently induced conjugated-postlogism⁷⁸/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 ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-
 entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁸) of the psychopathic/postlogism⁷⁸ ⁷⁵perversion-of-⁸⁴reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>, and thus its own derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>; wherein even in the case of occasional elucidation of specific postlogism⁷⁸-

set-of-narratives-and-acts of the psychopath as being rather of ¹⁰compulsing–
 nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation³⁷ and
 preconverging-or-dementing¹⁹–apriorising-psychologism, this does not necessarily transform
 the mental-dispositions of temporal-dispositions in their conjugation to psychopathic
 postlogism⁷⁸ as conjugated-postlogism⁷⁸ since the induced-deception is fundamentally of
⁸⁴reference-of-thought-elements/registry-elements (implied—logical-dueness-or-scape, profile-
 or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰),
 with the conjugated-postlogism⁷⁸ interlocutor as of ‘⁸⁴reference-of-thought—degraded-
 devolving-as-of-uninstitutionalised-threshold¹⁰³’, even when they recognised the specific
 postlogism⁷⁸-set-of-narratives-and-acts and are rather inclined to contend on the basis of the
 same flawed and deceptively-induced ⁸⁴reference-of-thought-elements/registry-elements
 (whether unconsciously as beyond-the-consciousness-awareness-teleology¹⁰⁰–<in-existential-
 extrication-as-of-existential-unthought>⁶ as conjugated-ignorance or by expediency as
 conjugated-affordability or consciously as conjugated-opportunism/conjugated-
 exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-
 aggregation/conjugated-temporal-enculturation-or-temporal-endemisation, given the ‘lack of
 constraining social ¹⁰⁴universal-transparency¹⁰⁵–(transparency-of-totalising-entailing,-as-to-
 entailing–<amplifying/formative–epistemicity>totalising~in-relative-ontological-
 completeness⁸⁸)) without ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-
 and-teleology¹⁰⁰ to the ontological implications of the appropriate existential-contextualising-
 contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought–⁸⁵devolving-as-of-instantiative-context ⁸⁴reference-of-thought-
 elements/registry-elements and thus explaining derived–⁷⁵perversion-of–⁸⁴reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-

supererogation⁹⁷> arises, in addition to the more fundamental issue of relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as of prospective procrypticism uninstitutionalisation. In other words, ‘psychopathic/postlogism⁷⁸ and social-psychopathic/conjugated-postlogism⁷⁸ vicious acts-and/or-narratives’ as of perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> take the form of mental ‘misconception of meaningfulness-and-virtue’ that such ‘postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ 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–⁸⁴reference-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 ‘postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ vicious acts-and/or-narratives’ as of an association between the ‘postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ vicious acts-and/or-narratives’, and ‘compensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, wherein that compensating is not a trite equivalence but rather involves ‘high-proportionality of overcompensating directed pseudo-virtue acts-and/or-narratives’ relative to ‘specific or given postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ vicious acts-and/or-narratives’ in order to enable the postlogism⁷⁸/psychopathic manifestation achieve the registry-worldview’s/dimension’s–⁸⁴reference-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 ‘postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ 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–⁸⁴reference-of-thought-for-social-functioning-and-accordance (but rather requires a more profound association of the ‘postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ 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 ¹⁰⁴universally transparent socially for what these truly are, as rather being associated with its faulty-mentation-procedure-deception mental-disposition of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, ‘than just merely or confused with innocent virtue acts-and/or-narratives’; and as ‘interlocutors in prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ 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 ‘postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-

supererogation⁹⁷ 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—⁸⁴reference-of-thought-elements/apriorising—registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ (which are actually outside existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context) as first-level deception, and thus enabling the infinite possibilities of second-level deception from their ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷. This underlying postlogism⁷⁸/psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism⁷⁸/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 ‘postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, while ensuring social overlooking/absolving/exonerating/exculpating is a central enculturating/endemising mechanism at the registry-worldview/dimension-level (beyond the individuation-level) of human temporalities-drives to adhere to the <amplifying/formative>⁸ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-

drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) (failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence). Further, at the confluence of postlogism⁷⁸/psychopathy and conjugated-postlogism⁷⁸/social-psychopathy with respect to ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ arises disjointedness-as-of-⁸⁴reference-of-thought; inherent in temporality⁹⁹/shortness and as of postlogism⁷⁸ and conjugated-postlogism⁷⁸ mental-dispositions (shallowness-of-thought construed as of temporal-extricator reasoning as well as incoherent and awkwardly implied ¹⁰⁴universal projections, but which actually speaks of <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ explaining why its ‘¹⁰⁴universal projection lip-servicing nature or inductive limitation fails the test of a true principle’, basically highlighting a dynamic ⁸⁴reference-of-thought relationship with ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of poor performance of supposed intemporal-projection but actually in effect pseudointemporal⁵²-as-temporality⁹⁹ and speaks, more specifically with regards to psychopathic/postlogic ⁵⁶meaningfulness-and-teleology¹⁰⁰, rather as of relatively ‘mere-rhyming mental-disposition’ emphasising <amplituding/formative>⁸wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) in ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism⁷⁸ 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-subknowledging⁹⁵ with respect to ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ given psychopathic slantedness ‘deception-of-successively-shifting-or-non-

cohering-narratives-and-acts/deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives/deception-by-concurrently-false-assumptive-preconverging-or-dementing¹⁹-apriorising-psychologism'), over an intemporal/ontological profoundness-of-thought (as of the 'intemporal synopsis-ing-depth-of-⁵⁶meaningfulness-and-teleology¹⁰⁰/supratransversality~of-motif-and-apriorising/axiomatising/referencing as-to-~~amplifying~~/formative-epistemicity>totalising~social-context-construed-conflatedness¹²' of aetiologisation/ontological-escalation driven by 'intemporal-prioritisation-of-⁸⁴reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting emphasising ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as rather about intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence); and interestingly such a contrastive insight (of temporal-to-intemporal contrastive-synopsis-ing-depths-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) should be central to an elucidative storied-construct/ontologically-valid-narration of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation. The very 'intemporal synopsis-ing-depth-of-⁵⁶meaningfulness-and-teleology¹⁰⁰' required for 'intemporal mental-projections' or 'ontological construals' outside institutionalisation framework as enabled by deferential-formalisation-transference render them highly susceptible to denaturing¹⁵ in uninstitutionalised-threshold¹⁰³ framework as with regards to the extended-informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology¹⁰⁰> where these face in the same space of temporal-to-intemporal the registry-worldview's/dimension's-⁸⁴reference-of-thought-for-social-functioning-and-accordance thresholds 'temporal-distractively-aligned synopsis-ing-depth-of-⁵⁶meaningfulness-and-teleology¹⁰⁰'-as-shallowness-of-thought/subtransversality~of-motif-and-apriorising/axiomatising/referencing and with the 'lack of constraining social ¹⁰⁴universal-

transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context meaning that same-terms-of-expressions/seemingly-same-implied-meaningfulness are undisambiguated, and available to postlogic/psychopathic, temporal-dispositions in conjugated-postlogism⁷⁸ as well as the intemporal-disposition in supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism. The relative transparency of childhood psychopathy ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (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 postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ so long as it can be socially-functional-and-accordant¹⁰⁴ in satisfying its faulty-mentation-procedure-deception-or-urge¹² by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging³⁵) is highly revealing of the perverted nature of 'temporal psychopathic/postlogic synopsis-ing-depth-of-⁵⁶meaningfulness-and-teleology¹⁰⁰', and as it develops into adult psychopathy where social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context gets lost and its ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is related to as appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹² in 'prelogism⁷⁹-as-

of-conviction,-as-to-profound-supererogation⁹⁷ rather than as postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷’ 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-postlogism⁷⁸/social-psychopathy of derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> ‘temporal-synopsising-depth-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’-as-shalowness-of-thought in derived–vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵ (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>’). This at the institutional-level, a framework as the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology¹⁰⁰) without social¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as of existential-contextualising-contiguity⁹⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as so reflected by its relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought (disjointedness-as-of-⁸⁴reference-of-thought) is bound to induce defective/perverted ‘temporal-distractively-aligned synopsising-depth of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ 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-⁵⁶meaningfulness-and-teleology¹⁰⁰/supratransversality~of-motif-and-apriorising/axiomatising/referencing as-to-<amplituding/formative–epistemicity>totalising~social-context-construed-conflatedness¹²’,

worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-accordance thresholds with respect to ⁵⁶meaningfulness-and-teleology¹⁰⁰ such 'temporal-distractively-aligned synopsising-depth-of—⁵⁶meaningfulness-and-teleology¹⁰⁰'-as-shalowness-of-thought/subtransversality~of-motif-and-apriorising/axiomatising/referencing as stated above, as the 'lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness³⁸) as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context implies that same-terms-of-expressions/seemingly-same-implied-meaningfulness are undisambiguated/undelineated, and available to temporal postlogic/psychopathic synopsising-depth-of—⁵⁶meaningfulness-and-teleology¹⁰⁰, temporal-dispositions in conjugated-postlogism⁷⁸ synopsising-depth-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as well as intemporal synopsising-depth-of—⁵⁶meaningfulness-and-teleology¹⁰⁰. Likewise, for instance, it won't be surprising that the 'intemporal synopsising-depth-of-⁵⁶meaningfulness-and-teleology¹⁰⁰/supratransversality~of-motif-and-apriorising/axiomatising/referencing as-to-<amplituding/formative—epistemicity>totalising~social-context-construed-conflatedness¹²' of aetiologisation/ontological-escalation as implied in this write-up, in principle, is rather alien as of its purposefulness/ontological-aspiration (notwithstanding the debatableness of veracity/ontological-pertinence as all knowledge constructs must necessarily be opened to) to many 'temporal-distractively-aligned synopsising-depth-of—⁵⁶meaningfulness-and-teleology¹⁰⁰'-as-shalowness-of-thought/subtransversality~of-motif-and-apriorising/axiomatising/referencing. This fundamentally arises due to the fact that prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity arises as 'an exercise of outward-facing prospective institutionalisation metaphysics-of-absence-(implicated-epistemic-veracity-of-

⁶³nonpresencing-<perspective-ontological-normalcy/postconvergence> value-referencing' relative to a '~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ inward facing uninstitutionalised-threshold¹⁰³ value-referencing'.]

Ultimately, loss of social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁸) as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as of relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought such that mental states with respect to postlogism⁷⁸s and conjugated-postlogism⁷⁸s as of specific registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, and more specifically relevant to the phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-⁸⁴reference-of-thought associated with procrypticism relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-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-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> doesn't truly qualify for such a notion of overlooking and resetting since it is of registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ and not defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview's/dimension's-⁸⁴reference-of-thought-for-social-functioning-and-accordance, more like it can't be pretended that overlooking the nefarious implications of notions-and-accusations-of-sorcery in a non-positivistic social-setup in some way implies a resetting of non-positivism/medievalism mindsets/⁸⁴reference-of-thought, and it will be more of

an intellectual-and-moral dereliction from a positivistic insight) doesn't cancel the fundamental temporal mental-dispositions as portrayed above given that intrinsic-reality/ontological-veridicality is a contiguity (superseding-oneness-of-ontology), and the relative-ontological-incompleteness⁸⁹-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism' as displayed by the individuations (speaking not of a defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-accordance) above is of 'existential perpetuation in circularity/recurrence/repetition/repeatability' (as-of-'perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>—as-to-uninstitutionalised-threshold¹⁰³-self-referencing-syncretising—and-subtransversality~of-motif-and-apriorising/axiomatising/referencing'); and so as socially-functional-and-accordant⁹⁴, (wherein with respect to 'least-and-derived-temporal-operating-modalities-of-the-⁸⁴reference-of-thought-as-of-⁵⁴incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰³', social ⁵⁶meaningfulness-and-teleology¹⁰⁰ is downgraded into 'temporal <amplifying/formative>' wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) mental-dispositions and projections disposition' with corresponding degrading of the profoundness/sophistication of ⁸⁴reference-of-thought of a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation disposition such that for veracity/ontological-pertinence there is need for teleological-differentiation/scission/variance/disambiguation in construing a 'supratransversality~of-motif-

and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as ontological and ‘subtransversality~of-motif-and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰’, while with respect to ‘maximal-operating-modality-of-⁸⁴reference-of-thought-as-of-formalisation’ social ⁵⁶meaningfulness-and-teleology¹⁰⁰ is deferred to the profoundness/sophistication of ⁸⁴reference-of-thought of a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation disposition by its ontological-primemovers-totalitative-framework⁷³ induced prospective institutionalisation formalisations, percolation-channelling-<in-deferential-formalisation-transference> and secondnaturing). Thus in summary ‘existential perpetuation in circularity/recurrence/repetition/repeatability⁹’ (of ‘maximal-as-intemporal-operating-modality-with-respect-to—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰-of-⁸⁴reference-of-thought-as-of-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation-inducing-the-prospective-institutionalisation’-and-‘least-and-derived-temporal-operating-modalities-with-respect-to—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰-of-⁸⁴reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation-in-inducing-the-uninstitutionalised-threshold¹⁰³’) defines how and why any ‘institutionalisation-by-uninstitutionalised-threshold¹⁰³ limits’ come to be attained and sustained (whether recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰⁴universalisation—non-positivism/medievalism, positivism—procrypticism, and prospectively deprocrypticism) as it is construed as arising due to the definite/unchangeable reality of ‘human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor intertwined

with a given institutionalisation relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ (with the latter not-definite/changeable by ‘transcendental institutionalisation/intemporalisation’ by a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation exercise). This is so reflected as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation. This explains why the ‘recurrent-utter-uninstitutionalisation’ mindset/⁸⁴reference-of-thought is existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ circularity/recurrence/repetition/repeatability⁹ in as-inherently-implied-by-the-uninstitutionalised-threshold¹⁰³ (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism-of-recurrent-utter-uninstitutionalisation), the ‘base-institutionalisation—ununiversalisation’ mindset/⁸⁴reference-of-thought is existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ circularity/recurrence/repetition/repeatability⁹ in as-inherently-implied-by-the-uninstitutionalised-threshold¹⁰³ (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism-of-ununiversalisation), the ‘¹⁰⁴universalisation—non-positivism/medieval’ mindset/⁸⁴reference-of-thought is existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ in circularity/recurrence/repetition/repeatability⁹ as-inherently-implied-by-the-

uninstitutionalised-threshold¹⁰³ (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism-of-non-positivism/medievalism), the ‘positivism—procrypticism’ mindset/⁸⁴reference-of-thought is existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’ in circularity/recurrence/repetition/repeatability⁹ as-inherently-implied-by-the-uninstitutionalised-threshold¹⁰³ (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism-of-procrypticism), and the ‘deprocrypticism’ mindset/⁸⁴reference-of-thought will be existentially perpetuating ‘preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’ in circularity/recurrence/repetition/repeatability⁹ as-inherently-implied-by-its-preempting-of-any-uninstitutionalised-threshold¹⁰³. It should further be noted that the notion of in circularity/recurrence/repetition/repeatability⁹ is not about conceptualising in the simplistic sense of any specific effective factual acts of circularity/recurrence/repetition/repeatability⁹-as-of-conflated-construal but rather about a defining defectiveness of registry-worldview ⁸⁴reference-of-thought-(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought-and-not-logically-contending) construed as

‘circularity/recurrence/repetition/repeatability⁹-as-of-conflated-construal of perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’ inherently-implied (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism-of-the-uninstitutionalised-threshold¹⁰³ whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) given the registry-worldview/dimension-level of relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’.

So basically, circularity/recurrence/repetition/repeatability⁹-as-of-conflated-construal is about the ‘circularity of recurrent-utter-uninstitutionalisation-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought-and-not-logically-contending⟩ in need for base-institutionalisation-⟨reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought-and-logically-contending⟩’, the ‘circularity of ununiversalisation-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought-and-not-logically-contending⟩ in need for ¹⁰⁴universalisation-⟨reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought-and-logically-contending⟩’, the ‘circularity of non-positivism/medievalism-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought-and-not-logically-contending⟩ in need for positivism-⟨reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought-and-logically-contending⟩’ and prospectively the ‘circularity of procrypticism-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought-and-not-logically-contending⟩ in need for deprocrypticism-⟨reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought-and-logically-contending⟩’,

successively as of their prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought.

[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism⁷⁸ issue of say notions-and-accusations-of-sorcery does not mean that characters in such a non-positivism/medievalism setup are no longer susceptible to the same mental-dispositions ‘as of non-positivism/medievalism ⁸⁴reference-of-thought’ on different or subsequent occasions/instances where the medieval postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ issue of notions-and-accusations-of-sorcery will arise again, where it is socially-functional-and-accordant⁹⁴ to do so passively or actively by eliciting social-aggregation-enablers over the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’. The reason being that the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> speaks to a fundamental relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ as a non-positivism/medievalism mindset/⁸⁴reference-of-thought as susceptible to further instances (in circularity/recurrence/repetition/repeatability³-as-of-conflated-construal) of endemising/enculturating notions-and-accusations-of-sorcery and hence this issue can only be de-mentatively/structurally/paradigmatically resolved by a relative prospective ontological-completeness-of-⁸⁴reference-of-thought ushered in by ‘a positivistic mindset/⁸⁴reference-of-thought and social-setting construct prospective/transcending/superseding <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-

apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–⁵⁶meaningfulness-and-teleology¹⁰⁰’ involving psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of a crossgenerational import. That is equally the fundamental and de-mentative/structural/paradigmatic problem associated with psychopathy and social psychopathy given the relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ of our ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought for a notional~deprocrypticism ⁸⁴reference-of-thought. Such naïve construal of resetting relations anew and overlooking with regards to perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (utterly different from defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview’s/dimension’s-⁸⁴reference-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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (where postlogism⁷⁸ and conjugated-postlogism⁷⁸ can be passively socially-functional-and-accordant⁹⁴ or actively socially-functional-and-accordant⁹⁴ by eliciting social-aggregation-enablers, and so over inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’). Rather than the idea of resetting relations anew and overlooking, a true intellectual-and-moral elevation is instead achieved by a prospective institutionalisation secondnaturing process construing the inherent reality and derived-implications of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> for its superseding,
 which effectiveness skews ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹', for
 relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity) to the veritable intemporal/longness-of-
 register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in deferential-formalisation-transference as of
 aetiologisation/ontological-escalation, as the-Good/understanding/knowledge-
 reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ construct; and so construed
 suprastructurally as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-
 extrication-as-of-existential-unthought>⁶-of-the-prior/transcended/superseded. In other words,
 recurrent-utter-uninstitutionalisation manifestation of postlogism⁷⁸ can only be de-
 mentatively/structurally/paradigmatically resolved by base-institutionalisation ⁸⁴reference-of-
 thought, ununiversalisation manifestation of postlogism⁷⁸ can only be de-
 mentatively/structurally/paradigmatically resolved by ¹⁰⁴universalisation ⁸⁴reference-of-thought,
 non-positivism/medievalism manifestation of postlogism⁷⁸ can only be de-
 mentatively/structurally/paradigmatically resolved by positivism ⁸⁴reference-of-thought, and
 prospectively procrypticism manifestation of postlogism⁷⁸ can only be de-
 mentatively/structurally/paradigmatically resolved by notional~deprocrypticism ⁸⁴reference-of-
 thought. As palliative construal is rather ontologically incoherent as the idea for striving to
 construe intemporality⁵²/longness from temporality⁹⁹/shortness is rather naïve and actually as of
 ontologically-flawed <amplifying/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³. <amplifying/formative~
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 here implies that every registry-worldview/dimension is rather pre-inclined to represent its own
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism at worst as a nondescript/ignorable—

void⁵⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁹-of-³⁴reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-bracketing-or-epoché of <amplituding/formative-epistemicity>totalising~conflated-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, and so rather than as truly 'decandored/oblongated and preconverging-or-dementing¹⁹-apriorising-psychologism and dialectically/contendingly-out-of-phase or decentered', and doing so beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵, to avoid its 'ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing¹⁹-reflexive/entailing-teleology¹⁰⁰-differentiation-as-of-subtransversality—threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism' with respect to prospective notional~deprocrypticism 'ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²⁰-differentiation-as-of-supratransversality~of-motif-and-apriorising/axiomatising/referencing'; though paradoxically it will effectively recognise such a representation about prior/transcended/superseded registry-worldviews/dimensions. For instance, we'll be hard pressed to acquiesce to an argument with regards to medieval manifestation of postlogism⁷⁸ for instance as it instigates notions-and-accusations-of-sorcery, associated with a logic in terms-as-of-axiomatic-construct of non-positivism/medieval relative-ontological-incompleteness⁸⁹-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁷—preconverging/dementing¹⁹-apriorising-psychologism' of the type 'A's action was what brought about the accusation of witchcraft, and A should stop the practice', from our positivistic transcendently <amplituding/formative-

epistemicity>totalising~renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and would rather imply ‘the decandored/oblongated and preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism ⁸⁴reference-of-thought priorly without its contending status even arising in the very first place; but then with respect to our own postlogism⁷⁸-and-conjugated-postlogism⁷⁸ as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness⁸⁹-induced,- ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷— preconverging/dementing¹⁹—apriorising-psychologism’ as procrypticism, we will tend to advance a ‘nondescript/ignorable-void⁶⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) as a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁹-of-³⁴reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-bracketing-or-epoché of <amplituding/formative-epistemicity>totalising~conflated—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of our own ontological-misconstruing-of-meaningfulness or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷— preconverging/dementing¹⁹—apriorising-psychologism, as we strive circularly-as-of-shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ in an incoherent patchwork of meaningfulness (palliation construal) on the same terms of our relative-ontological-incompleteness⁸⁹-induced,- ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷— preconverging/dementing¹⁹—apriorising-psychologism’ (in the case of procrypticism, which is rather of ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing¹⁹-reflexive/entailing-teleology¹⁰⁰-differentiation-as-of-subtransversality—threshold-of-

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
preconverging/dementing¹⁹—apriorising-psychologism’), ignoring the notion of prospective
transcending with respect to ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-
in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or derived-
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> going by ontological-
normalcy/postconvergence <amplifying/formative-epistemicity>totalising~renewing-
realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-
renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-
of-prospective-⁵⁶meaningfulness-and-teleology¹⁰⁰) as of notional~deprocrypticism (which is
rather of ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-
thinking²⁰-differentiation-as-of-supratransversality~of-motif-and-
apriorising/axiomatising/referencing’) in longness-of-register-of-⁵⁶meaningfulness-and-
teleology¹⁰⁰ in order to grasp ontologically-veridical meaningfulness; and so, no more different
as the non-positivism/medieval mindset/⁸⁴reference-of-thought trying to process logic on the
basis of its relative-ontological-incompleteness³⁹-induced,-‘threshold-of-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
preconverging/dementing¹⁹—apriorising-psychologism’ as notions-and-accusations-of-sorcery.
This reason underlies the notion of prospective institutionalisation which arises not as of
⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
profound-supererogation⁹⁷ issue but ‘more fundamentally an appropriateness-of-⁸⁴reference-of-
thought-as-of-conflatedness¹²-or-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> issue
as of a de-mentative/structural/paradigmatic and ontological ⁵⁶meaningfulness-and-teleology¹⁰⁰
implication with respect to eliciting the prospective relative-ontological-completeness³⁸-of-

⁸⁴reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension, without ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of prospective institutionalisation ‘is not about ontological-primemovers-totalitative-framework⁷³ implying equivalence between the prior/transcended/superseded and the prospective/transcending/superseding’. It is rather about the precedingness/supersedingness/ascendency of the latter in transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² and inequivalence with the former. For instance the factual ontological-primemovers-totalitative-framework⁷³/effectiveness validations of say a chemistry mindset/⁸⁴reference-of-thought (with demonstrations of chemistry principles by chemical reactions producing elements and compounds) say in a non-positivism/medievalism setup prone to alchemy and essences-driven explanations ‘is not and cannot be construed as a ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ validation as of alchemic mindset/⁸⁴reference-of-thought’ but rather ‘a chemistry scientific mindset/⁸⁴reference-of-thought validation’, critically because the issue is fundamentally not most critically about the specific occurrent/case validations of chemistry principles but rather about the de-mentative/structural/paradigmatic non-positivism/medievalism alchemy and essences-driven explanations defective mindset/⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mental-disposition reflex with respect to metaphorically-as-of-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of interpretive defects that may arise from such

non-positivism/medievalism mindset/⁸⁴reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’. Thus wrongly implying that a contending engagement between the two is of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷, ‘wrongly elevates and validates the non-positivism/medievalism mindset/⁸⁴reference-of-thought’ as the mindset/⁸⁴reference-of-thought of contention, as such a possibility of contending engagement from the chemistry mindset/⁸⁴reference-of-thought is about harkening rather to a de-mentative/structural/paradigmatic and conflatedness¹² (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the alchemy and essences-driven explanations mindset/⁸⁴reference-of-thought reflex for the ascendancy of a positivistic chemistry registry-worldview reflex as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought as it addresses the former defect of <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) and thus provides the possibility for resolving metaphorically-a-million-and-one-instances-and-locals/aetiologisation/ontological-escalation of defects of that non-positivism/medievalism mindset/⁸⁴reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’. This insight equally comes to the mind as we can equally imagine that a mere demonstration or demonstrations of positivistic meaningfulness effectiveness/ontological-primemovers-totalitative-framework⁷³ 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/⁸⁴reference-of-thought and to be engaged with as of ⁵⁴logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷, as any
 such positivistic demonstration pertinence is not about its factual effectiveness approbation in
 the base-institutionalisation/animistic social-setup per se but rather as of its de-
 mentative/structural/paradigmatic and conflatedness¹² (psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring) of the underlying base-institutionalisation/animistic
 relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’ which is rather of crossgenerational
 import (prospective-institutionalisation <amplituding/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-
 setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—
 psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶meaningfulness-and-teleology¹⁰⁰)
 as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring).
 Such an insight can be extended prospectively on the same measure with respect to our
 procrypticism prior relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’ and futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 ontological-completeness-of-³⁴reference-of-thought; though as previously indicated we will
 wrongly tend to (just as any <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/metaphysics-of-presence-(implicated-‘nondescript/ignorable-void’⁵⁰-as-to-
⁸⁰presencing—absolutising-identitive-constitutedness¹³) registry-worldview/dimension) to

represent by reflex our own procrypticism threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism at worst as a nondescript/ignorable-
 void⁵⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-
 narratives) or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-
 incompleteness⁸⁹-of-³⁴reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-
 bracketing-or-epoché of <amplifying/formative-epistemicity>totalising~conflated-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-notional~deprocrypticism-reflected-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> in our placeholder-
 setup/mentation/mental-devising-representation/consciousness-awareness-teleology¹⁰⁰ rather
 than the true reality from an ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective as ‘decandored/oblongated and preconverging-or-
 dementing¹⁹—apriorising-psychologism and dialectically/contendingly-out-of-phase’, and doing
 so beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-
 existential-unthought>⁵ to avoid its ‘ontologically-perspectival-degraded-as-
 decentered/preconverging-or-dementing¹⁹-reflexive/entailing-teleology¹⁰⁰-differentiation-as-of-
 subtransversality—threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ with respect to
 futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective
 notional~deprocrypticism ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-
 or-dialectical-thinking²⁰-differentiation-as-of-supratransversality~of-motif-and-
 apriorising/axiomatising/referencing’. This reflex is what establishes the defining
 circularity/recurrence/repetition/repeatability⁹ of procrypticism as of its relative-ontological-

incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ in
 endemising/enculturating psychopathy and social psychopathy. The bigger picture here is that
 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—
 of-the-human-institutionalisation-process⁵⁸ and the institutional-cumulation/institutional-
 recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}, and
 as reflected insightfully from cultural diffusion induced institutionalisations, ‘the
 prior/transcended/superseded registry-worldview’s/dimension’s ⁸⁴reference-of-thought in its
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’ need to be recognised,
 referenced/registered/decisioned and represented from the
 prospective/transcending/superseding registry-worldview ⁸⁴reference-of-thought for what it is,
 rather than a ‘nondescript/ignorable—void⁵⁰ (actually speaking of akrasiatic-drag-denatured-and-
 preconverging-or-dementing¹⁹-narratives) as a-registry-worldview’s-or-dimension’s-ignoring-
 of-its-prior-relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought-as-an-ontologically-
 flawed-neuterisation⁵⁹-or-bracketing-or-epoché of <amplituding/formative—
 epistemicity>totalising~conflated—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’> to then allowed for the necessary crossgenerational psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring of the prospective
 institutionalisation by its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-

thought.]

It should be noted as well that the idea of ‘<amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶meaningfulness-and-teleology¹⁰⁰)’ enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is the deterministic phenomenon behind ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ and the specific institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰⁴universalisation—non-positivism/medievalism, positivism—procrypticism, and deprocrypticism. It captures the true notion of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁹⁸—unenframed-conceptualisation involving utterly putting-into-question/reshuffling/remaking the human psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ in the very first instance, and on a second-level then imply eliciting the corresponding ⁵⁶meaningfulness-and-teleology¹⁰⁰ for such renewed psyche as ⁸⁴reference-of-thought. Such ‘<amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶meaningfulness-and-teleology¹⁰⁰)’ involves specific ‘memeticism/meaningfulness circular-caricature’ with respect to the implied

registry-worldview/dimension in their respective institutionalisation state (as candored/straight and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold¹⁰³ state (in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as decandored/oblongated and preconverging-or-dementing¹⁹—apriorising-psychologism/dialectically-or-contendingly out-of-phase). The notion of ‘<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶meaningfulness-and-teleology¹⁰⁰)’ as being of true transcendence-and-sublimity/sublimation/supererogatory~de-mentativity can be further elucidated with regards to two remarkable historical developments which while inherently exceptional, to say the least, aren’t truly transcendental. Consider for instance that transcendental is generally considered as the central notion of Kantian philosophy. The reality however is that the supposed transcendentalism is actually an elaboration in the terms of the actual and true rational-empiricism/positivism⁸⁴reference-of-thought transcendence-and-sublimity/sublimation/supererogatory~de-mentativity established by Descartes’ thinking proposition and scepticism exercise as the fundamental basis for continuously re-elaborated ‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (Copernican revolution) is not eliciting a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ of ‘<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶meaningfulness-and-teleology¹⁰⁰)’

(which is exactly what Descartes' thinking proposition and scepticism exercise does with respect to the non-positivism/medievalism psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰). The Kantian construct is an elaboration well within the psychical framework established by dimensionality-of-sublimating²⁴—~~<amplitudinal/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> 'extended rationalism' thinking proposition and scepticism exercise, and Kantian⁵⁶ meaningfulness-and-teleology¹⁰⁰ is utterly comprehensible and intelligible to that psyche/mentation, though in many ways it is a more profound elaboration of⁵⁶ meaningfulness-and-teleology¹⁰⁰ issues. So it is actually an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument within the extended-rationalism⁸⁴reference-of-thought that doesn't psychically and meaningfully supersede it but elaborates within it; and it doesn't reference an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument '~~<amplitudinal/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶ meaningfulness-and-teleology¹⁰⁰)' as implied by a 'postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics', as from Recurrent-utter-uninstitutionalisation to Base-institutionalisation—ununiversalisation, to¹⁰⁴universalisation—non-positivism/medievalism, to Positivism—procrypticism, and prospectively to deprocrypticism; as successively non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accident-ed-or-random-mental-disposition-(as 'base-constitutedness'¹³ of⁸⁴reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) gives way to

rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-level⁸⁰ presencing—absolutising-identitive-constitutedness¹³ of⁸⁴ reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) which gives way to¹⁰⁴ universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘second-level⁸⁰ presencing—absolutising-identitive-constitutedness¹³ of⁸⁴ reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) which gives way to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘third-level⁸⁰ presencing—absolutising-identitive-constitutedness¹³ of⁸⁴ reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and prospectively bringing about preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-³¹<amplitudinal/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘conflatedness¹² of⁸⁴ reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and wherein the successive mindsets/references-of-thought and institutionalisations are suprastructural to each other (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation of its limited-mentation-capacity-deepening⁵³. It puts into question the Kantian philosophical exercise (Copernican revolution) of striving to establish¹⁰⁴ universal human mental apriorising/axiomatising/referencing principles with respect

to a mental state that is perpetually in a transformative becoming state of shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵³. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as the absolute apriorising.) It is this author’s contention that the Kantian conceptualisation exercise while interesting is in many ways rather a heuristic construct given its grounding on a categorisation reflex that poorly syncs with and is in constant need for heuristic re-adaptation to match ‘an existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality existential reality nature that is preceding-and-superseding to any human mental apriorising/axiomatising/referencing of it’, and thus rendering such an apriorising/axiomatising/referencing conceptualisation exercise highly heuristic (to constantly resolve the virtualities it raises by re-categorisation/re-adaptation/re-classification), and so when not employing a referentialism reflex that is naturally inclined to be contiguous with intrinsic-reality as of ontological-normalcy/postconvergence/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A further weakness is the naive implication thus that an apriorising/axiomatising/referencing exercise of human mental understanding only starts and ends with the positivistic/rational-empiricism registry-worldview’s/dimension’s⁸⁴reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivistic/rational-empiricism and how the latter could develop prospectively. Besides the Kantian argument that the transcendent (in all its connotations beyond direct experiences) cannot be known is equally anthropologically and historically erroneous as even in his days,

with respect to adopting of a positivistic/rational-empiricism worldview over non-positivistic/alchemic/essences/medieval registry-worldview/dimension certainly does has a name (transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity). But then it is more the case that from an ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ posture holding only one registry-worldview/dimension ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as absolute, then prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is rather a beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ notion. Besides, Kant's notion of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (transcendental idealism) and subsequent philosophical development of the notion is one relating to immediate phenomenal conceptualisation rather construed as 'phenomenal-abstractiveness of presence' (and more precisely phenomenal-abstractiveness of presence as of 'the ⁵⁶meaningfulness-and-teleology¹⁰⁰, even though fundamentally enabled by developing human phenomenal-abstractiveness of presence as of ~~<amplituding/formative-~~

epistemicity>totalising~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-
‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation,
<amplituding/formative–epistemicity>totalising~nominal-as-tendentious-phenomenal-
abstractiveness-of-presencing-in-‘warped-consciousness’ with base-institutionalisation–
ununiversalisation, <amplituding/formative–epistemicity>totalising~ordinal-as-qualifying-
phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’ with
¹⁰⁴universalisation–non-positivism/medieval, <amplituding/formative–
epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-
in-‘occlusive-consciousness’ with positivism–procrypticism, and <amplituding/formative–
epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-
abstractiveness-of-presencing-in-‘protensive-consciousness’ with deprocrypticism. Basically,
Kant lacked a notion of metaphysics-of-absence-(implicated-epistemic-veracity-of-
⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence>) (to overcome
<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-
present/present-consciousness/mirage) with respect to the positivism/rational-empiricism
registry-worldview/dimension. In other words, Kant is involved in an epistemological
conceptualisation at a given point in time (erroneously construed as the absolute point of human
thought apriorising, without a decentering sense of projection with respect to the prior and
prospective). But existential-reality as of its human mental apriorising/axiomatising/referencing
(heuristically at least) started well before that point and carries on well after that point, and such
an exercise is more profound when it construes human mental
apriorising/axiomatising/referencing along the full existence-potency³⁸~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality of existence as it redefines ⁵⁶meaningfulness-and-

teleology¹⁰⁰ on the basis of human limited-mentation-capacity-deepening⁵³ in its construal/conceptualisation of a superseding-oneness-of-ontology construed as transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity. Insightfully, this author construes an existential-reference/existential-tautologisation basis of such human mental apriorising/axiomatising/referencing process for the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity of successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions rather as of an exercise of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation over conceptualisations of human mental apriorising/axiomatising/referencing process on a simple categorisation reflex basis as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ which tend to require constant heuristic adaptations to sync in contiguity with existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existential-reality and avoid virtualities, as wrongly operating on the basis of an absolute point of human thought apriorising/axiomatising/referencing that doesn't recognise that successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions are defining/transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity for new prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. In the bigger framework, this author holds that conceptually and operantly nothing is certain but for the certitude of existence and its oneness, thereafter defining relative certitudes by the contextualising-contiguity of existence as of human shallow-to-deepening-limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵³

as of its successively developed transcendental psychical and institutionalisation notions from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidental-or-random-mental-disposition to successively profound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules associated with human limited-mentation-capacity-deepening⁵³, as further elaborated in this paper. This same insight can be extended with respect to an Einstein and Bohr led theory-of-relativity and quantum-mechanics physics respectively in relation to the physics of Newton, Galileo, Leibniz; wherein the latter established the ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psyche as ‘<~~amplifying~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶meaningfulness-and-teleology¹⁰⁰)’ of positivistic physics right back then in their epoch such that the overall underlying principle of ontological-primemovers-totalitative-framework⁷³ as transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity back then is still what prevails today. It is that physics psyche established back then which enabled seemingly aloof conceptualisations of physics like theory-of-relativity and quantum-mechanics within a decade or so of their articulations as of more profound elaboration of transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity ontological-primemovers-totalitative-framework⁷³ to establish themselves as the central physics theories with little or no quarrel. It is interesting to grasp that such a physics and science psyche wasn’t available to a Copernicus in what may be construed today as a relatively benign conceptualisation of a heliocentric model of the world, with the revolt of Galileo and others ultimately establishing that physics and science psyche over a non-positivism/medievalism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument relationship to ontological-primemovers-totalitative-framework⁷³ that is not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as of its non-scientific psyche. In other words however ‘good-natured, well-meaning and wishful for enabling human progress’ the mental-disposition in that epoch as alchemic and non-positivistic was de-mentatively/structurally/paradigmatically not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity, and instinctively one may argue that it is by coming out from the frustration of not achieving anything decisive but for ‘palliative results’ in terms of progress with an alchemic and non-positivistic psyche that the Newton’s of that epoch increasingly adopted a positivistic sense of things which they increasingly came to realise as being ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity. This same ‘ontological misconstrual’ naively grounded on ‘palliative constructs and naïve conceptual patterning’ driven by ‘good-naturedness, well-meaningfulness and wishfulness’ is pervasive in the social sciences today as of its poor ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity construction having to do with an <~~amplifying~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our <~~amplifying~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ is often wrongly construed as ontological as of ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for- aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰. Consider for instance a situation where statistically people likely to rest more in their home in

winter are compared with people spending more time outdoors with regards to prevalence of flu, and then arriving at the conclusion that the treatment for flu is resting more at home. Such a construct as basic constitutedness¹³ is at best a sound palliative construct and naïve conceptual patterning however good-natured, well-meaning and wishful, but doesn't deal with the required pure-ontology conflatedness¹² as of ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity in establishing a comprehensive disease theory for flu that syncs with other human diseases theories and human biology theories and general biology theories and informed by the bigger 'transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity positivism psyche-and-thereof-philosophy' (construed rather as of an organic depth of ontological coherence/contiguity that is de-mentatively/structurally/paradigmatically transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity contiguously as from the deeper apriorising/axiomatising/referencing enabling/sublimating/~~supererogatory~~~de-mentativity of positivism 'transcendental-psyche-and-thereof-philosophy' and not vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity conceptualised/construed relations), and so as of its ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for- aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰.

The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge construct is vague such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity is hardly established but for bare 'palliative constructs and naïve conceptual patterning' that are more often than not <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ than truly ontological when examined

closely such that the test of transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ when the implications of such notions are examined as of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>⟩ not only in terms of one registry-worldview's/dimension's ⁵⁶meaningfulness-and-teleology¹⁰⁰ but two or more, say our present positivism ⁸⁴reference-of-thought and retrospective non-positivism ⁸⁴reference-of-thought, their 'supposed ontological status' turn out to be ridiculous <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, exposing their true nature as rather palliative constructs and conceptual patterning. In the bigger framework can notions construed/conceptualised as of 'human subjectivity so-construed as ineffectively transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹' be given the label ontology, or rather is ontology exactly not about effective transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹? And what is fundamentally involved in developing that transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

‘transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity positivism psyche-and-thereof-philosophy’ with regards to non-positivism/medievalism) as of the prospective-and-more-profound notional~deprocrypticism registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity notional~deprocrypticism psyche-and-thereof-philosophy’ as herein implied by this hermeneutic/reprojective/supererogating/zeroing psychology suprastructuralism insight construed as of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective~ontological-normalcy/postconvergence>)

as ‘postconverging-or-dialectical-thinking²⁰~psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, not only with regards to the social sciences but also when it comes to the many instances of poor scientific studies thus enabling the decisive superseding of palliative construals and conceptual-patterning that can hardly be qualified as ontological. The underlying contention of both such a present ‘transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity positivism psyche-and-thereof-philosophy’ and prospective ‘transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity notional~deprocrypticism psyche-and-thereof-philosophy’ as of their respective relative ontologically-veridical psychical background referencing as of conflatedness¹² for knowledge/⁵⁶meaningfulness-and-teleology¹⁰⁰ has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge/⁵⁶meaningfulness-and-teleology¹⁰⁰) as of its notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² as the de-mentative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments¹⁰⁶ ‘with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional <~~amplifying~~/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ animate-existential-referencing/subjectification emotional-involvement implications)’ is construed fundamentally

going by a registry-worldview's/dimension's ⁸⁴reference-of-thought relative deficiency as prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought (as its uninstitutionalised-threshold¹⁰³) thereby resolvable de-mentatively/structurally/paradigmatically by the prospective registry-worldview's/dimension's ⁸⁴reference-of-thought prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought; thus validating with regards to both ⁸⁴reference-of-thought respectively as the 'transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity positivism psyche-and-thereof-philosophy' and the 'transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity notional~deprocrypticism psyche-and-thereof-philosophy' their relative ontologically-veridical background referencing as of conflatedness¹² as of ontological-normalcy/postconvergence. Since we can perfectly conceptualise with both ⁸⁴reference-of-thought the articulation of coherent ⁵⁶meaningfulness-and-teleology¹⁰⁰ respectively in non-positivism terms—as-of-axiomatic-constructs and non-deprocrypticism/procrypticism terms—as-of-axiomatic-constructs, or rather in terms—as-of-axiomatic-construct that do not grasp de-mentatively/structurally/paradigmatically the respective ⁸⁴reference-of-thought organic grounding as of underlying ontological-normalcy/postconvergence implications, and so beyond just a question of vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity conceptualised/construed relations. This elucidation points out that transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity 'must truly' involve an ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) with the utter decentering of understanding itself by the prospective/transcending/superseding ⁸⁴reference-of-thought over the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism of the prior/transcended/superseded at its uninstitutionalised-threshold¹⁰³ as an epistemic-totalising³²~renewing-realisation/re-

perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-
 apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-
 prospective-⁵⁶meaningfulness-and-teleology¹⁰⁰) eliciting a new
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
 prospective/transcending/superseding ⁸⁴reference-of-thought as candored/straight,
 postconverging-or-dialectical-thinking²⁰-apriorising-psychologism and
 dialectically/contendingly-in-phase over the prior/transcended/superseded ⁸⁴reference-of-
 thought as decandored/oblongated, preconverging-or-dementing¹⁹-apriorising-psychologism
 and dialectically/contendingly out-of-phase. Basically, ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> speaks of the contingent supersedingness of prospective relative-
 ontological-completeness⁸⁸-of-⁸⁴reference-of-thought of prospective/transcending/superseding
⁸⁴reference-of-thought over prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-
 thought of prior/transcended/superseded ⁸⁴reference-of-thought, and so ‘with respect to the
 relative veracity/ontological-pertinence of their projected ⁵⁴logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context’, wherein the prior/transcended/superseded
⁸⁴reference-of-thought is construed as preconverging-or-dementing¹⁹-apriorising-psychologism
 and decentered/out-of-phase thus subsumed-as-supplanted while the
 prospective/transcending/superseding ⁸⁴reference-of-thought is construed as postconverging-or-
 dialectical-thinking²⁰-apriorising-psychologism and centered/in-phase thus subsuming-as-
 supplanting (by supratransversality~of-motif-and-apriorising/axiomatising/referencing as of
 ‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, rather as of intellectual-and-moral-

inequivalence/non-correspondence). Thus contingently and ontologically, recurrent-utter-uninstitutionalisation is preconverging-or-dementing¹⁹–apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) relative to base-institutionalisation–ununiversalisation as postconverging-or-dialectical-thinking²⁰–apriorising-psychologism and centered, with the latter preconverging-or-dementing¹⁹–apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) relative to ¹⁰⁴universalisation–non-positivism/medievalism as postconverging-or-dialectical-thinking²⁰–apriorising-psychologism and centered, with the latter preconverging-or-dementing¹⁹–apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) relative to our positivism–procrypticism as postconverging-or-dialectical-thinking²⁰–apriorising-psychologism and centered, with the latter preconverging-or-dementing¹⁹–apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplifying/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) relative to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 as postconverging-or-dialectical-thinking³⁰~apriorising-psychologism and centered; and so
 successively, ‘with respect to relative ontological veridicality of ⁵⁴logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ projected
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context’. ¹⁴de-mentation-(~~supererogatory~~~ontological-
 de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) as of
 transcendental/interdimensional/transdimensional registry-worldview/dimension-level
 conceptualisation/construal as enabling prospective suprastructuration (suprastructural
 psychical-and-institutionalisation orientation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ synopsis-
 depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding~oneness-
 of-ontology), is technically apprehended rather as of the ‘⁸⁴reference-of-thought—degraded-
 devolving-as-of-uninstitutionalised-threshold¹⁰³’ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ of the
 prior/transcended/superseded registry-worldview ⁸⁴reference-of-thought implied as of
 distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ in
 reflecting the prospective/transcending/superseding registry-worldview ⁸⁴reference-of-thought
 suprastructuration as the ‘new ontologically-veridical becoming-or-present-of-⁸⁴reference-of-
 thought’ since there ‘cannot be two different becoming-or-present-of-⁸⁴reference-of-thought’
 but rather that the prospective/transcending/superseding suprastructuration is by its prospective
 relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought the becoming-or-present-of-
⁸⁴reference-of-thought. However, in all the ¹⁴de-mentation-(~~supererogatory~~~ontological~de-
 mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) implied successive
 institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>), such a ‘confusion of relative ontologically-veridical becoming-or-present-of-⁸⁴reference-of-thought’ induces an underlying ‘paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’ involved in all such transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity wherein mental-dispositions as of ⁸⁴reference-of-thought are caught between the prospective/transcending/superseding registry-worldview prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought and the prior/transcended/superseded registry-worldview prior relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-thought, with respect to ⁵⁶meaningfulness-and-teleology¹⁰⁰ referencing. Consider in this case the human condition of transience of ⁸⁴reference-of-thought as experienced by Okonkwo returning from banishment to Umuofia village in Chinua Achebe’s Things Fall Apart. That is, basically and by reflex, mental-dispositions as of the formation of ‘recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ will not necessarily construe transitorily at its uninstitutionalised-threshold¹⁰³ that ‘base-institutionalisation—ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ is the relative ontologically-veridical ⁸⁴reference-of-thought (as explained further below with respect to ‘symmetrisation-of-⁸⁴reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’ associated with distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹, and ‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹/ontological-asymmetrisation as of deconstruction/ontological-reconstituting-as-

to-conflatedness¹² in aetiologisation/ontological-escalation); such that on a logical-basis the
 <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) in
 recurrent-utter-uninstitutionalisation will be more inclined to turn towards the ‘prior
 conventional non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-
 accidented-or-random-mental-disposition’ as ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, and so over the ‘prospective relative pure-ontology
 conflatedness¹² implying rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism’. This is because a registry-worldview/dimension is a ‘circular-pervasiveness
 <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>’ wherein
 achievement motives and temporal-stakes of the conventional constructs as of human finite
 aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-
 worldview’s/dimension’s denaturing¹⁵ <amplituding/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-
 implications>) so-construed prospectively, will tend to ‘take precedence as of relative-
 ontological-incompleteness⁸⁸-of-³⁴reference-of-thought induced distractive-alignment-to-
⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense
 of relative pure-ontology conflatedness¹² as of prospective relative-ontological-completeness⁸⁸-
 of-³⁴reference-of-thought (as implied by ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-
 of-existential-reality as heuristic but non-constraining compensation for human limited-

mentation-capacity where constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸) doesn't yet avail) even though, it is such relative pure-ontology conflatedness¹² that is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling (by ultimately making available such prospective constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸)) the successive institutional-cumulation/institutional-recomposure-(as-to-³⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). Even then and ultimately, it is mainly a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that progressively rids the prior conventional constructs of their essence as of <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that enables prospective registry-worldview/dimension suprastructuration/transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. This insight extends to all the successive registry-worldviews including ours as positivism-procrypticism as the relative pure-ontology conflatedness¹² as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality implying such a construct as the notional~deprocrypticism institutionalisation suprastructuration (preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-³¹<~~amplituding~~/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-

non-rules—apriorising/axiomatising/referencing—psychologism,—(as conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) will certainly be a remote contemplation of such a <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) mental-disposition of our registry-worldview/dimension, rather construing its circular-pervasiveness <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) as absolute by reflex beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ wherein achievement motives and temporal-stakes of the conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing¹⁵ <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) so-construed prospectively, will tend to ‘take precedence as of relative-ontological-incompleteness³⁹-of-⁸⁴ reference-of-thought induced distractive-alignment-to-⁸⁴ reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense of relative pure-ontology conflatedness¹² notion as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴ reference-of-thought and implying rather a prospective transcendental depth-of-thought/⁸⁴ reference-of-thought. This equally explains why the implied supratransversality~of-motif-and-apriorising/axiomatising/referencing as of aetiologisation/ontological-escalation is necessarily a ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ consummated/forfeiting posture’ of intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹/ontological-

asymmetrisation that needs to take into account this ‘paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’. And critically so, because beyond just ‘human conscious willing’, transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity necessarily implies the ‘prospect of humans to appreciate/understand
⁵⁶meaningfulness-and-teleology¹⁰⁰ beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶’; such that, de-mentatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶’ is necessarily ontologically-asymmetrical as rather imbued with intellectual-and-moral responsibility over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of asymmetrisation within a same registry-worldview’s/dimension’s ⁸⁴reference-of-thought like Doctor –Patient, Parent –Child, Server –Customer, Teacher –Student etc. as ensues from a Derridean binary opposition analysis). However at uninstitutionalised-threshold¹⁰³, the notion of intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹/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 ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ inclined beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ to uphold
⁵⁶meaningfulness-and-teleology¹⁰⁰ as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought will certainly grasp the pertinence of intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹/ontological-asymmetrisation as of deconstruction/ontological-reconstituting-as-to-conflatedness¹² aetiologisation/ontological-escalation; so construed, as prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought brings about

deepening sense as to apriorising/axiomatising/referencing–psychologism of transcendently-
 enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-
 objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality as antinihilism>^{101 56} meaningfulness-and-teleology¹⁰⁰ construal for a sounder
 and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should
 be noted that in the example on the denaturing¹⁵ of Additionality as further articulated below
 with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A,
 B, C, D, E, F will simply acquiesce to Z’s supposedly ontologically-veridical posture, as by
 their prior relative-ontological-incompleteness⁸⁹-of-³⁴reference-of-thought as beyond-the-
 consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵
 they may operate on a logic that once such a situation as A induced additionality defect
 deception develops as of ‘lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-
 of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative–epistemicity>totalising~in-
 relative-ontological-completeness⁸⁸>, that’s fine and implicitly others could just as well
 consciously go along with it, and that it is just as implicitly legitimate as of the
 ‘<~~amplituding~~/formative>⁸ wooden-language-(imbued—temporal–mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–
 narratives—of-the-³⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰> of prior/transcended/superseded registry-worldview/dimension’ notwithstanding
 its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; highlighting how
 across the successive registry-worldviews threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism arise, however, different the perception from ‘very-crude’ (with recurrent-utter-uninstitutionalisation) to ‘seemingly polished’ (with our positivism—procrypticism) depending on prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. This is to point out that at uninstitutionalised-threshold¹⁰³ temporal-dispositions as of relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought do not necessarily acquiesce to intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹ or asymmetrisation (as Z’s ... looking down on A, B, C, D, E and F mental-dispositions perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as allowing for the endemisation/enculturation of the denaturing¹⁵ of additionality and the implications thereof of subsequent denaturing¹⁵ in circularity/recurrence/repetition/repeatability⁹ that ensue where socially-functional-and-accordant⁹⁴ due to lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸>) which protects the internal-coherence of meaning for virtue’; not only as a specific/particular construal/conceptualisation but of ¹⁰⁴universal import as having to do with endemisation/enculturation of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>. Does the ‘intellectual romanticism’ of a Rousseau articulation of ¹⁰⁴universal human rights necessarily register fully in the mindset/⁸⁴reference-of-thought of the <~~amplituding~~/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) of his epoch or is it rather more truly a beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ notion until the necessary psychoanalytic-

unshackling/memetic-reordering/institutional-recomposuring generations latter that brings this
 beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-
 unthought>⁵ notion to the fore of the <amplituding/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>), and this interrogation could be extended to say superstitious notions and their
 implications in a non-positivistic social-setup as the drive of say a rational-
 empiricism/positivistic emancipating agent in many ways will be a beyond-the-consciousness-
 awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ notion for the
 <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) in such a
 social setting, and equally similar issues faced today in many a traditional society like female
 genital mutilation is more than just an issue of stopping the practitioners of genital mutilation
 but has to do with <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-
 <as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)
⁵⁶ meaningfulness-and-teleology¹⁰⁰ in such social-setup that is a question of a beyond-the-
 consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵
 notion with respect to recasting of gender rights in a prospective ⁵⁶ meaningfulness-and-
 teleology¹⁰⁰. Likewise, it could be asked whether such an aetiologisation/ontological-escalation
 notion as notional~deprocrypticism institutionalisation implied suprastructuration over our
 positivism~procrypticism is rather not a beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-
 existential-extrication-as-of-existential-unthought>⁵ notion as of the present
 <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>} mental-
disposition and mental-projection. The fact is that registry-worldviews/dimensions operate
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of their ontological representation of reality within the
limits of their ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰
which provide them with their
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/⁸⁴reference-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 ⁸⁴reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as new/prospective
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/⁸⁴reference-of-thought/axiomatic-construct for predicative-insights’; but then, such
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/⁸⁴reference-of-thought/axiomatic-construct for predicative-insights’ of each
registry-worldview/dimension suprastructuration comes with a fundamental mentation-reflex
flaw that their given
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/⁸⁴reference-of-thought/axiomatic-construct for predicative-insights’ is absolute and
non-transcendable’ beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-
extrication-as-of-existential-unthought>⁶, failing to grasp that projective-
insights/postdication/deconstruction (factoring in human limited-mentation-capacity-

deepening⁵³) about prospectively more profound ⁸⁴reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ will certainly imply an altogether new/prospective
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/⁸⁴reference-of-thought/axiomatic-construct for predicative-insights’ and
 notwithstanding the fact that that present registry-worldview/dimension is the result of prior
 projective-insights/postdication/deconstruction induced transcendence-and-
 sublimity/sublimation/~~supererogatory~~–de-mentativity. Such that it is a crossgenerational
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as a beyond-the-
 consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵
 notion that enables the fulfilment of the promise of projective-
 insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality effectively with deconstruction/engaged-destruktion/ontological-
 reconstituting—as-to-conflatedness¹²; and so, with respect to transcending from recurrent-utter-
 uninstitutionalisation right up to our positivism–procrypticism institutionalisation
 suprastructuration, and prospectively the same human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor issues arise
 with respect to the possibility of our prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~–de-mentativity to deprocrypticism, as we perceive our
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/⁸⁴reference-of-thought/axiomatic-construct for predicative-insights’ as absolute
 failing to construe the all-encompassing redefining implications of projective-
 insights/postdication/deconstruction with respect to the possibility of an altogether

new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/⁸⁴reference-of-thought/axiomatic-construct for predicative-insights’ (as preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)). So the challenge as of this aetiologisation/ontological-escalation as implying futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective deprocrypticism, is one of making conscious beyond the nombrilism/closed-structuring-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ within all registry-worldviews/dimensions just as ours inducing transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰², that doesn’t tend to consciously recognise that prospective ontological-completeness-of-⁸⁴reference-of-thought imply in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ that new projective-insights/postdication/deconstruction necessarily induce new ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/⁸⁴reference-of-thought/axiomatic-construct for predicative-insights’ defining new/prospective registry-worldview/dimension. Particularly so, as <amplituding/formative>‘wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) mental-

dispositions most profound relationship to ⁵⁶meaningfulness-and-teleology¹⁰⁰ tends to be geared rather towards the given ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/⁸⁴reference-of-thought/axiomatic-construct for predicative-insights’ as-an-only-one as this enables human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing¹⁵ <amplifying/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ so-construed prospectively, as within ONLY recurrent-utter-uninstitutionalisation (by its non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰), ONLY base-institutionalisation-ununiversalisation (by its rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰), ONLY ¹⁰⁴universalisation-non-positivism/medievalism (by its ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰), or ONLY positivism-procrypticism (by its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰), and so ‘construed-as-of-contingent-circular-pervasiveness <amplifying/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ as-instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-

incompleteness⁸⁹-of-⁸⁴reference-of-thought induced distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense of relative pure-ontology conflatedness¹² as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought conflatedness¹²), whilst the projective-insights/postdication/deconstruction discernment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (since the purpose of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ is about intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and not the mimicking of their <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰), whether beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶), about how and why the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of such successive ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/⁸⁴reference-of-thought/axiomatic-construct for predicative-insights’ is driven from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to ¹⁰⁴universalisation—non-positivism/medievalism to positivism—procrypticism by projective-insights/postdication/deconstruction in establishing them in the first place as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and thus the utility of projective-insights/postdication/deconstruction in enabling futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism (preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative—

epistemicity>growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) by construing its grander ‘re-motif-and-
re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysetup/re-
measuringinstrumenting specific⁸⁴reference-of-thought/axiomatic-
construct/referencing/intelligibilitysetup/measuringinstrument for existential-instantiations
predicative-insights’ as of full ontological-completeness-of-⁸⁴reference-of-thought, tends to be
lost to temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ mental-dispositions;
speaking more of a mental-orientation not geared to grasp the ‘existential tale’ of its species as
of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven human
eternalising and emancipating aspiration behind projective-insights/postdication/deconstruction
for creating successive
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments specific
referencing/⁸⁴reference-of-thought/axiomatic-construct for predicative-insights’ as of
prospective relative-ontological-completeness⁵⁸-of-³⁴reference-of-thought. But rather an ad-hoc
mental-orientation ‘construed-as-of-contingent-circular-pervasiveness
<amplifying/formative>’ wooden-language-⟨imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications> as-
instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-
incompleteness³⁹-of-³⁴reference-of-thought induced distractive-alignment-to-⁸⁴reference-of-
thought-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense of relative

pure-ontology conflatedness¹² as of prospective relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought conflatedness¹²) not geared to uphold eternalising and emancipating
 possibilities implied by projective-insights/postdication/deconstruction notwithstanding the fact
 that its ‘construed-as-of-contingent-circular-pervasiveness <amplifying/formative>⁸ wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>) as-instant-and-absolute-basis-for-being/existence’
 (naively perceived as the only one as of mechanicalism with a poor sense of organicalism,
 despite the relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought and override any
 such sense of relative pure-ontology conflatedness¹² as of prospective relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought) arose by projective-
 insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality. Further, even more decisively though by reflex we naively-and-
 erroneously tend to construe of human virtuous-dispositions or vices-and-impediments¹⁰⁶ as
 arising mainly as of their conscious choices, de-mentatively/structurally/paradigmatically a
 registry-worldview/dimension prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-
 thought as a beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-
 existential-unthought>⁵ notion is the more decisive/salient notion as to human ‘objectively
 construed/analysed virtuous-dispositions or vices-and-impediments¹⁰⁶’ even though individual
 ‘conscious choices’ will tend to ‘simply qualify the effective possibility of such virtuous-
 dispositions or vices-and-impediments¹⁰⁶ arising’; such that a registry-worldview/dimension
 incompleteness-of-⁸⁴reference-of-thought is de-mentatively/structurally/paradigmatically
 susceptibility as a state of ‘in-wait as of prior relative-ontological-incompleteness⁸⁹-of-
⁸⁴reference-of-thought defective ⁸⁴reference-of-thought—⁹categorical-

imperatives/axioms/registry-teleology¹⁰⁰ for the vices-and-impediments¹⁰⁶ so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶. This explains why the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ as of human limited-mentation-capacity-deepening⁵³ in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing ⁸⁴reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of-⁸⁴reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/⁸⁴reference-of-thought/axiomatic-construct for predicative-insights’ to take hold. It equally explicates why threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (as ‘vague staging and performing’ and not truly postconverging-or-dialectical-thinking²⁰—apriorising-psychologism ⁵⁶meaningfulness-and-teleology¹⁰⁰) tend to arise in each registry-worldview/dimension at its

uninstitutionalised-threshold¹⁰³. This has to do fundamentally with the antipodality of the
 mental-dispositions of postlogism⁷⁸-as-of-¹⁰compulsing–
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ as of
 effecting-parsimony-as-of-shoddiness-and-incompleteness-to–⁵⁶meaningfulness-and-
 teleology¹⁰⁰ and prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ as of effecting-
 wholeness-as-of-profoundness-and-completeness-to–⁵⁶meaningfulness-and-teleology¹⁰⁰ in the
 construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such
 ‘prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ existential-contextualising-
 contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context dynamic’ of the nature of
 ‘postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-
 shallow-supererogation⁹⁷ or distractive-alignment-to-⁸⁴reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹ dynamism’ as knowledge-construct/intersolipsistic-
 intercessory-notion/notional~referential-notion/articulation is a critical element for a
 postlogism⁷⁸/psychopathy storied-construct/ontologically-valid-narration development as of
 aetiologisation/ontological-escalation insight, at the individuation-level of analysis, involving
 ‘themes-driven underlying-agency-or-sous-agencement dynamics for narration-construed-as-
 instantiative-moulting’ as of ontological-normalcy/postconvergence undermining by
 ‘distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹
 with distractive-alignment-to-⁸⁴reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹ and corresponding ontological-
 normalcy/postconvergence upholding with conflatedness¹². (Thus disambiguating mental-
 dispositions as of ⁸⁴reference-of-thought–prelogism⁷⁹-as-of-conviction,-as-to-profound-
 supererogation⁹⁷, ‘postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-
 as-to-threshold-of-shallow-supererogation⁹⁷ or psychopathic compulsive threshold-of–

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism individuation’, and consequently induced
 conjugated-postlogism⁷⁸s/social-psychopathy as threshold-of—
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism individuations’; and as this overall
 ‘dynamic-cumulative-aftereffect/aftereffect of upholding/failing ontologically-
 normalcy/postconvergence’ reflects constitutedness¹³ as of base-constitutedness¹³, first-level—
⁸⁰presencing—absolutising-identitive-constitutedness¹³, second-level—⁸⁰presencing—
 absolutising-identitive-constitutedness¹³, third-level—⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ and notional~conflatedness¹² (altogether construed as of
 notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹²) reflecting both the
 uninstitutionalised-threshold¹⁰³’s as to conventioning/closed-structure/non-
 transcendability/distractive-alignment-to-⁸⁴reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹/effecting-parsimony as to ‘⁸⁴reference-of-thought—
 degraded-devolving-as-of-uninstitutionalised-threshold¹⁰³’ meaningfulness and the
 corresponding prospective institutionalisation’s ontology/opened-
 structure/transcendability/conflatedness¹² teleological-elevated-as-⁸⁴reference-of-thought—
 prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ of meaningfulness, and so as of
 conflatedness¹² of social-stake-contention-or-confliction comprehensive-and-insightful
 itemisation for developing storied-construct/ontologically-valid-narration. As conceptualised at
 both registry-worldview/dimension-level and individuation-level of analysis unlike ⁸⁴reference-
 of-thought—prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷, threshold-of—
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism is associated with relative ‘temporal-
 mental-dispositions’-construed-as-surreptitiously-or-palpably-committed-to-extrinsic-

attribution-or-its-perpetuating-upon-other-mental-dispositions-as-supposedly-superseding-
 intrinsic-reality/ontological-veridicality as so-mentally-invested with regards to perceived
 social-stake-contention-or-confliction' notwithstanding subsequent apprehension of
 ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰, that speaks of 'ad-hoc social-
 commitment-thresholds for foregoing the upholding of intrinsic-reality/ontological-veridicality'
 and assuming denaturing¹⁵ as of 'lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸> at the uninstitutionalised-
 threshold¹⁰³'. It is this dynamic-cumulative-aftereffect/aftereffect that underlies perversion-and-
 derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> associated with
 uninstitutionalised-threshold¹⁰³.) This thus conveys the individuation-level of analysis
 ontological-primemovers-totalitative-framework⁷³ as well as differentiated intemporal-
 conflatedness¹²-as-effecting-wholeness-as-of-profoundness-and-completeness-to-
⁵⁶meaningfulness-and-teleology¹⁰⁰-or-temporal-constitutedness¹³-as-effecting-parsimony-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ (so implied by metaphysics-of-absence-<implicated-
 epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)
 as of our procrypticism uninstitutionalised-threshold¹⁰³ as disjointedness-as-of-⁸⁴reference-of-
 thought). By mental-reflex a postlogism⁷⁸-as-of-¹⁰compulsing-
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ stand is a
 'mental-shortcut' that is fundamentally perverted as it perceives meaning as 'deterministic of
 others behaviours by its empty-form' while a prelogism⁷⁹-as-of-conviction,-as-to-profound-
 supererogation⁹⁷ 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 ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) at the uninstitutionalised-threshold¹⁰³ due to relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ implied ⁵⁶meaningfulness-and-teleology¹⁰⁰ will tend to be incidentally conjugated with prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ dispositions as of ⁵⁰ignorance/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 postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ character(s) and specific conjugated-postlogism⁷⁸ character(s) but rather as of dynamic-cumulative-aftereffect/aftereffect, and thus defining together with the registry-worldview/dimension prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought at its 'uninstitutionalised-threshold¹⁰³ the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as a preconverging-or-dementing¹⁹—apriorising-psychologism enculturation'. This is characteristic of the successive uninstitutionalised-threshold¹⁰³ whether as recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidental-or-random-mental-disposition caricaturing-hollow-staging-and-performance as random/impulsive mental-disposition), ununiversalisation (non-universalising caricaturing-hollow-staging-and-performance like animistic attributing of misfortune to someone else's malevolent spirit), non-positivism/medievalism (non-positivising/non-rational-empirical caricaturing-hollow-staging-and-performance like notions-and-accusations-of-

sorcery) or procrypticism (disjointed-misappropriating-of-meaning caricaturing-hollow-staging-and-performance like psychopathy and social psychopathy), thus construing of a registry-worldview as of its relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as rather reflecting ‘virtue-and-ontological-veridicality’ as of its institutionalisation and ‘vices-and-impediments¹⁰⁶’ as of its uninstitutionalised-threshold¹⁰³. This consequently implies at the uninstitutionalised-threshold¹⁰³ a ‘symmetrisation-of-⁸⁴reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction as threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ is socially induced in temporality⁹⁹/shortness requiring deconstruction/ontological-reconstituting—as-to-conflatedness¹² as intemporal-asymmetric-subsumption-of-temporality⁹⁹/ontological-asymmetrisation as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, which in the bigger picture speaks of ‘differentiated construal of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context’ wherein the temporal is ‘preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ and the intemporal-as-ontological postconverging-or-dialectical-thinking⁷⁰-and-centered-prospective-institutionalisation’s—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, and further explains the ‘paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity’ (confusion of relative ontologically-veridical becoming-or-present-of-⁸⁴reference-of-thought’) wherein the temporal is hung (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶) to the <amplituding/formative>⁸wooden-language-(imbued—

temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁰⁰} thus ‘construed-as-of-contingent-circular-pervasiveness <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) as instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-thought induced distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense of relative pure-ontology conflatedness¹² as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought conflatedness¹²) whereas the intemporal-as-ontological construes ⁸⁴reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁰⁰ as meant for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and up for remaking once perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> undermines their intemporal-preservation-entropy-or-contiguity—or—ontological-preservation on the basis of the ‘complementing grander social-¹⁰⁴universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ with regards to human limited-mentation-capacity and as of ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting. This conceptualisation as a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ is empirically more true of human development which by a flawed metaphysics-of-presence-(implicated-‘nondescript/ignorable—void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) overly construes in

~~<amplituding/formative–epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ the positivistic psyche almost as if it is the
 sole and genuine one without factoring in the notion of a continuous ‘~~<amplituding/formative–
 epistemicity>~~totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-
 setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–
 psychologism-as-the-new-referencing-basis-of-prospective–⁵⁶meaningfulness-and-teleology¹⁰⁰)’
 in successions of human psyches arising with human limited-mentation-capacity-deepening⁵³,
 with the further implication of a prospective ‘postconverging-or-dialectical-thinking²⁰–
 psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as a
 notional~deprocrypticism psyche and its corresponding memetism or suprastructural
⁵⁶meaningfulness-and-teleology¹⁰⁰. Now supposed Z was another character inclined for
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unframed-
 conceptualisation as preserving the inherent intemporality⁵²/longness of additionality as
 allowing civilisational/institutional-being-and-craft setup preservation, brought in by the Donor,
 there is no question that Z will register the newly divulged ontological-veridicality/intrinsic-
 reality of the defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and its derived-
 implications as perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> to
 renew the construal/conceptualisation of what is considered as a relatively ontological-
 completeness-of-⁸⁴reference-of-thought for a prospective ⁸⁴reference-of-thought that preserves
 intemporality⁵², by factoring in the fact of this contextual relative-ontological-incompleteness⁸⁹-
 induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism’ as it
 enculturates/endemises the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-

in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, and thus will be predisposed to a reconstrual/reconceptualisation of arithmetic principles factoring in and superseding this specific-type (as exposed by B's postlogism⁷⁸ and C, D, E, F conjugated-postlogism⁷⁸) of 'imbricatedness/threadedness/recomposuring as existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' or 'postconverging-or-dialectical-thinking⁷⁰-⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-thought', and will look down on B, C, D, E and F mental-dispositions perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as allowing for the endemisation/enculturation of the denaturing¹⁵ of additionality and the implications thereof of subsequent denaturing¹⁵ in circularity/recurrence/repetition/repeatability⁹ that ensue where socially-functional-and-accordant⁹⁴ (lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) which protects the internal-coherence of meaning for virtue'), not only as a specific/particular construal/conceptualisation but of ¹⁰⁴universal import as having to do with endemisation/enculturation of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> speaking fundamentally of the given prior relative-ontological-incompleteness⁸⁹-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism' (wherein Z's disposition is an ordered-construct or secondnaturing institutionalisation over B, C, D, E and F mental-

anarchy/mentarchy inducing of ‘uninstitutionalised-threshold¹⁰³’). Though metaphorically in the mortal’s temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ terms, that ‘low-life’ of ¹⁰⁴universal import may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of ‘high-life’ of temporality⁹⁹/extrication as the ‘fullness of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ over the appreciation of the intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’ of temporality⁹⁹/extrication cannot count on an overall principle of temporality⁹⁹/extrication for its existential sustainability (as B, C, D, E and F needs that the Donor grants the rewards by not factoring in the deceit, thus their existential principle doesn’t sustain the ‘civilisation/institutionalised-being-and-craft setup’ in which they are living in, hence qualified as extricatory/temporal/parasitising/co-opting as ‘least-and-derived-temporal-operating-modalities-of-the-⁸⁴reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰³’) but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming enabling the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; and besides, it is because the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity as prospective ontologising (as undertaken by Z) can supersede denaturing¹⁵ postlogic-backtracking towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity’ (referenced by B, C, D, E and F) that the

further possibility (as transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity) for prospective civilisation/institutionalised-being-and-craft setup as new conventioning arises. Hence the notion of ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking²⁰-⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-thought’) exposes contextually the relative temporality⁹⁹-to-intemporality⁵² (shortness-to-longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) of human mental-dispositions implying an intellectual-and-moral-inequivalence/non-correspondence between of temporal-dispositions perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> involved in postlogism⁷⁸ and conjugated-postlogism⁷⁸ as it discloses the temporal-dispositions individuations mental-dispositions displayed by B, C, D, E and F (as ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism ⁸⁴reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-

ontologically-same-existential-reality' in their relationship with additionality as elaboration-as-
 mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-
 existential-contextualising-contiguity³⁹) in contrast to the intemporal-disposition individuation
 mental-disposition displayed by Z (as 'imbricatedness/threadedness/recomposuring as of
 existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness³⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as
 to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-
 or-dialectical-thinking²⁰-⁸⁴reference-of-thought in relative-ontological-completeness³⁸ as depth-
 of-thought') in its relationship with additionality (as elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁹) by way of Z's '⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness³⁸—unenframed-conceptualisation-(unwinding-as-unfolding/dépliage-
 as-détendre of elucidation-of B, C, D, E and F 'wrongly-projected decontextualising-
 unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
 construal (which is rather 'a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism ⁸⁴reference-
 of-thought' in shallowness-of-thought-or-unsophistication-of-understanding) in grasping
 existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness³⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as
 to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality or B, C, D, E and F). In order words, this
 situation highlights the ¹⁰⁴universal issue across all registry-worldviews/dimensions underlying

the notion of temporality⁹⁹/shortness and intemporality⁵². Wherein ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the intemporal mental-disposition individuation are meant to uphold intemporality⁵²/longness incontrovertibly and where such is blurred⁷ or undermined given relative-ontological-incompleteness⁸⁹-induced, -‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ going by human limited-mentation-capacity-deepening⁵³ requiring a further accruing as deeper human limited-mentation-capacity-deepening⁵³ as ‘an existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ that ‘retraces’ the existential-reality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation of ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with the implications thereof ushering in the successive institutionalisations as the need for new ‘contextualising-contiguity of existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of-existential-reality’ when the idea of relative-ontological-incompleteness⁸⁹-induced, -‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ arises (as uninstitutionalised-threshold¹⁰³); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation–

ununiversalisation to ¹⁰⁴universalisation–non-positivism/medievalism to positivism–
 procrypticism and prospectively to deprocrypticism. While for the temporal mental-disposition
 individuations the form-and-perception or derived-form-and-perception of intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation whether upholding ontological-
 veridicality/intrinsic-reality or not (and so whether unconsciously, expediently or consciously)
 is a sufficient basis so long as it is socially-functional-and-accordant⁹⁴ such that the possibility
 of blurring or undermining existential-reality by ‘wrongly-projected decontextualising-
 unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
 construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism ⁸⁴reference-
 of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping
 existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as
 to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality’ is just as valid, hence a failure to abstractly
 recognise intemporality⁵²/longness as of-existential-reality with the implication thereof as
 perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> with respect to the
 registry-worldview’s/dimension’s vices-and-impediments¹⁰⁶ implied by its implied relative-
 ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’. Hence
 the reason why the vices-and-impediments¹⁰⁶ inherent of a given registry-worldview/dimension
 cannot be de-mentatively/structurally/paradigmatically/ontologically resolved within it as there
 is need for prospective ontological-completeness-of-⁸⁴reference-of-thought structured to

inherently supersede such vices-and-impediments¹⁰⁶, whether as base-institutionalisation in superseding recurrent-utter-uninstitutionalisation, ¹⁰⁴universalisation superseding base-institutionalisation—ununiversalisation, positivism superseding ¹⁰⁴universalisation—non-positivism/medievalism and deprocrypticism superseding positivism/rational-empiricism manifestation of ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought. The central idea here being that the most critically important notion in the situation of A, B, C, D, E, F and Z, is Z's upholding of prospective transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity over any temporal extricatory de-mentating/structuring/paradigming, however, the enculturation and mass thinking behind temporal extricatory de-mentating/structuring/paradigming. (* Noting that individuation as defined elsewhere speaks of temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, that can accrue atleast incidentally/on-occasion in all individuals-as-receptacles-of-individuations but more recurrently as teleologically defining in a-life-phase-or-life-phases-of-given-individuals, thus critically enabling a dynamic-cumulative-aftereffect intradimensional and transcendental/transdimensional/interdimension/³⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation analysis as metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩/postdication). Finally, thus it is critical to note that the existential contextualisation above as 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-

dialectical-thinking²⁰⁻⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ 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-contiguity³⁹ since mere additionality is bound to wrongly represent the additions of B, C, D, E and F as correct (as it is a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present-present-consciousness/mirage as metaphysics-of-presence-⟨implicated-'nondescript/ignorable-void'⁵⁰-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³)) thus overlooking their 'wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather 'a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism ⁸⁴reference-of-thought' in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-³⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality'. Such 'a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought' of Z's intemporal-disposition ⁸⁴reference-of-thought as supratransversality~of-motif-and-apriorising/axiomatising/referencing over B, C, D, E and F temporal-dispositions references-of-thought as subtransversality~of-motif-and-apriorising/axiomatising/referencing, can be demonstrated in the archetype characters of say a Socrates or Rousseau (even though no human individual as receptacle of individuations can be qualified as purely of intemporal-disposition

or purely of temporal-dispositions). Wherein within their respective registry-worldviews/dimensions setups, their maximalising-as-transcendental recomposuring mental-dispositions in projection for prospective institutionalised-being-and-craft, i.e. ontologising of future conventioning, as supratransversality~of-motif-and-apriorising/axiomatising/referencing (as the grander intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is rather poorly construed to the ordinariness/averageness of thought within their respective registry-worldviews/dimensions setups (which mental-dispositions and conventioning –as ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism⁸⁴ reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ –will rather think as irrational the projective disposition of a Socrates that doesn’t rather advance a temporal interest in the city-state polity but is rather bent on spreading new ideas as a natural philosopher while prioritising as of nonextricatory-existential-preempting-of-existential-unthought in his asceticism⁴ the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as ¹⁰⁴universal 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-³⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting that then ‘invents/creates’ the de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent intemporality⁵²/longness but for the disposition for ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁸—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality⁵²/longness as ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁸—unenframed-conceptualisation need its <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought in inducing secondnatured institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is ‘not a human emanance/seeding/incipient—transformation-<as-to-Derridean-messianicity-wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ into the intemporal-disposition/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold¹⁰³ (is not about the firstnaturedness of human dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>) but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold¹⁰³ divulged as to its relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’. The implication is

that acting as-of-a-‘secondnatured reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought’ for the requisite prospective ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁵⁸—unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as of-¹⁰⁴universal-and-abstractive originariness-parrhesia,—as-spontaneity-of-aestheticisation nature’ but is rather in ‘<amplituding/formative-epistemicity>totalising~self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³).

Thus a registry-worldview’s/dimension’s institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness³⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ marking its uninstitutionalised-threshold¹⁰³ whether as recurrent-utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-institutionalisation, non-positivism-or-medievalism with ¹⁰⁴universalisation and procrypticism with positivism, in need for a renewed institutionalisation respectively as base-institutionalisation, ¹⁰⁴universalisation, positivism and prospectively deprocrypticism. This equally explain why the notion of human transcendental progress is relatively ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹ driven’ as it requires an intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality of thought more than just institutionalised secondnaturing such that it has often been the erudition periphery of institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) that had tended to fundamentally put into question their present with new de-mentating/structuring/paradigming shifts. It is ontologically-speaking impossible to comprehensively undermine a dimension’s/registry worldview’s postlogism⁷⁸ without undermining the registry-worldview’s/dimension’s ⁸⁴reference-of-thought itself as implied by its state of relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁷—preconverging/dementing¹⁹—apriorising-psychologism’, for instance psychopathy in positivism—procrypticism or notions of sorcery in ¹⁰⁴universalisation—non-positivism/medievalism (wherein from the prospective point-of-reference respectively as notional~deprocrypticism or positivism, it is in ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰), given that this fundamental relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁷—preconverging/dementing¹⁹—apriorising-psychologism’ of the given registry-worldview/dimension as reflected from ontological-normalcy/postconvergence epistemic/notional~projective-perspective, by its ‘contextualising-contiguity of existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ means it is de-mentatively/structurally/paradigmatically bound to enculturate/endemise its given postlogism⁷⁸. Obviously we can appreciate that without a positivistic outlook/³⁴reference-of-thought there is no chance that a non-

positivism/medievalism registry-worldview/dimension will do away with notions-and-accusations-of-sorcery, as the latter is bound to arise as of human threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism in non-positivism/medievalism where the mindset/⁸⁴reference-of-thought is not rationally-empirical/positivising. Likewise the ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought wherein the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> from a psychopathic character is contextually likely to be engaged with (as ‘prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ re-engaging reflex’) and even exploited (whether unconsciously, expediently or consciously), implies a comprehensive de-mentative/structural/paradigmatic undermining of the phenomena of psychopathy and social psychopathy is impossible without putting in question and undermining our uninstitutionalised-threshold¹⁰³ as procrypticism for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism which is effectively the de-mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides palliative conceptualisations that can hardly make a dent on the comprehensively defined de-mentative/structural/paradigmatic phenomenon in terms—as-of-axiomatic-construct of the larger aetiologisation/ontological-escalation) just as positivism is the de-mentative/structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery, and ad-hoc tempering with medieval postlogism⁷⁸ (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) as instances of notions-and-accusations-of-sorcery doesn’t grasp the underlying and comprehensive medieval social-construct de-mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further, registry-worldviews/dimensions being prospectively <amplifying/formative>⁸ wooden-

language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
prospective-apriorising-implications>⟩ with their ‘intradimensional socially-betraying-
threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-
preservation-entropy-or-contiguity-or-ontological-preservation’ determined by their sanctified-
conventioning-social-aggregation-enablers, there is a need to circumvent and break these
sanctified-conventioning-social-aggregation-enablers by prospective ‘intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-
mentativity’ to allow for new defining transcendental meaningfulness and its corresponding
grander teleological-differentiation/teleology¹⁰⁰ that can then perceive the prior registry-
worldview/dimension as of its relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
preconverging/dementing¹⁹—apriorising-psychologism’ and accessorially its
enculturating/endemising of its postlogism⁷⁸, and superseding both of these in the prospective
registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of a medicine
based on natural causes and drugs as natural cures carried the effectiveness/ontological-
primemovers-totalitative-framework⁷³ that undermined non-positivism/medievalism sanctified-
conventioning-social-aggregation-enablers to do away with such notions as curses, sorcerers,
etc. being the cause of disease, and undermine the whole teleologically-degraded dispositions
based on such sanctified-conventioning-social-aggregation-enablers. Likewise only by
articulating comprehensive and effective aetiologisation/ontological-escalation resolutions to
the defect of procrypticism and its postlogism⁷⁸ first with respect to formal constructions that
the derived effectiveness/ontological-primemovers-totalitative-framework⁷³ can feed back as
percolation-channelling-⟨in-deferential-formalisation-transference⟩ to dimensionally (registry-

worldview) to undermine the relative-ontological-incompleteness³⁹-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ of our procrypticism and accessorially its enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶) and as of the ontological-normalcy/postconvergence ontological-completeness-of-⁸⁴reference-of-thought perspective, ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁹⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ implies a transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² as ‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation of prospective ⁸⁴reference-of-thought as supratransversality~of-motif-and-apriorising/axiomatising/referencing (as of higher ontological-completeness-of-⁸⁴reference-of-thought reflected in operant individuation terms as ‘coherence in depth of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation/longness-of-register-of-⁵⁵meaningfulness-and-teleology¹⁰⁰ construal of ⁸⁴reference-of-thought’) over the preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically/contendingly-out-of-phasing of the prior ⁸⁴reference-of-thought as subtransversality~of-motif-and-apriorising/axiomatising/referencing (as of lesser ontological-completeness-of-⁸⁴reference-of-thought with respect to ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-

supererogation⁹⁷> 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—⁵⁶meaningfulness-and-teleology¹⁰⁰ construal of perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’; construed as of defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for the aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements and derived-implications of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for the aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements (perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> ‘disjointedness-as-of-⁸⁴reference-of-thought’ misappropriated meaningfulness-and-teleological-differentiation in arrogation). This relative teleological-differentiation/scission/variance/disambiguation of references-of-thought in terms—as-of-axiomatic-construct of ‘the prospective supratransversality~of-motif-and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought’ (as ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation by way of prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as it supersedes the prior ⁸⁴reference-of-thought ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’ determined by its sanctified-conventioning-social-aggregation-enablers) and ‘the prior subtransversality~of-motif-and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought’ (as

denaturing¹⁵ postlogic-backtracking threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism towards the ⁸⁴reference-of-thought sanctified-conventioning-social-aggregation-enablers in undermining prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity); is comprehensively rearticulated all across the ‘⁸⁴reference-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 ⁸⁴reference-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/teleology¹⁰⁰). This suprastructural and ontological-normalcy/postconvergence insight from an ontological-completeness-of-⁸⁴reference-of-thought point-of-departure-of-construal underlines ontologically that, notional~deprocrypticism (by its ‘preempting—disjointedness-as-of-⁸⁴reference-of-thought’ ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, i.e. ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought) is utter-ontologising-recomposuring by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context) Positivism—procrypticism which (by its ‘positivising/rational-empiricism’ ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, i.e. positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘third-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is

⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
conceptualisation by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of-
existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-
ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)
¹⁰⁴universalisation–non-positivism/medievalism which (by its '¹⁰⁴universalising' ⁸⁴reference-of-
thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, i.e. ¹⁰⁴universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as 'second-
level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought'
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is

⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
conceptualisation by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of-
existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-
ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)
Base-institutionalisation–ununiversalisation which (by its 'rule-making' ⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, i.e. rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,-(as 'first-level ⁸⁰presencing—absolutising-
identitive-constitutedness¹³ of ⁸⁴reference-of-thought'
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is

⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
conceptualisation by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of-
existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-
ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)
Recurrent-utter-uninstitutionalisation (by its specific non-rules—
apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidentated-or-random-

mental-disposition ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,
 i.e. non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-
 accidented-or-random-mental-disposition-(as ‘base constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)). This implies a
 human limited-mentation-capacity-deepening⁵³ undergoing a ⁵⁵maximalising-recomposuring-
 for-relative-ontological-completeness³⁸—unenframed-conceptualisation from shallowest
 limited-mentation-capacity-deepening⁵³ (as recurrent-utter-uninstitutionalisation) to deepest
 limited-mentation-capacity-deepening⁵³ (as deprocrypticism) towards a superseding—oneness-
 of-ontology. Such that the respective ⁸⁴reference-of-thought registry-worldviews/dimensions in
 successive shallow-to-deepening—limited-mentation-capacity,~as-limited-mentation-capacity-
 deepening⁵³ as recurrent-utter-uninstitutionalisation, base-institutionalisation—
 ununiversalisation, ¹⁰⁴universalisation—non-positivism/medievalism, positivism—procrypticism
 and notional~deprocrypticism successively recompose more and more profound
 existentialism a priori contextualising-contiguity of existence-potency³⁸~sublimating—
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality-of-rules successively as from non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition-(as ‘base constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-
 rules—apriorising/axiomatising/referencing—psychologism,-(as rulemaking-‘first-level
⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism,-(as ‘second-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of

⁸⁴reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),

positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing—psychologism,-{as ‘third-level ⁸⁰presencing—

absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and

¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought with such

notion of rules speaking in terms—as-of-axiomatic-construct of both the developing capacity of

human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-

teleology¹⁰⁰ in its construing/conceptualising of elaboration-as-mere-

extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-

contextualising-contiguity³⁹ as defining the given registry-worldview/dimension-level specific

‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or

natural~psychological-dynamics’, as well as developing institutionalisation capacity as

⁵⁶meaningfulness-and-teleology¹⁰⁰ differentiations; and so as human <amplifying/formative—

epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-

setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—

psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶meaningfulness-and-teleology¹⁰⁰)

by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As explained,

the reason for the successive institutional-cumulation/institutional-recomposure-(as-to-

⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>) underlying the ontological-

contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ has to do with human limited-

mentation-capacity-deepening⁵³ inducing successive recomposuring from shallow-limited-

mentation-capacity to deeper-limited-mentation-capacity construed as diminishing—human-

epistemic-abnormalcy-or-preconvergence³⁰ towards ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence notionally speaking if humans had completed-mentation-capacity there will only be notional~deprocrypticism institutionalisation and not the subsuming-succession of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰⁴universalisation–non-positivism/medievalism, positivism–procrypticism, with all mutually implied as subsumed-as-supplanted in notional~deprocrypticism as of achieved ontological-completeness-of-⁸⁴reference-of-thought; subsumed-as-supplanted successively as of non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidentated-or-random-mental-disposition-(as ‘base constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as rulemaking-‘first-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as ‘second-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’-(as ‘third-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and ultimately with deprocrypticism, ‘¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought-(as ‘conflatedness¹² of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). This existential-

becoming-transitioning to notional~deprocrypticism as well as the overall existential-
 becoming-transitioning nature of existence/existential-reality is the validation of the notion of
 existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
 potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. That is
 existence is existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
 potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression, such that it
 inherently implies the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
 which can be construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-in-
 reverberation or ontological-normalcy-as-of-its-mimetic-echoness/ontological-normalcy-in-
 reverberation or ontological-normalcy/postconvergence. By extension such projective-insights
 from a ‘notional human completed-mentation-capacity’ perspective about
 notional~deprocrypticism conceptually implies that procrypticism is the actually implied
 epistemic-abnormalcy/preconvergence³⁰ reflection ‘disjointedness-as-of-⁸⁴reference-of-
 thought’-as-misappropriated—⁵⁶meaningfulness-and-teleology¹⁰⁰-in-arrogation, along successive
 limited-mentation-capacity-deepening⁵³ implied uninstitutionalised-threshold¹⁰³: as failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> recurrently rulemaking-over-non-
 rules—apriorising/axiomatising/referencing—psychologism,-(as ‘base-constitutedness¹³ of
⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> ¹⁰⁴universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-
 level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism,-(as ‘second-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of- ⁸⁴reference-of-thought,-as-to-‘³¹<amplitudinal/formative-epistemicity>growth-or-

conflatedness¹⁷/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism,-(as ‘third-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and up to when uninstitutionalised-threshold¹⁰³ is de-mentatively/structurally/paradigmatically superseded by ‘notional~deprocrypticism’ construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-as-of-its-reverberation as ‘notional~deprocrypticism’ accounts for both notional~deprocrypticism and procrypticism since it is a potency-construal and not a given ⁸⁴reference-of-thought construal (contrasted with ‘conceptual deprocrypticism’ as a given ⁸⁴reference-of-thought construal); just as ‘knowledge-notionalisation’ implies a potency-construal of both knowledge and the ignorances wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances as well, in contrast to human ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional~deprocrypticism subsuming perspective (of institutionalisation-upholding) construed as notional~deprocrypticism, on the basis of human limited-mentation-capacity-deepening^{53 55}maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation institutionalisation, will construe the successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as of ‘the successive de-
 mentative/structural/paradigmatic
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰ towards deprocrypticism-as-the-real-notion as of ontological-
 normalcy/postconvergence-or-intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation’; likewise a procrypticism subsuming perspective (as failing-to-uphold-
 institutionalisation/upholding-uninstitutionalised-threshold¹⁰³) construed as
 notional~procrypticism, will construe the successive uninstitutionalised-threshold¹⁰³ as of ‘the
 successive de-mentative/structural/paradigmatic
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰ towards procrypticism-as-the-real-notion as of epistemic-
 abnormalcy/preconvergence³⁰-or-failing-intemporal-preservation-entropy-or-contiguity—or—
 ontological-preservation’. It is this underlying ontological-normalcy/postconvergence notion as
 from the (metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-
 <perspective—ontological-normalcy/postconvergence>)/postdication/projective-insights)
 perspective of a ‘notional human completed-mentation-capacity’ implications as
 notional~deprocrypticism or <amplifying/formative>notional~preempting—disjointedness-as-
 of-⁸⁴reference-of-thought when construed rather in ‘successive increasingly-profound-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰ construals with respect to existence-potency³⁸~sublimating-nascence,-disclosed-
 from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-

further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ involving human increasingly limited-mentation-capacity-deepening⁵³: as from non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (base-constitutedness¹³ of ⁸⁴reference-of-thought), rulemaking-over-non-rule (first-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ ⁸⁴reference-of-thought), ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (second-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ ⁸⁴reference-of-thought), positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (third-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ ⁸⁴reference-of-thought), and prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought; that underlies the construal/conceptualisation of existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality (as of its imbricatedness/threadedness/recomposuring divulged by the various rules inflections highlighted above starting with non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-(as ‘base-constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and developing with limited-mentation-capacity-deepening⁵³, construed as of ‘increasingly-profound-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of-⁵⁶meaningfulness-and-

teleology¹⁰⁰ with respect to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality). The above articulation points out that our conceptions of rules as of their psychical and institutional implications is more of ‘our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ devising’ (reflected in our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰) as of the given level of our limited-mentation-capacity-deepening⁵³ with respect to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of the superseding~oneness-of-ontology. Thus for construing/conceptualising the relative epistemic-veracity of a supratransversality~of-motif-and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought over a subtransversality~of-motif-and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought with respect to the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ manifestation of postlogism⁷⁸ (wherein suprastructurally/beyond-the-consciousness-awareness-teleology¹⁰⁰~<in-existential-extrication-as-of-existential-unthought>⁶ and from ontological-normalcy/postconvergence epistemic/notional~projective-perspective, the same ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation rules that enable prospective/transcending/superseding institutionalisation but within the institutionalisation prospective limits turns out to be ‘the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ beyond these limits construed as

uninstitutionalised-threshold¹⁰³ in want for prospective institutionalisation): –the postlogism⁷⁸
 associated with ‘recurrent-utter-uninstitutionalisation⁸⁴reference-of-thought as
 subtransversality~of-motif-and-apriorising/axiomatising/referencing’ warrants ‘prospective
 base-institutionalisation⁸⁴reference-of-thought as supratransversality~of-motif-and-
 apriorising/axiomatising/referencing teleological-
 differentiation/scission/variance/disambiguation’, and so by the ‘rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism of prospective base-institutionalisation’s—
 existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness³⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as
 to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality’ thus preempting ‘the non-rules—
 apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition (as base-constitutedness¹³ ⁸⁴reference-of-thought) of recurrent-utter-
 uninstitutionalisation’s—existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-
 instantiative-context now of threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism’ as-the-latter-
 fails-to-reflect existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-
 unconceal-the-very-ontologically-same-existential-reality at its corresponding
 uninstitutionalised-threshold¹⁰³ state of recurrent-utter-uninstitutionalisation’; –the postlogism⁷⁸
 associated with ‘base-institutionalisation–ununiversalisation⁸⁴reference-of-thought as
 subtransversality~of-motif-and-apriorising/axiomatising/referencing’ warrants ‘prospective
¹⁰⁴universalisation⁸⁴reference-of-thought as supratransversality~of-motif-and-

apriorising/axiomatising/referencing teleological-
differentiation/scission/variance/disambiguation’, and so by the ‘¹⁰⁴universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective
¹⁰⁴universalisation’s—existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-
prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-
instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ thus preempting ‘the
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (as ‘first-level
⁸⁶presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’) of base-
institutionalisation’s—existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-
prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-
instantiative-context now of threshold-of-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-the-
latter-fails-to-reflect existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-
unconceal-the-very-ontologically-same-existential-reality at its corresponding
uninstitutionalised-threshold¹⁰³ state of ununiversalisation’; –the postlogism⁷⁸ (including
notions-and-accusations-of-sorcery, alchemic-thinking, etc.) associated with
‘¹⁰⁴universalisation–non-positivism/medievalism ⁸⁴reference-of-thought as subtransversality~of-
motif-and-apriorising/axiomatising/referencing’ warrants ‘prospective positivism ⁸⁴reference-
of-thought as supratransversality~of-motif-and-apriorising/axiomatising/referencing
teleological-differentiation/scission/variance/disambiguation’, and so by the
‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism of prospective positivism’s—existential-

contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' thus preempting 'the ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism (as 'second-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought') of ¹⁰⁴universalisation's—existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context now of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, as-the-latter-fails-to-reflect existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold¹⁰³ state of non-positivism/medievalism'; –the postlogism⁷⁸ (including psychopathy and social psychopathy, etc.) associated with 'positivism–procrypticism ⁸⁴reference-of-thought as subtransversality~of-motif-and-apriorising/axiomatising/referencing' warrants 'prospective notional~deprocrypticism ⁸⁴reference-of-thought as supratransversality~of-motif-and-apriorising/axiomatising/referencing teleological-differentiation/scission/variance/disambiguation', and so by the 'preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-³¹<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of prospective deprocrypticism's—existential-contextualising-contiguity³⁹'s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality’ thus preempting ‘the positivising/rational-empiricism-
 based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism (as ‘third-level ⁸⁶presencing—absolutising-
 identitive-constitutedness¹³ of ⁸⁴reference-of-thought’) of positivism’s—existential-
 contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context now of
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism, as-the-latter-fails-to-reflect existence-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold¹⁰³ state
 of ⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought’. The prior relative-
 ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ for
 relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought are explained by the fact that: -
 ‘recurrent-utter-uninstitutionalisation ⁸⁴reference-of-thought’ (base-constitutedness¹³ of
⁸⁴reference-of-thought), by its recurrent-utter-uninstitutionalisation’s—existential-
 contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context, is
 epistemically failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘the
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective

base-institutionalisation's—existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality', while upholding 'its now threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism recurrent-utter-uninstitutionalisation's non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidental-or-random-mental-disposition circularly-inducing its uninstitutionalised-threshold¹⁰³ state of recurrent-utter-uninstitutionalisation', —'base-institutionalisation-universalisation⁸⁴reference-of-thought' (first-level ⁸⁶presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought) is epistemically failing/not-upholding-<as-of-apriorising/axiomatising/referencing> 'the ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of prospective ¹⁰⁴universalisation's—existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality', while upholding 'its now threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism base-institutionalisation's rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism inducing its uninstitutionalised-threshold¹⁰³ state of uninstitutionalisation', - '104universalisation-non-positivism/medievalism ⁸⁴reference-of-thought' (second-level ⁸⁶presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought) is epistemically failing/not-upholding-

<as-of-apriorising/axiomatising/referencing> ‘the positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective positivism’s—existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’, while upholding ‘its now threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism ¹⁰⁴universalisation’s ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing its uninstitutionalised-threshold¹⁰³ state of non-positivism/medievalism, and prospectively —our ‘positivism—procrypticism ⁸⁴reference-of-thought’ (third-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought) is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘the preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplifying/formative-epistemicity>growth-or-conflatedness¹⁷/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective deprocrypticism’s—existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’, while upholding ‘its now threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
preconverging/dementing¹⁹—apriorising-psychologism positivism positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism inducing its corresponding
uninstitutionalised-threshold¹⁰³ state of procrypticism’; and it is the latter prospective
institutionalisation (deprocrypticism) that conceptually achieves ontological-completeness-of-
⁸⁴reference-of-thought/ontological-normalcy/conflatedness¹² thus superseding the possibility of
prospective postlogism⁷⁸, as it registers and implies by its ⁸⁴reference-of-thought a
supratransversality~of-motif-and-apriorising/axiomatising/referencing that fully reflects the
ontological-veracity of human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor. postlogism⁷⁸ (perverted-outcome-
sought-precedes-existentially-veridical-logical-dueness) is ‘the abnormal application of logic
for virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existential-reference’ or hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is very
much different from ‘the normal application of logic for being-construal-or-intrinsic-reality-
construal as-abstract-construal-as-of-veridical-existential-reference’ known as prelogism⁷⁹
(existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) as supplanting—
conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-
psychologism whether ‘good or poor/bad supplanting—conviction-as-to-profound-
supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ which is at
the least ‘of sound logical-dueness of ⁸⁴reference-of-thought’, whereas postlogism⁷⁸ (perverted-
outcome-sought-precedes-existentially-veridical-logical-dueness) in hollow-constituting-<as-

disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being ‘as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ do not operate on the same logical-dueness of registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview mental-devising-representation basis of prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ as ‘of sound ⁸⁴reference-of-thought’ which is reflected as mental straightness and candored. Rather postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being about ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵’, harkens back to a registry/mental-devising-representation that is reflected/perspectivated as preconverging-or-dementing¹⁹—apriorising-psychologism (oblongated/decandored-and-dialectically-or-contendingly-out-of-phase). Thus postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism⁷⁸) (psychopathic-implies fundamentally non-veridical implied ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation and thus the apriorising—registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ are undue for logical contention but rather ontologically reflected/perspectivated in ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>. In existential terms, postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism⁷⁸) speaks of a disposition to engage in postlogic-backtracking-

<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷, involving
 absolving/fleeting/escaping-reflex-logic¹, counting on the fact that others will sooner or later be
 in prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷-or-thinking relation with the
 formulaic slanting ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-
 shallow-supererogation⁹⁷ or postlogism⁷⁸ in preconverging-or-dementing¹⁹–apriorising-
 psychologism, hence wrongly elevating its ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> into logical-contention rather than dealing with registry-
 worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³–defect-<as-Being-or-ontological-or-
 existential–defect>⁸⁶. postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-
 dispositions-conjugation-to-it-as-conjugated-postlogism⁷⁸) thus inherently implies and is about
 articulations of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> with respect in the
 very first instance to the validity of implied ⁸⁴reference-of-thought rather than valid articulations
 of logical contention as the latter is with respect to ontological-veridicality of ⁵⁴logical-
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁷ only after the former (⁸⁴reference-of-thought) has been established as
 veridical/true. postlogism⁷⁸/outcome-sought-precedes-logical-dueness is not about a defect-of-
⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁷ of the registry-worldview’s/dimension’s–⁸⁴reference-of-thought-for-
 social-functioning-and-accordance but rather speaks of false projection of ‘apriorising–
⁸⁴reference-of-thought-elements/apriorising–registry-elements (out of existential-
 contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)’ of implied—

logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ implying registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶ as first-order faulty-mentation-procedure-deception-or-urge⁴² (inducing circularity/recurrence/repetition/repeatability⁹ of a subsequent implication of a second-order level wrongly implied deception of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of infinite deception possibilities with respect to the infinite possibilities of ‘perfect ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷’ on the false basis of the perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>). Such ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/mental-devising-representation-perversion has various shades of ‘temporal/shortness to intemporal/longness depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and tell dad Peter has spilled water on the chair, and waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is different even from ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ or prelogism⁷⁹ in that a child who has a ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ or

prelogism⁷⁹ 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 prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ ('poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism'), whether by omitting or exaggerating in a circumspect and ad-hoc manner but relative to existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context. Lying as such is 'an ad-hoc defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview's/dimension's-⁸⁴reference-of-thought-for-social-functioning-and-accordance that doesn't speak of the true postlogism⁷⁸/psychopathic phenomenon which has to do with the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-and-not-of-logical-contention with regards to registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview as the psychopath ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> speaks of 'a circularity/recurrence/repetition/repeatability⁹ as enabled by social-functioning-and-accordance—as-of-social-stake-contention-or-confliction' implying a 'being or ontological or meaningfulness or existential defect' which is poorly construed as 'pathological lying at the level of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogic mental-reflex

engagement’ rather than being construed as a mental and teleological disposition defect at the level of the ⁸⁴reference-of-thought as of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> 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 prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷-or-thinking notions though “‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’s’ (‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’-or-prelogism⁷⁹ construed as wrong ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ or wrong operation of prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ but nonetheless prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷). 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-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context’ contrasted with ‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ which departs with a relation to ‘omitting or exaggerating within the framework of a veridical existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context’. But while poor-or-bad prelogism⁷⁹ may be what is perceived from a ‘normal’ social and supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism point of view, particularly with adult psychopathy; these are all wrong and actually will make an

analysis of the psychopath and psychopathy ontologically-flawed. The psychopath is in a state of ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or ‘compulsive-dementing’ (not recognising/giving-up-on the sound operation/processing of logic as the basis for deriving essence of meaning but rather perceiving meaning as just a hollow mimicking form that determines how others will act, more like a projection of form, i.e. ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ being a state of ‘conscious, unprincipled and instrumentalised threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism in veridical unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought as the psychopathic mindset/⁸⁴reference-of-thought ontological-primemovers-totalitative-framework⁷³ value-reference reflected by its ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’ in contrast to supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism as a state of ‘conscious, principled and uninstrumentalised supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism in veridical soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought as the supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism mindset/⁸⁴reference-of-thought ontological-primemovers-totalitative-framework⁷³ value-reference’. This is the fundamental fact that explains the evasiveness in grasping the psychopath in its motive and orientation as the psychopath’s actions can be as simple as a basic formulaic (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated-or-postlogism⁷⁸-formulaic slanting ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ as to preconverging-or-dementing¹⁹—apriorising-psychologism)

understanding of the effects on interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-of-profound-reasoning or ⁸⁴reference-of-thought teleological-degradation in relation to its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism in undermining an prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ perspective which ⁸⁴reference-of-thought is veridical. All the ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ terms above, i.e. lying, bullying, manipulating, fooling, etc., wrongly point to the fact that the psychopath is having a ‘deliberative prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mental process’ with respect to its end purpose, and thus wrongly implying it is in ‘prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷’ with the wrong idea that its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-thought-elements/registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ are existentially veridical. The psychopath is operating on the basis of ‘a last mimicking denaturing¹⁵ postlogism⁷⁸—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷-with-succeeding-shifting-of-the-narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’, and so to satisfy ‘a faulty-mentation-procedure-deception-or-urge⁴²’; and so, one narrative iteration at a time. Now the faulty-mentation-procedure-deception-or-urge⁴² implying ‘a supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism deliberativeness’ is coming from its interlocutor’s ‘prelogism⁷⁹-as-of-conviction,-as-to-

profound-supererogation⁹⁷ mind' itself which prelogically/in-conviction-as-to-profound-supererogation⁹⁷ (as the prelogism⁷⁹, which is wrongly induced in distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹, conjoins all the denaturing¹⁵ postlogism⁷⁸—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷-with-succeeding-shifting-of-the-narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts as absolving/fleeting/escaping-reflex-logic¹, to wrongly imply a depth-of-conviction-as-to-profound-supererogation⁹⁷ whether as of bad or good supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁹) in reality is wrongly assuming a depth-of-postlogism⁷⁸-slantedness/insane integration. The psychopath being postlogic—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness or pathologically/compulsively hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is not lying (or manipulating or bullying), in fact the psychopath will prefer that normal supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds think it is lying (or any notion of a 'poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism' as it wrongly elicits just a defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ rather than the idea of ¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷), as at least they will then wrongly realign prelogically/(existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) again to it with respect to its subsequent narratives to examine the pertinence of its logic/logical-processing, i.e. engaging logical operating/processing and wrongly granting it supplanting-conviction-as-to-profound-

supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism (be it even ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ as this will then wrongly imply its wrong or poor performance of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷, rather than its hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging³⁵/slanting of empty narratives that are flawed or non-existent as postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷) thus wrongly involved in prelogism⁷⁹ hence wrongly validating as real its ‘fundamental faulty-mentation-procedure-deception-or-urge⁴²’ which is its ‘apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements, that in reality are out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context’, of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ (instead of examining in the very first place their relevance/pertinence or its soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-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-subknowledging³⁵ or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated or non-veridical hollow mimicking narratives. What the psychopath is doing is ‘SLANTING’ as of compulsive-slanting—preconverging-or-dementing¹⁹-apriorising. That is to arrive at a sought-outcome by subknowledging³⁵-or-mimicking the non-veridical hollow-form of the meaning of other persons supplanting—

conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism narratives which it perceives as ‘being blatantly deterministic’ of the views and actions of the ‘normal prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mind’, i.e. the psychopath is ‘narrating veridical emptiness/hollow narratives’. The idea being about arriving at a sought-outcome by taking a posture that does not attach a depth of supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism on narratives but rather simply ‘the mere possibility of the hollow narratives being articulated, and then integrated by interlocutors as real’. Thus the psychopathic postlogic mindset and by derivation conjugated-postlogism/preconverging-or-dementing¹⁹-integration mindset is one of relating to meaningfulness as valid by ‘the mere performative-form representation of meaningfulness’ rather than veracity/ontological-pertinence of meaningfulness. The psyche is thus fundamentally one geared towards how to perform in interlocution rather than express a genuine sense of supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism and hence the disposition for extrinsic-attribution by active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribution associated with transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity, but rather as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism⁷⁸ and its derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism⁷⁸. More precisely, it is critical to distinguish between the notion of slanting (cingle in French) as postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ and the notion of a lie which is prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ (be it a

‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’) as with a lie the implied-logical-dueness (with the corresponding implied-⁸⁴reference-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’ ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷. 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-urge⁴² associated with postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism⁷⁸-opportunism and conjugated-postlogism⁷⁸-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-accordant⁹⁴, since its manifestation is not ¹⁰⁴universally 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-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context, whereas the latter is exactly what validates ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰), with respect to construing meaningfulness as prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷, but instead construes meaningfulness as postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ explaining the circular nature and its particularly overblown extrinsic-attribution mental-disposition to elicit social-aggregation-enabling over relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity with regards to inherent reality and meaningfulness. The peculiarity of slanting is that it is deception-of-successively-shifting-or-non-cohering-narratives-and-acts wherein the initiation of a hollow falsehood narrative is followed by the projection of another hollow falsehood narrative on the basis of the former as if the former was true, and the projection of another falsehood narrative on the basis of the previous one as if the previous one was true, and so on. Thus slanting doesn’t have a ‘coherent whole of narratives’ with respect to existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-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-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context is wrongly

implied about slanting, it has to do with prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ 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-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context’, and this is the mechanism that induces conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration by some interlocutors of the adult psychopath, whether conscious or unconsciously. It is interesting to note that at childhood psychopathy where the mental-disposition is relatively ¹⁰⁴universally-transparent what is perceived and related to by supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutors is not a ‘coherent whole of narratives’ but a deliriousness/delirious-effect/cinglé-effect/mental-unsoundness-effect arising out of its contemplation (as if it were true), pointing out that the reality of mental-states in wrong prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism to the childhood psychopathy slanting as with the dereifying example of spilling water on a chair and accusing another. A salient comparison that strongly highlights the difference between slanting and lying, is that a lying child doesn’t come across as delirious since its lying deception is a coherent whole as of contextual-ambiguity-constraint(s) while a slanting deception is as of faulty-mentation-procedure-deception-or-urge¹² due to psychopathic developmental failure to relate to meaningfulness as of prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ with the personality development out of that developmental failure bringing about the adult psychopath slanting mental-disposition with respect to social-stake-contention-or-confliction; and as the adult psychopath developed

maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, induces interlocutors prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism alignment to its postlogic ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ narratives whereas at childhood psychopathy interlocutors will not align in-prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism narratives, and this is what actually occurs by inducing conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration in interlocutors at adulthood psychopathy) given the obvious and transparent deliriousness/delirious-effect/cinglé-effect associated with slanting over a slant over a slant, successively. Hence, this slanting deception (deception-of-successively-shifting-or-non-cohering-narratives-and-acts) is also qualified as deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing¹⁹—apriorising-psychologism. Thus, with slanting the implied-logical-dueness (with the corresponding implied-⁸⁴reference-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’ ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/preconverging-or-dementing¹⁹—apriorising-

psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity⁶⁹-of⁸⁴-reference-of-thought. Insightfully, it points out as well that the basis of the postlogism⁷⁸/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 prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ interlocutor mental engagement reflex who ‘aligns in-conviction-as-to-profound-supererogation⁹⁷’ as it will ‘normally do’ with other prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds to a postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ mind, and then wrongly validates that the postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ mind is in prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷. In other words, the operation of the psychopathic mind as of its incomplete mentation development (as inclined to induce a faulty-mentation-procedure-deception) as it fails to construe meaningfulness as based on prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ but rather as based on postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ with its personality development into adulthood on this basis, paradoxically leads to the prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mind’s deception since the latter operates on the basis that everyone must be of supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism (be it ‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ at worst) and the notion of postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ 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 ¹⁰⁴universally transparent as maturation/indirectness/spatialisation/credulity/craftiness continually developed during its personality development into adulthood psychopathy now enables it becoming socially-functional-and-accordant⁹⁴. 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-contiguity³⁹ by its dereification⁸⁷ on a mental-processing disposition that is rather a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’, and so in contrast with the expected ‘reifying nuanced/multivalent mental-processing’ of supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism dispositions in existential-contextualising-contiguity³⁹, however bad-or-poor their ontological-performance⁷²-<including-virtue-as-ontology> of supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-processing. This underlies the apparent vividness of interlocution with the psychopath especially with regards to social-stake-contention-or-confliction due to a ‘supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism manifestation of the interlocutor by ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ manifestation of the psychopath cross-perception effect’ wherein the supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor by its mental-reflex is wrongly inclined to perceive and so

specifically with adult psychopathy a ‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ with regards to the psychopath ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutor reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity³⁹, while the psychopath view of the supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor’s supposedly ‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ is rather as of its ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ inclination as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity³⁹. While at childhood psychopathy such a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity³⁹ is socially inefficacious and trouble-inducing giving the deliriousness effect from ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of its acts, at adulthood psychopathy the lack of such ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of the postlogism⁷⁸-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-contiguity³⁹, 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-contiguity³⁹ disposition tends to be socially enculturated/endemised as of conjugated-postlogism⁷⁸. But then, more than just the deception this state of affairs has a further nefarious effect on the natural human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor, as the induced ‘lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸)’ with respect to intrinsic meaningfulness further elicits supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰–apriorising-psychologism minds temporal-dispositions of ⁵⁶ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, which can actually be more decisive grounds for the perpetuation of psychopathy as social-psychopathy, as the fact is the psychopath is very much pathological and tends to act compulsively in its faulty-mentation-procedure-deception as of circumstantiality.

[This is more profoundly exposed in the conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as it induces ‘socially-functional-and-accordant⁹⁴ ⁸⁴reference-of-thought as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor; that can be elucidated by an existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context analysis of ‘least-and-derived-temporal-operating-modalities-of-the-⁸⁴reference-of-thought-as-

of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰³’-and-not-‘maximal-as-intemporal-operating-modality-of-⁸⁴reference-of-thought-as-of-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’. Central to such an insight, is the understanding of what the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor means about human mental-disposition. The implication is that we ‘consistently’ have two sets of mental-dispositions having to do with the uninstitutionalised-threshold¹⁰³ of all registry-worldviews/dimensions; as of metaphysics-of-presence-(implicated-‘nondescript/ignorable–void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) and metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>) representations. First, ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ within the scope of a registry-worldview’s/dimension’s institutionalisation ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as-not-failing/upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>)/postdication). Then, ‘human temporal uninstitutionalised-threshold¹⁰³ mental-disposition’ construed either ‘as out of the scope of the registry-worldview’s/dimension’s institutionalisation ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-

contiguity—or—ontological-preservation’ or ‘the registry-worldview/dimension uninstitutionalised-threshold¹⁰³ ⁸⁴reference-of-thought’ (as-failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ‘by projected <amplifying/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) of the registry-worldview/dimension institutionalisation ⁸⁴reference-of-thought’, as of an ontological-normalcy/postconvergence epistemic/notional~projective-perspective) as so reflected from the prospective registry-worldview’s/dimension’s institutionalisation ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. With the attainment of registry-worldview/dimension institutionalisation by social ¹⁰⁴universal-transparency¹⁰⁵ -(<transparency-of-totalising-entailing, -as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) we can very much uphold a secondnatured quasi-intemporal-disposition ⁸⁴reference-of-thought as ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ which is why humankind pursues institutionalisations as devising human collective emancipation from base-institutionalisation to ¹⁰⁴universalisation to positivism and prospectively to notional~deprocrypticism in resolving the vices-and-impediments¹⁰⁶ of their respective uninstitutionalised-threshold¹⁰³ as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. But exactly for the purpose of ensuring the perpetuation of this human registry-worldview’s/dimension’s institutionalisation capacity (as in enabling futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective deprocrypticism) as the very essence of human virtue itself, it

is equally important to understand how institutionalisation comes to be limited at successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) (as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor) to grasp how we can then supersede/transcend prospectively. ‘Human temporal uninstitutionalised-threshold¹⁰³ mental-disposition’ refers to our fixation to the mere-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ of the registry-worldview/dimension institutionalisation ⁸⁴reference-of-thought but failing/not-upholding-<as-of-apriorising/axiomatising/referencing> prospective intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)/postdication as construed from the prospective registry-worldview/dimension institutionalisation ⁸⁴reference-of-thought, and as revealed by this prospective institutionalisation existential-contextualising-contiguity³⁹-in-reification⁸⁷’s-elucidation-of-prospective-relative-ontological-completeness³⁸-of-³⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context. Fully understanding psychopathy which is the postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ of the positivism-procrypticism registry-worldview/dimension institutionalisation-uninstitutionalisation ⁸⁴reference-of-thought is inevitably tied to understanding our procrypticism as our ‘human temporal uninstitutionalised-threshold¹⁰³ mental-disposition’ from futural Being-development/ontological-framework-expansion—as-to-

depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 of prospective notional~deprocrypticism registry-worldview institutionalisation ⁸⁴reference-of-
 thought, as of ontological-normalcy/postconvergence wherein our procrypticism ‘human
 temporal uninstitutionalised-threshold¹⁰³ mental-disposition’ is decentered and preconverging-
 or-dementing¹⁹—apriorising-psychologism as dialectically-out-of-phase, just as understanding
 the postlogism⁷⁸ of the ¹⁰⁴universalisation–non-positivism/medievalism registry-
 worldview’s/dimension’s ⁸⁴reference-of-thought like notions of and accusations of sorcery, is
 inevitably tied to understanding non-positivism/medievalism as the ‘human temporal
 uninstitutionalised-threshold¹⁰³ mental-disposition’ so-construed from prospective positivism
 registry-worldview/dimension institutionalisation ⁸⁴reference-of-thought as of ontological-
 normalcy/postconvergence ‘wherein the non-positivism/medieval mental-disposition is
 decentered and preconverging-or-dementing¹⁹—apriorising-psychologism as dialectically-out-of-
 phase; and in both instances, construed as of their relative-ontological-incompleteness⁹⁹-of-
⁸⁴reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-
 hollow-staging-and-performance (as-of-their-respective-prospective-registry-
 worldview/dimension existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-
 instantiative-context; since the prospective institutionalisation existential-contextualising-
 contiguity³⁹-in-reification³⁷’s-elucidation-of-prospective-relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought-⁸⁵devolving-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-threshold¹⁰³ mental-disposition’ is what is reflected at
 uninstitutionalised-threshold¹⁰³ as registry-worldviews/dimensions threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism as of perversion-and-derived-
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively (as
 applicable with the construal of psychopathy and social psychopathy postlogism⁷⁸)
 procrypticism; wherein the habitual intradimensional placeholder-setup/mentation/mental-
 devising-representation/consciousness-awareness-teleology¹⁰⁰ ‘nondescript/ignorable—void⁶⁰
 (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives)
 scheduling or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-
 incompleteness⁸⁹-of-⁸⁴reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-
 bracketing-or-epoché of <amplifying/formative—epistemicity>totalising~conflated—
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-notional~deprocrypticism-reflected-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the prospective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at
 uninstitutionalised-threshold¹⁰³ (reflecting uninstitutionalised-threshold¹⁰³), is now substituted
 (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective of the
 prospective registry-worldview/dimension institutionalisation ⁸⁴reference-of-thought) by its
 ‘decentering and dialectical~de-mentation of its ⁸⁴reference-of-thought’; which we can
 effectively acquiesce to as of the uninstitutionalised-threshold¹⁰³ but will rather have a mental
 complex when this is implied prospectively to imply our uninstitutionalised-threshold¹⁰³ as
 procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental
 complex when their construal as uninstitutionalised-threshold¹⁰³ is implied. Thus this implied
 human ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-
 dynamics or natural~psychological-dynamics’ as driven by ontological-

normalcy/postconvergence will explain the specific natures of registry-worldviews/dimensions references-of-thought (as ‘underlying scheduling of soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought’) behind the successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) peculiar psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets/⁸⁴reference-of-thought/consciousness-awareness-teleology¹⁰⁰; whether as recurrent-utter-uninstitutionalisation psychologism, base-institutionalisation-ununiversalisation psychologism, ¹⁰⁴universalisation-non-positivism/medievalism psychologism, positivism-procrypticism psychologism, and prospectively notional~deprocrypticism psychologism equally qualified as suprastructuralism. Hence, our present positivism mental-disposition is just one of human historical psychologisms/psychologism-constructs, and it is not absolute as to imply there aren’t or weren’t other human psychologisms/psychologism-constructs, wherein in their own realisation, perception and thought they are ‘not decentered’ and ‘not preconverging-or-dementing¹⁹–apriorising-psychologism’ as of their relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance rather so construed from a higher psychologism’s articulation of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as ontologically-veridical. Thus, notional~deprocrypticism as decentering and preconverging-or-dementing¹⁹–apriorising-psychologism the positivism-procrypticism registry-worldview ⁸⁴reference-of-thought will certainly imply an altogether different psychologism of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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/⁸⁴reference-of-thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-deepening⁵³) a renewing of mindset/⁸⁴reference-of-thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰ with its corresponding psychologism/psychologism-construct occurs, with this ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ leading to the successive registry-worldviews/dimensions ⁸⁴reference-of-thought psychologisms/psychologism-constructs, and implied prospectively as well with the notional~deprocrypticism worldview/dimension ⁸⁴reference-of-thought psychologism/psychologism-construct. Critically, a psychologism/psychologism-construct takes an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument form that construes meaningfulness from the prior (and even lower) registry-worldview's/dimension's ⁸⁴reference-of-thought psychologism up to its own registry-worldview's/dimension's ⁸⁴reference-of-thought psychologism as of its more profound existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context in reflecting/perspectivating their relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance. Hence this articulation of successive registry-worldviews/dimensions ⁸⁴reference-of-thought psychologisms up to the deprocrypticism, is an initiation into notional~deprocrypticism psychologism as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its more profound existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-

ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context in
 reflecting/perspectivating the relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought-
 induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-
 performance of positivism–procrypticism and all the lower registry-worldviews/dimensions.
 Basically, this idea of ‘human temporal uninstitutionalised-threshold¹⁰³ mental-disposition’ as
 metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective–
 ontological-normalcy/postconvergence⟩ points out that ontological analysis should rather be
 from the prospectively implied ‘human registry-worldview’s/dimension’s institutionalisation
 mental-disposition’, and in this instance implying an ontological analysis of psychopathy and
 social psychopathy from futural Being-development/ontological-framework-expansion–as-to-
 depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 of prospective notional~deprocrypticism registry-worldview ⁸⁴reference-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 ⁸⁴reference-of-thought and not its
 present ¹⁰⁴universalisation–non-positivism/medievalism registry-worldview ⁸⁴reference-of-
 thought; as of the fact of fundamental registry-worldview/dimension ‘prospective registry-
 worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³–defect-⟨as-Being-or-ontological-or-
 existential–defect⟩⁸⁶, so construed in order to supersedes its de-
 mentative/structural/paradigmatic vices-and-impediments¹⁰⁶. Structural/paradigmatically/de-
 mentatively, this idea extends to all issues implying metaphysics-of-absence-⟨implicated-
 epistemic-veracity-of-⁶¹nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩
 ‘human temporal uninstitutionalised-threshold¹⁰³ 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-deepening⁹³ as enabling its more profound grasp of
 intrinsic-reality/ontological-veridicality by way of a concurrently more and more ‘rational

realistic' construal of intrinsic-reality/ontological-veridicality as of a natural human psychological growth disposition ('postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'). Wherein, going by its first impulse with respect to its 'construal/conceptualisation activity as of its coming into existence in the world', human natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental⁵⁶ meaningfulness-and-teleology¹⁰⁰. 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 nolation 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-framework⁷³’ that has accompanied human limited-mentation-capacity-deepening⁵³ in construing/conceptualising ⁵⁶meaningfulness-and-teleology¹⁰⁰. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening⁵³ that actually is behind all threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism of successive registry-worldviews/dimensions; with the idea that there is no place to hide behind idealisms and that human emancipation and virtue has been and is fundamentally about buckling down and undertaking the requisite effort in ‘understanding for real’ and not differing to ‘thin air’ in the name of idealism. Rational-realism pushes the grander notion of realism further by asking the question, have all the idealisms as of the grander idealism been identified and superseded? It comes to the conclusion that while that has been decisively the case with supernaturalism, belief in essences and metaphysical idealism, as of de-mentative/structural/paradigmatic social implications, one other sort of idealism remains to be recognise as ‘false realism’; the idealism that doesn’t grasp what man itself is, rather as overly indulgent in not recognising how a thorough understanding of itself in enabling pivoting/decentering is effectively the strongest

asset for its full emancipation. Central to such a most basic realism is grounding human knowledge of itself and thereof all knowledge on the ‘mediocrity principle’ as to enable the full construal of both metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void’⁵⁰-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩ and metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ ontologies as enabling a further human emancipation registry-worldview’s/dimension’s ⁸⁴reference-of-thought psychologism, notional~deprocrypticism psychologism. This is the insight behind the articulation of the social construed in threshold terms of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction rather as socially-functional-and-accordant⁹⁴. This insight further divulges the reality across all registry-worldviews/dimensions of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ and ‘human temporal uninstitutionalised-threshold¹⁰³ mental-disposition’, as powerful conceptualisations for framing issues in their appropriate psychologism however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality disposition behind its creation, cultivation and projection. And as with all previous realism drives, the idea of rational-realism is not as an articulation within the finite scope of the present ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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/⁸⁴reference-of-

thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-echoiness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoiness’), to imply that there is a prospective virtuous possibility of human registry-worldview’s/dimension’s institutionalisation that can be grasped, and so expressed in terms—as-of-axiomatic-construct of the notion of social-stake-contention-or-confliction of that prospective institutionalisation psychologism, just as the vocation of the positivistic mindset/⁸⁴reference-of-thought is all about eliciting the notion of social-stake-contention-or-confliction in terms—as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human emancipatory institutionalisation potential. Insightfully, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument comparison can be used to reveal the ‘perpetually stable notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> nature of human mental-disposition as of institutionalisation or uninstitutionalised-threshold¹⁰³’, across all registry-worldviews/dimensions references-of-thought but for the fact that they have different ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation building up from the prior ones as of their respective elucidation-of-existential-contextualising-contiguity³⁹’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context (recurrent-utter-uninstitutionalisation non-
 rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-
 random-mental-disposition as failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,-(as ‘first-level ⁸⁰presencing—absolutising-
 identitive-constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 base-institutionalisation—ununiversalisation, ununiversalisation failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,-(as ‘second-level ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
¹⁰⁴universalisation—non-positivism/medievalism, non-positivism/medievalism failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism,-(as ‘third-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of
⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 positivism—procrypticism or prospectively, positivism failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> ‘¹⁷deprocrypticism—or-preempting—disjointedness-as-
 of-⁸⁴reference-of-thought,-(as full-conflation of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 perpetuating-deprocrypticism). Supposed there was no
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect (no

⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) with social
¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of the
 calculations to be done, it is fair to say ‘human registry-worldview’s/dimension’s
 institutionalisation mental-disposition’ in this ⁸⁴reference-of-thought is of quasi-intemporal-
 disposition (and the whole point of human knowledge aspiration and virtue is to achieve this
 state or deferential-states-of-this-state as with formalisations and percolation-channelling-<in-
 deferential-formalisation-transference>). Thus calculations (logically-derived meaningfulness)
 in such an institutionalised framework are effectively in ontological-good-faith/authenticity⁶⁹
 but for failure in performance as defect-of-⁵⁴logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-
 worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance. But
 then human existential-reality comes with human limited-mentation-capacity-deepening⁵³ with
 limited grasp of intrinsic-reality at various stages of human emancipation up to the present day,
 such that social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-
 entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁸) required for ‘human registry-worldview’s/dimension’s institutionalisation
 mental-disposition’ has been made transcendently available only in partial
 construals/conceptualisations that are as-of existential-reality, and where non-available at
 uninstitutionalised-threshold¹⁰³, 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-threshold¹⁰³ mental-
 disposition’ as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-
 relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-

context elucidated ontological-normalcy/postconvergence. It points to a fundamental de-mentative/structural/paradigmatic disposition for human temporalities-drives to adhere to the <amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁸) (failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>)/postdication) of the given registry-worldview/dimension, when incapable of construing a prospective registry-worldview ⁸⁴reference-of-thought as providing the resolution for the vices-and-impediments¹⁰⁶ associated with such a present registry-worldview/dimension institutionalisation. Such notions as the following that can be at the very centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of the reality (as metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>)) of the notion of ‘human temporal uninstitutionalised-threshold¹⁰³ mental-disposition’ that de-mentatively/structurally/paradigmatically ‘notionally acquiesce to the possibility of a registry-worldview’s/dimension’s temporality⁹⁹/shortness and is non-transcendental to that possibility’: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc.

[We can note here that such statements as of a variance of more banal to weightier nature can be made as being socially-functional-and-accordant³⁴ (without or hardly any negative consequences at the acceptable socially-functional-and-accordant³⁴-threshold like being

repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the-⁸⁴reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰³’ in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of-⁸⁴reference-of-thought-as-of-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ are made but with both construed in the conventioning of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction as effectively ‘non-dissociable’, thus validating the notion that institutionalisation is not about solipsistic transformation into the intemporality⁵²-drive (longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-threshold¹⁰³ are bound to arise successively in the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (out-of-human temporality⁹⁹) together with corresponding prospective institutionalisations (out of-human intemporality⁵²) with the latter enabling <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of—social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. This equally explain why and in particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a

conventioning however ontologically-informed the conventioning, and ‘the need for the social-construct further development requires that it can utterly be put into question by pure-ontology conflatedness¹² with no conventioning complexes’! (As a reminder, the notion of intemporality⁵²/temporality⁹⁹ is an ontological-as-of-being construct and the apparent references to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such that it is important to grasp that all notions articulated herein are ontological, just as the notions of the being domains-of-study of the natural world are ontological, and the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction nature of the being domains-of-study of the social world should not naively imply a construct that isn’t ontological or otherwise, as in both instances the aspiration is for ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as an otherness from any emotional-involvement/subjectification/notional <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-functional-and-accordant⁹⁴ ‘modular-thresholds’-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as it applies in all social conceptualisations of performance and functionality whether virtuous or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The conventioning of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction effectively ‘non-dissociable’ modular construal of temporal-dispositions and intemporal-disposition rather as of socially-functional-and-accordant⁹⁴ thresholds, has deterministic implications with regards to ‘interdimensional/transdimensional/transcendental registry-worldview/dimension-level of

analysis’ as well as ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuation-level of analysis’; for construing the implications of such ‘modular-thresholds’-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-dissociability social-functioning-and-accordance—as-of-social-stake-contention-or-confliction effectiveness-or-ineffectiveness and ontological-resolution as of ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing—psychologism by way of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ in resolving registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance capabilities, as the very foundational operant conceptualisation of an ontologically-contiguous ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’. This fundamentally highlights a ‘notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² dynamic relationship’ with ⁵⁶meaningfulness-and-teleology¹⁰⁰ as directly reflecting ‘ontological-normalcy/postconvergence dynamics (in abstractly elucidating any given registry-worldview’s/dimension’s ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ reconstrual going by ontological-normalcy/postconvergence implications); involving successively, <amplifying/formative—epistemicity>totalising~random-as-impulsive-phenomenal-abstractive-ness-of-presencing-in-‘trepidatious-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context/constitutedness¹³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
 functional-and-accordant⁹⁴ 'modular-thresholds'-of-notional~firstnaturedness—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>-dissociability-(as of no constraining given non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition, and non-constraining ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-
 of-existential-reality prospective institutionalisation as base-institutionalisation),
 <amplifying/formative-epistemicity>totalising~nominal-as-tendentious-phenomenal-
 abstractiveness-of-presencing-in-'warped-consciousness'-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context/'first-level ⁸⁶presencing—absolutising-
 identitive-constitutedness¹³ of ⁸⁴reference-of-thought'
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
 functional-and-accordant⁹⁴ 'modular-thresholds'-of-notional~firstnaturedness—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>-dissociability-(as of base-institutionalisation constraining
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and non-
 constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
 prospective institutionalisation as ¹⁰⁴universalisation), <amplifying/formative-
 epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-
 ‘preclusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context/‘second-level ⁸⁶presencing—absolutising-
 identitive-constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
 functional-and-accordant²⁴ ‘modular-thresholds’-of-notional~firstnaturedness—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>-dissociability-(as of ¹⁰⁴universalisation constraining
¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism, and non-constraining ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality prospective institutionalisation as positivism), <amplifying/formative-
 epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-
 in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context/‘third-level ⁸⁶presencing—absolutising-
 identitive-constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-

functional-and-accordant⁹⁴ ‘modular-thresholds’-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-dissociability-(as of positivism/rational-empiricism constraining positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and non-constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality prospective institutionalisation as deprocrypticism), and ratio-contiguous/conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of notional~deprocrypticism socially-functional-and-accordant⁹⁴ as of intemporal⁵²/longness or ontological-contiguity⁶⁷, with no-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-non-dissociability-(as of constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven intemporal-projection upholding of notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism). Interestingly, could such a referentialism-based construal in parallel to the (epistemic-totalising³²~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-

thought-⁸⁵devolving-as-of-instantiative-context/epistemic-totalising³²~nominal-as-tendentious-
 phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context/epistemic-totalising³²~ordinal-as-qualifying-
 phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context/epistemic-totalising³²~intervalist-as-
 categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context/epistemic-totalising³²~ratio-
 contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
 ‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context as of Stevens taxonomy, ‘possibly reveal an
 unrecognised mathematical depth in the reality of the evolved human condition’ rendering
 possible the full mathematised interpretation of the social sciences as of
 ‘conflatedness¹²/conflation of analysis’ (just as the intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity constructed scientific⁸⁴ reference-of-thought of the natural sciences, as ontological-⁸⁴reference-of-thought, revealed a mathematical depth that enabled their full mathematisation; as mathematics just like logic cannot reveal the full intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity constructed⁸⁴reference-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-contiguity⁶⁷ as of the notional~deprocrypticism registry-worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-accordance with no-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-non-dissociability (due to social¹⁰⁴universal-transparency¹⁰⁵-〈transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸〉 of notional~deprocrypticism⁵⁶meaningfulness-and-teleology¹⁰⁰), 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-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression into which everything else is caught into as superseding—oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction will often tend to induce a relatively flawed⁵⁶meaningfulness-and-teleology¹⁰⁰ construal in this regard, that explains our metaphysics-of-presence-(implicated-'nondescript/ignorable—void⁶⁰-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) mental-disposition). Thus an appropriate ontologically-veridical

social-conceptualisation and/or storied-construct/ontologically-valid-narration as
aetiological/ontologically-escalatory that has the capacity to supersede the inherent human high
temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-
totalising³²~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-
confliction specific element (which tend to denaturing^{15 56}meaningfulness-and-teleology¹⁰⁰
construal, as high temporal-to-intemporal-conjugating-emotional-
involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-
perceived-social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’
of the registry-worldview’s/dimension’s—⁸⁴reference-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-
potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression of the
superseding-oneness-of-ontology as any other truly ontologically-veridical conceptualisation,
be it of animate or inanimate nature. The implication being that the underlying notional
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³(of our ‘emotional-involvement’ as self-
centering-and-definitional of human consciousness as of our animate-existential-
referencing/subjectification) can perfectly be escaped from to more profound and unsuspecting
depths of ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal (enabling
‘dissociability of the registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-
functioning-and-accordance temporal-to-intemporal thresholds’ ontologically), and so beyond-
the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-
unthought>⁶, ushering in ‘an ontologically-veridical existence-as-of-its-mimetic-
echoness/existence-in-reverberation/existence-potency³⁸~sublimating-nascence,-disclosed-

from-prospective-epistemic-digression contemplation to a point that subsumes equably both animate-existential-referencing/subjectification and inanimate-existential-effecting, wherein the underlying teleological-determinism of human functional and performance thresholds are effectively desubjectifiable-as-objectifiable to the point of attaining ‘effecting teleological-determination’ of the same level as inanimate ‘effecting determination’ (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction denaturing¹⁵ ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal), and so enabled with the referentialism technique of point-referencing for conflation in construing temporal-to-intemporal contrastive-synopsising-depths-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as ‘dissociable temporal-to-intemporal thresholds of the registry-worldview’s/dimension’s-⁸⁴reference-of-thought-for-social-functioning-and-accordance’ (inducing the requisite social ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩ for prospective decentering/pivoting as enabling an epistemic-totalising³²~renewing-realisation/re-perception/re-thought in ushering in notional~deprocrypticism institutionalisation). Interestingly, the very conceptual background for such transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal lies with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-

determinism⁷¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ itself, by its successively induced snowballed-recomposuring of human psychical transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ capacity in a corresponding relation with the successively induced snowballed-recomposuring institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) (as successive institutionalisations involve an increasing sense of transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality; an idea we appreciate as we can garner that we, as of the positivism-procrypticism registry-worldview/dimension, are relatively psychologically geared to handle meaningfulness in a relatively objective way than say a non-positivism/medievalism mindset cannot and rather parse over towards arriving at its final ‘greater egotistic or <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ driven’ belief/conclusion and this explains why their mental-dispositions were relatively alchemic, feudal of mentality, etc. For instance and why the corresponding transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism^{>101} of our registry-worldview enabled the natural sciences to arise, our relatively developed sense of democracy, globalisation, etc. Likewise we can appreciate with such phenomena today like ‘fake news’ easily spreading socially and often just as ‘real news’ our very own limitations of transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism^{>101} ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal as manifested in our positivism–procrypticism registry-worldview, with the implication of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence>) insight that a prospective registry-worldview as notional~deprocrypticism will be an improvement over our transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism^{>101} ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal capacity). Prospectively a transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism^{>101} to the point of attaining ‘effecting teleological-determination’ of the same level as inanimate ‘effecting determination’ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction denaturing¹⁵ ⁵⁶meaningfulness-and-teleology¹⁰⁰

construal) will inform the underlying psyche of a notional~deprocrysticism
 mindset/⁸⁴reference-of-thought/psychologism; as the capacity to objectify/desubjectify-as-
 objectify/authentify is what enables the human mind to be able to develop towards fully
 achieving intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity. In this regard, we can grasp how human
 limited-mentation-capacity-deepening⁵³ associated with the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ increasingly implies ‘a more and more transcendently-
 enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-
 objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality as antinihilism>¹⁰¹ psychologism overcoming subjectification denaturing¹⁵ of
⁵⁶meaningfulness-and-teleology¹⁰⁰’, and so as of ‘non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition-or-failing-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’ psychologism (recurrent-utter-
 uninstitutionalisation), ‘failing-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’ psychologism (base-institutionalisation-
 ununiversalisation), ‘failing-positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
 psychologism (¹⁰⁴universalisation-non-positivism/medievalism), “failing-preempting—
 disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplifying/formative-
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism’’ psychologism (positivism—

procrypticism), and prospectively ‘preempting—disjointedness-as-of-⁸⁴reference-of-thought,-
 as-to-³¹<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing-psychologism’ psychologism
 (deprocrypticism) that fully enables human full attainment of transcendently-enabling-level-
 of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-
 <as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
 and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as
 antinihilism>¹⁰¹ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ and overcoming subjectification, enabling
 an understanding of the social domain at the same level as of the natural domain and the
 derived-implications with regards to social and human <amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought associated with the
 notional~deprocrypticism registry-worldview. Basically, transcendently-enabling-level-of-
 ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ as
 implied by the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ reflects the
 successive psychologisms as of the respective mutually beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ of successive registry-
 worldviews/dimensions ⁸⁴reference-of-thought construed ⁵⁶meaningfulness-and-teleology¹⁰⁰
 involving conceptualisation/construal of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as by
 constitutedness¹³/recurrent-utter-uninstitutionalisation/impulsive-or-accidental-or-haphazard
 driven construal, ‘first-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³’/base-
 institutionalisation—ununiversalisation/epistemic-totalising¹²~nominal-as-tendentious-

phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context/allegiance-subservience driven construal,
 ‘second-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³’/¹⁰⁴universalisation–non-
 positivism/medievalism/epistemic-totalising³²~ordinal-as-qualifying-phenomenal-
 abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context/non-contiguous-qualification-categorisation as
 good-to-bad construal, ‘third-level ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³’/positivism–procrypticism/epistemic-totalising³²~intervalist-as-categorising-
 phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context/non-contiguous-intervalist-categorisation as
 kindness-humility-helpfulness-etc. construal, and prospectively conflation
 /deprocrypticism/epistemic-totalising³²~ratio-contiguity/ratiocination-as-referentialism-
 phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-

thought-⁸⁵devolving-as-of-instantiative-context/temporal-to-intemporal-thresholds construed as
 the latter fully achieves transcendently-enabling-level-of-ontological-good-
 faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹.
 While the institutionalisation perspective tends to point to a commonness of ⁸⁴reference-of-
 thought as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought
 construed as ⁸⁴reference-of-thought—prelogism⁷⁹-as-of-conviction,-as-to-profound-
 supererogation⁹⁷, however at the uninstitutionalised-threshold¹⁰³ the implication of such a
 commonness of ⁸⁴reference-of-thought is rather construed as of the relative-ontological-
 incompleteness⁸⁹-of-⁸⁴reference-of-thought so-disambiguated as of temporal-dispositions (as
 well as as such temporal-dispositions conjugate with postlogism⁷⁸ ⁷⁵perversion-of-⁸⁴reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷> inducing derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-
 as-of-existential-unthought>⁶) more succinctly construed as threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism, in the sense that in this instance such
 interlocutors threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism tend to be circular
 with respect to their effective temporal/shortness-of-register-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism commitments and are
 no longer of ⁸⁴reference-of-thought—prelogism⁷⁹-as-of-conviction,-as-to-profound-

supererogation⁹⁷ such that the naïve implication of a mutual logical exercise (⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷) is inherently deceptive as of as of transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰². This construal effectively enabling delineation of underlying ontological-primemovers-totalitative-framework⁷³ of mental-dispositions. threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism across all registry-worldviews/dimensions refers to the constituent temporal individuations mental-dispositions at a registry-worldview/dimension uninstitutionalised-threshold¹⁰³ and points to their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as of its uninstitutionalised-threshold¹⁰³ pointing to an inclination for untranscendability and unde-mentability as of mechanical-knowledge (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶) but for the constraint of prospective social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸), and so in contrast to the same registry-worldview/dimension ⁸⁴reference-of-thought—prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mental-disposition that reflects its ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ as its institutionalisation which rather points to an inclination for transcendability and de-mentability as of organic-knowledge once it does conceptualise the veridicality of the uninstitutionalised-threshold¹⁰³ as ontologically-flawed. Such construal of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism at uninstitutionalised-threshold¹⁰³ is critical because then and in effect, the mental-reflex to ontologically validate these as of ⁸⁴reference-of-thought—prelogism⁷⁹-as-of-conviction,-as-to-profound-

supererogation⁹⁷ mental-disposition so-construed as of sound/existential-contextualising-contiguity³⁹ logical-dueness is ontologically put into question given the perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>. Such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity is projectable about the uninstitutionalised-threshold¹⁰³, and not as it is circularly construed within the uninstitutionalised-threshold¹⁰³ frame as a construal of logical pertinence (⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷), but rather involving priorly the determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as these fail to reflect soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought, that is, establishing whether or not there is perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in the first place before any implication of logical-dueness/logical-pertinence arises. Consider as of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ or ontological-normalcy/postconvergence analysis the case of notions-and-accusations-of-sorcery in a non-positivistic social-setup uninstitutionalised-threshold¹⁰³ which is rather in want of positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰. Effectively establishing deconstructive ontological-veridicality implies recognising the overall registry-worldview's/dimension's relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as superstitious/non-positivistic inclined, its postlogism⁷⁸ and conjugated-postlogism⁷⁸ as acknowledging and contending about notions-and-accusations-of-sorcery (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>°)

thus leading to perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, with this succinctly reflecting the reality of temporal-dispositions as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as of such non-positivism ⁸⁴reference-of-thought uninstitutionalised-threshold¹⁰³. Such that it is not a logical exercise (⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview’s/dimension’s institutionalisation ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ of superstition but rather one of determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as this reflects postlogism⁷⁸ denaturing¹⁵ and conjugated-postlogism⁷⁸ derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism ⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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 postlogism⁷⁸ and derived conjugated-postlogism⁷⁸, human ⁸⁴reference-of-thought—prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ tends to be relative. That is, even within a registry-worldview’s/dimension’s institutionalisation basis we don’t necessarily function socially absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶) given our relative-

ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold¹⁰³. 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 ⁸⁴reference-of-thought–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ has to do with the abstract and uncompromising determination of mathematical meaningfulness, and receding more and more as we get towards domains of increasing ‘emotional involvement’ (the social) as ontological-veridicality increasingly takes a backseat to extricatory/temporal de-mentating/structuring/paradigming and further so with respect to increasing informality as in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰) of all human institutions, and particularly where social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) is blurred⁷ and not forthcoming as logic tends out to be an issue of making-a-mistake-at-one-moment-expressing-the-most-profound-conviction-as-to-profound-supererogation⁹⁷-at-the-other-moment in a circular ⁸⁴reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions (⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to postlogism⁷⁸-slantedness. This reality of our ⁸⁴reference-of-thought–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold¹⁰³ and as associated with postlogism⁷⁸ as conjugated-postlogism⁷⁸ is what qualifies contextually as temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as a temporal mental-disposition defect

contrasted to a wrongfully implied supposedly ⁸⁴reference-of-thought–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ as of ontologically-sound mental-disposition. This manifestation as a social dynamic (dynamic-cumulative-aftereffect) of such contrastive threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and ⁸⁴reference-of-thought–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ de-convergence as of transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰². Such a distinction particular at the uninstitutionalised-threshold¹⁰³ 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-⁸⁴reference-of-thought as of ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ in the first place to establish or not perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>. This delineation is in line with the idea of human temporal (shortness-of-register-of–⁵⁶meaningfulness-and-teleology¹⁰⁰) to intemporal (longness-of-register-of–⁵⁶meaningfulness-and-teleology¹⁰⁰) individuations nature as implicitly recognised in the de-mentating/structuring/paradigming of formal constructs like the law, formal institutions, etc. It equally falls in line with the idea of knowledge-notionalisation on the basis that it is equally critical to understand the possibility of the ignorances just as conceptual knowledge itself to further uphold, advance and skew for the latter. The point being that ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of ⁸⁴reference-of-thought–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ as of reflex but equally examine ‘as of circumstances pointing to uninstitutionalised-threshold¹⁰³’ the possibility of the

ontological-veridicality of interlocutors threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism mental-
 dispositions, and as is often associated with mental-dispositions geared towards ‘flawed
 impression-driven, expletive-driven and non-intellectual critique’ contention. This difference
 between threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and ⁸⁴reference-of-
 thought—prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ critically explains how
 the successive registry-worldviews/dimensions psychoanalytically-unshackled/memetically-
 reordered/institutionally-recomposed going by the fact that projective-insights about prior
 registry-worldview/dimension threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as of prior
 relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought is what needs to be superseded
 for prospective registry-worldview/dimension institutionalisation prospective relative-
 ontological-completeness⁸⁸-of-⁸⁴reference-of-thought effective ⁸⁴reference-of-thought—
 prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ (as operant construal) by social
¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸)
 rendering the prior registry-worldview/dimension threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism (as operant construal) untenable. This
 brings to the fore the idea that the salient point about human mental-disposition whether
 construed as of institutionalisation basis or at its uninstitutionalised-threshold¹⁰³ has to do with
 the possibility of attaining or not attaining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁸). Where this is effectively attained, it becomes psychically and

institutionally untenable for interlocutors to act as of subpar (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism) with regards to ⁸⁴reference-of-thought—prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷. This will explain why the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension ⁵⁶meaningfulness-and-teleology¹⁰⁰, 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 ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. This imbued potency in social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) across all registry-worldviews/dimensions is what explains the possibility of social transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. The reason for this is that the entire construct of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as the ‘social existential contract’ is implicitly built on supposed ⁸⁴reference-of-thought—prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ to ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ‘¹⁰⁴universal 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 postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ mindset threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism arises out of its temporal individuation’s surreptitiousness (‘lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸) such that it can induce threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism rule) as of marginal social instigation (consider the targeted nature of the adult psychopath’s maturation/indirectness/spatialisation/credulity/craftiness within the scope of social functionality) while socially enabled circularly (due to the underlying prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as social ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-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 postlogism⁷⁸ for ‘imaginary’ accusations of sorcery); and so, while socially inducing temporal-dispositions conjugated-postlogism⁷⁸s derived threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, and so overall, on the flawed mental-reflex that such protraction of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism is supposedly ⁸⁴reference-of-thought—prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ (as to the lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸)). Such

conditions as highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood psychopathy explaining why conjugated-postlogism⁷⁸ as a social dynamism of protracted threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism doesn't socially take hold then, as such childhood postlogism⁷⁸ 75perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> hasn't superseded the social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) in further inducing temporal-dispositions derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>. The further implication is that such surreptitiousness, marginality and circularity with regards to a registry-worldview's/dimension's temporal-dispositions are often construed rather as circumventive issues as of temporal extricatory dementating/structuring/paradigming, and not by ontological-veridicality insight as of dementative/structural/paradigmatic ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ with respect to vices-and-impediments¹⁰⁶. Thus ensuring ontological-veridical social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) is de-mentatively/structurally/paradigmatically inherently 'advantaged ultimately' by the social-construct functioning. (But then this can rather be achieved in the medium to long term as of a crossgenerational transcendence-and-sublimity/sublimation/supererogatory~de-mentativity import and hardly so in the short-run, given that in the short-run the issue of the registry-worldview/dimension relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought is a drawback in this respect. As the framework of generalised social referencing of

⁵⁶meaningfulness-and-teleology¹⁰⁰ is a circular-pervasiveness closed-structure as of the habituated predicative-insights for ⁵⁶meaningfulness-and-teleology¹⁰⁰ based on the relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought induced distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense of relative pure-ontology conflatedness¹² as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought conflatedness¹²). So the transcendental ⁵⁶meaningfulness-and-teleology¹⁰⁰ implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of ⁵⁶meaningfulness-and-teleology¹⁰⁰ going by its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought doesn't supersede the prior's 'circular-pervasiveness closed-structure of habituated predicative-insights for ⁵⁶meaningfulness-and-teleology¹⁰⁰' in the short run. Chinua Achebe's Things Fall Apart Okonkwo returning from his long banishment construes ⁵⁶meaningfulness-and-teleology¹⁰⁰ in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought had moved on to the new/prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ which is now antipodal to his, hence his confliction with his circular-pervasiveness <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void'⁵⁰-with-regards-to-prospective-apriorising-implications>> which is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void'⁵⁰-with-regards-to-

prospective-apriorising-implications>> when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Wells's *The Country of the Blind* which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of-⁸⁴reference-of-thought with regards to ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal where Nunez's 'seeing of the environment' ⁸⁴reference-of-thought as of it prospective relative-ontological-completeness⁸⁸-of-axiomatic-construct-or-⁸⁴reference-of-thought doesn't make an impression but is actually frowned upon on the habituated 'feeling of the environment' ⁸⁴reference-of-thought as of its prior relative-ontological-incompleteness⁸⁹. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior ⁸⁴reference-of-thought as 'feeling of the environment' explaining why a registry-worldview is a <amplifying/formative>⁵ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void'⁵⁰'-with-regards-to-prospective-apriorising-implications>> that hardly entertains its own transcendability/dementability, and why transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is rather crossgenerational for the requisite personhood and socialhood psychoanalytic-unshackling exercise to be initiated. Consider that the 'existential value references as what is worth living for' for both Okonkwo and 'feeling of the environment' ⁸⁴reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their ⁸⁴reference-of-thought' despite their respective inherent prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of ⁸⁴reference-of-

thought, speaking of their distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Interestingly, facing their respective conundrum to take a drastic and immediate decision as of their ‘existential value references as what is worth living for’, and without the prospect for crossgenerational adjustment, their decisions are equally dramatic in terms of considering physically doing away with Nunez’s notion of ‘seeing of the world’ ⁸⁴reference-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-threshold¹⁰³, including our own as positivism–procrypticism as of its disjointedness-as-of-⁸⁴reference-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-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ notwithstanding any notion of relative prospective ontological-completeness-of-⁸⁴reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective <amplifying/formative–epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology¹⁰⁰ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ validity’ but rather such a demonstration is more de-mentatively/structurally/paradigmatically, together with all other such demonstrations of the prospective <amplifying/formative–epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-

teleology¹⁰⁰ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior <amplituding/formative–epistemicity>totalising/circumscribing/delineating⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology¹⁰⁰ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in its circular-pervasiveness’ at its uninstitutionalised-threshold¹⁰³ as of its ontologising-deficiency/relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought; thus qualified as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/suprastructuration. Just as the exercise of demonstrative convincing on the basis of a scientific principle within a non-positivistic social context ‘is not at all about the demonstrable instantiative⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ validity’ but rather de-mentatively/structurally/paradigmatically, together with all other such demonstrations as of scientific and positivistic principles/axioms/⁸⁴reference-of-thought⁵⁶meaningfulness-and-teleology¹⁰⁰ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-positivism <amplituding/formative–epistemicity>totalising/circumscribing/delineating⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology¹⁰⁰ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-threshold¹⁰³ as of its ontologising-deficiency/relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed human limited-mentation-capacity-deepening⁵³ as inducing more and more profound projective-insights construed as the successive

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments representing the successive registry-worldviews/dimensions ⁸⁴reference-of-thought under which their respective predicative-insights construct their respective ⁵⁶meaningfulness-and-teleology¹⁰⁰, so grounded axiomatically as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operand-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 ⁵⁶meaningfulness-and-teleology¹⁰⁰’), construed say at ‘sea-level-height

perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as recurrent-utter-uninstitutionalisation), ‘hill-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as base-institutionalisation—ununiversalisation), ‘mountain-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as ¹⁰⁶universalisation—positivism), ‘airplane-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as positivism—procrypticism) and ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as deprocrypticism), rather as successive mental-states/⁸⁴reference-of-thought unbeknown-to-each-other in ‘circular-pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’. We know that having never experienced ‘hill-level-height

perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for

predicative-insights' (base-institutionalisation–ununiversalisation) the 'sea-level-height
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 predicative-insights' (recurrent-utter-uninstitutionalisation) will hardly countenance operating
 the perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 for predicative-insights of the former as more ontologically profound, given its 'circular-
 pervasiveness closed-structure of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring-
 purpose—of-obtained-measurements' on the basis of its 'sea-level-height
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 predicative-insights'; and this same mental-reflex applies successively to relatively 'lower-
 level-heights
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 predicative-insights' (prior registry-worldviews/dimensions) with respect to relatively 'higher-
 level-heights
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 predicative-insights' (prospective registry-worldviews/dimensions). The fundamental difficulty
 is that 'no given
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 predicative-insights' (registry-worldview/dimension) recognises that there is any above it, and
 by reflex circularly undertakes predicative-insights from its
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and
 it is only the long run crossgenerational habituation construed as of ¹⁴de-mentation-
 <supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
 attributive-dialectics> with the prior ontologically construed as decentered and preconverging-

or-dementing¹⁹—apriorising-psychologism as of distractive-alignment-to-⁸⁴reference-of-thought-
<of-apriorising/axiomatising/referencing>²⁹, with the implication that its logical-dueness
doesn't exist just as the logical-dueness of the animist ⁸⁴reference-of-thought with their God of
plane proposition doesn't ontologically exist.) We can grasp as well that it is the 'space-
satellite-level-height

perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights' (as deprocrypticism) that ultimately provides the ideal 'ascertaining-
perspectives for gauging the overall earth landscape'. Besides, why the explication herein is
necessarily implying a prospective ⁸⁴reference-of-thought (as the author in here with a supposed
notional~deprocrypticism ⁸⁴reference-of-thought construal as implying a prospective relative-
ontological-completeness⁸⁸-of-⁸⁴reference-of-thought over our positivism~procrypticism), the
fact is that any transcendental analysis is caught in two worlds as two different ⁸⁴reference-of-
thought in striving to explicate the ontological pre-eminence of the prospective ⁸⁴reference-of-
thought as of ontological-normalcy/'postconvergence, thus facing the dilemma that by mental-
reflex we are not 'habituated' to the notion of our ⁸⁴reference-of-thought being construed as
'preconverging-or-dementing¹⁹—apriorising-psychologism and not thinking', and so whether
speaking of being construed within our positivism~procrypticism uninstitutionalisation as
preconverging-or-dementing¹⁹—apriorising-psychologism and not thinking, within non-
positivism/medievalism uninstitutionalisation as preconverging-or-dementing¹⁹—apriorising-
psychologism and not thinking, within ununiversalisation uninstitutionalisation as
preconverging-or-dementing¹⁹—apriorising-psychologism and not thinking, and recurrent-utter-
uninstitutionalisation uninstitutionalisation as preconverging-or-dementing¹⁹—apriorising-
psychologism and not thinking. We can grasp this by imagining how a non-positivism
uninstitutionalised-threshold¹⁰³ will react when construed as preconverging-or-dementing¹⁹—
apriorising-psychologism and not thinking with say notions-and-accusations-of-sorcery it

considers given as a matter of fact, and imagine of such a reaction with a preconverging-or-dementing¹⁹—apriorising-psychologism and not thinking representation of ourselves construed from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought perspective as in disjointedness-as-of-⁸⁴reference-of-thought and rather in distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ ! Thus the reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction nature’ for the sake of deconstructive-engagement/engaged-destruktion because an analysis construed as of ⁸⁴reference-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 ⁸⁴reference-of-thought implies a change of perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as a shift of the curve-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought/axiomatic-construct and not a change in logic as a change along the same ⁸⁴reference-of-thought/curve-of-prior-relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought/⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷. In other words, a truly direct notional~deprocrypticism ontological analysis will be a ‘mental break-in’/preconverging-or-dementing¹⁹—apriorising-psychologism of our positivism—procrypticism as we by reflex ‘mentally break-in’/dement a non-positivistic ⁸⁴reference-of-thought (as we don’t engage it on the basis of the non-positivistic ⁸⁴reference-of-thought—‘categorical-imperatives/axioms/registry-teleology¹⁰⁰’,-for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰

just as a notional~deprocrpticism analysis will not engage us on the basis of our

⁸¹procrpticism—or-disjointedness-as-of-⁸⁴reference-of-thought ⁸⁴reference-of-thought—

⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰,

and so in both cases as of the relative ontologising-deficiency/relative-ontological-

incompleteness⁸⁹-of-⁸⁴reference-of-thought of non-positivism and ⁸¹procrpticism—or-

disjointedness-as-of-⁸⁴reference-of-thought). But then wholly carried out in both instances it

will be off-putting to both prior ⁸⁴reference-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-completeness⁸⁸-of-⁸⁴reference-of-thought over prior relative-ontological-

incompleteness⁸⁹-of-⁸⁴reference-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 ⁵⁶meaningfulness-and-teleology¹⁰⁰; considering as well as of registry-worldview

level of analysis that such a conceptualisation of ‘ontological-veridicality tolerance as

stretched-truth’ is crossgenerationally associated with the meeting of cultures wherein their

meeting points often as of cultural and commercial relationships initiate ‘acculturating-

indigenising-pidginising transitioning settings and their social constructions as of

<amplituding/formative—epistemicity>totalising~self-referencing-syncretising’ prior to eventual

prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought accommodation).

Likewise, this ‘ontological-veridicality tolerance as stretched-truth’ as of a

notional~deprocrpticism construal herein may elicit a misconstrual from a positivistic

perspective failing to factor in the circular-pervasiveness implied in the notion of positivism–
 procrypticism uninstitutionalisation as ⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-of-
 thought ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰
 failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-
 preservation, and thus failing to grasp the notional~deprocrypticism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights that construes our positivism–procrypticism as preconverging-
 or-dementing¹⁹–apriorising-psychologism/not-thinking and decentered, and wrongfully trying
 to engage ⁵⁶meaningfulness-and-teleology¹⁰⁰ in positivism–procrypticism terms–as-of-
 axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-
⁸⁴reference-of-thought. (More like a non-positivistic mindset/⁸⁴reference-of-thought insisting to
 contendingly engage a positivistic mindset/³⁴reference-of-thought but failing to grasp the
 implications as of circular-pervasiveness of being of non-positivistic of ⁸⁴reference-of-thought
 as of its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. Such insight
 point out that the ‘mental tools’ available to a mental state of recurrent-utter-
 uninstitutionalisation are not logically-intelligible-but-rather-are-distractively-preconverging-
 or-dementing¹⁹–apriorising-psychologism with respect to an implied prospective state of base-
 institutionalisation, the ‘mental tools’ available to a mental state of base-institutionalisation–
 ununiversalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-
 dementing¹⁹–apriorising-psychologism with respect to an implied prospective mental state of
¹⁰⁴universalisation, the ‘mental tools’ available to a state of ¹⁰⁴universalisation–non-
 positivism/medievalism are not logically-intelligible-but-rather-are-distractively-
 preconverging-or-dementing¹⁹–apriorising-psychologism with respect to an implied prospective
 mental state of positivism, and prospectively the ‘mental tools’ available to a state of
 positivism–procrypticism are not logically-intelligible-but-rather-are-distractively-

preconverging-or-dementing¹⁹—apriorising-psychologism with respect to an implied prospective mental-state of deprocrypticism. Thus unlike is the case with issues of logical-dueness/logical-pertinence as of appropriateness or inappropriateness of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷, issues of perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> rather render such notions as forgiveness/overlooking/resetting nothing more but vague <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ misconstruing based on ‘a naïve traditional reflex’ that truly has no grander virtuous implications but quite the contrary as actually endemising/enculturating vices-and-impediments¹⁰⁶ as when so-construed as a <amplitudinal/formative>⁸wooden-language-<imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰> failing/not-upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; thus transforming such ‘denaturing¹⁵ notions of forgiveness/overlooking/resetting into a temporal mental-disposition ontological-primemovers-totalitative-framework⁷³ ‘misconstrued vicious insight disposition’ thus rather endemising/enculturating vices-and-impediments¹⁰⁶! 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-incompleteness⁸⁹-of-⁸⁴reference-of-thought beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ circular-pervasiveness at its uninstitutionalised-threshold¹⁰³ in perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism? It effectively means perpetuating the

endemising/enculturation of the given uninstitutionalised-threshold¹⁰³ ⁸⁴reference-of-thought. What is of relevance is a veridically uninhibited/decomplexified ‘understanding of how the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ works and induces prospective institutionalisations’ as a ‘The-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ construct’ and not a vague ‘impression-driven/good-naturedness/wishfulness construct’; and that virtue-as-ontology/moral/ethical act is a ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and so à-la-Diderot as of the Encyclopédistes positivistic liberal and scientific outlook as an opened-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ with its de-mentative/structural/paradigmatic virtue-as-ontology implications over a non-positivism/medievalism outlook <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>) that cannot be construed in forgiveness/overlooking/resetting terms—as-of-axiomatic-construct given its de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁶ implications! Such that ‘our pretence to a prospective mental inclination for virtue-as-ontology’ goes hand-in-hand with ‘our introspection as of the de-mentative/structural/paradigmatic ⁴⁵<amplifying/formative—epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of the beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ of our prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought given its likelihood to induce our prospective vices-and-impediments¹⁰⁶’, and thus ‘our shouldering of the given transcendence-unenabling-uninstitutionalised-threshold¹⁰³ in alienation—as-inauthentic/poorly-

objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic
 underlying this prior relative-ontological-incompleteness⁶⁹-of-⁸⁴reference-of-thought behind our
 uninstitutionalised-threshold¹⁰³'s perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> as vices-and-impediments¹⁰⁶', and so as of an opened-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ prospective transcendental mental inclination for prospective
 relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought 'virtue-as-ontology'. Otherwise,
 such a notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> shouldn't be
 narrowly interpreted only with regards to our positivism registry-worldview/dimension in its
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ <amplituding/formative>⁸ wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁵⁰'-with-regards-to-
 prospective-apriorising-implications>) but should go back ironically to the very beginning at
 recurrent-utter-uninstitutionalisation to imply forgiveness/overlooking/resetting within it same
 <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) thus
 undermining the very notion in reflecting holographically-<conjugatively-and-transfusively>
 the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as the very de-
 mentative/structural/paradigmatic essence of virtue-as-ontology by its ⁸⁴reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ of

crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ as its leads to prospective registry-worldviews/dimensions of increasing prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought superseding successive de-mentative/structural/paradigmatic basis of vices-and-impediments¹⁰⁶; –as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in recurrent-utter-uninstitutionalisation or failing ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in non-positivism/medievalism or failing preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in procrypticism, and thus requiring respectively transcending/superseding to base-institutionalisation, ¹⁰⁴universalisation, positivism and deprocrypticism. And by that same ‘ironic token’ the notion of grander human lives should not be construed as of the mental-disposition perpetuating the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ in an opened-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ allowing for ⁸⁴reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ but rather <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>) starting

at the recurrent-utter-uninstitutionalisation in permanence that doesn't allow for any such transcending enabled by the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. In other words the notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is rather vague, as the more fundamental issue here is that human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of human limited-mentation-capacity for construing virtue-as-ontology/ontology/intrinsic-reality/ontological-veridicality is 'ever de-mentatively/structurally/paradigmatically in need for prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-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 ¹⁰⁴universalisation, the ¹⁰⁴universalised—non-positivist/medievalist striving for positivism and in our case the positivist—procryptist striving for notional~deprocrypticism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; and so as of human limited-mentation-capacity-deepening⁵³ enabled by ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' and so allowed by ¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). Such naïve construal of forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no de-mentative/structural/paradigmatic issue of relative-ontological-incompleteness⁸⁸-of-⁸⁴reference-of-thought with no recognition of any such ontological-contiguity⁶⁷—of-the-human-

institutionalisation-process⁶⁸ as human limited-mentation-capacity-deepening⁵³ retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> not only with regards to the notions of forgiveness/overlooking/resetting but also such notions associated with positive psychology as positivity, flourishing, emotional intelligence, etc. as naively instigating social <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ with their implications when considered at a more profound level turning out to be rather vague and at best palliative since these are not construed de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity within the framework in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ involving human limited-mentation-capacity-deepening⁵³. In other words, what does it mean in a recurrent-utter-uninstitutionalised mental state to have a positive psychology when its fundamental de-mentative/structural/paradigmatic issue as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism is not factored-in in its virtue-as-ontology construal/conceptualisation? And the same can be asked of us with regards to our positivism-procrypticism disjointedness-as-of-⁸⁴reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ naïve perpetuation in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the fundamental vices-and-impediments¹⁰⁶ with both uninstitutionalised-threshold¹⁰³, thus explaining the fundamental dilemma of all institutional Establishments in their <amplituding/formative>*wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>}. Such
confusion arises from a misconstruing of what is veridically implied
deconstructively/ontological-restitutively by ¹⁴de-mentation-(~~supererogatory~~-ontological-
de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics), which implies
that ‘any registry-worldview/dimension presence placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology¹⁰⁰ as of its prior relative-
ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought’ is ‘a preconverging-or-dementing¹⁹-
and-decentered-prior-institutionalisation’s-⁸categorical-imperatives/axioms/registry-
teleology¹⁰⁰ placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness-teleology¹⁰⁰ as unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-
of-thought’ from the ‘prospective registry-worldview/dimension presence placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ as of its
prospective relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought’ as ‘a
postconverging-or-dialectical-thinking⁷⁰-and-centered-prospective-institutionalisation’s-
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology¹⁰⁰ as soundness-or-ontological-
good-faith/authenticity⁶⁹-of-⁸⁴reference-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-teleology¹⁰⁰ as of their prior relative-
ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought while our positivism registry-
worldview/dimension placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology¹⁰⁰ is always of prospective
relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought. But when it comes to a

prospective assessment wherein we are of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as ‘a preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ positivism—procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ as unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought’ from the ‘prospective presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of notional~deprocrypticism as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought’ as ‘a postconverging-or-dialectical-thinking⁷⁰-and-centered-prospective-institutionalisation’s—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ as soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought’, we are rather less apt to concur going by our ~~amplifying~~ <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ reflex such that such notions as forgiveness/overlooking/resetting and notions of positive psychology are rather just a failure to de-mentatively/structurally/paradigmatically recognise the implied perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as of our relative-ontological-incompleteness⁸⁸-of-⁸⁴reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism—procrypticism relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought’ and thus wrongly implying our unde-mentability hence our untranscendability for a de-mentative/structural/paradigmatic ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-

recomposuring', and paradoxically thus by implication that there is no relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-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-teleology¹⁰⁰ temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-impediments¹⁰⁶ like many public-facing institutions, the media, faith institutions, etc. are now-and-then plague with scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-ontology/ontology articulated above as of de-mentative/structural/paradigmatic nature of the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ 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 ⁸⁴reference-of-thought is inherently a metaphysics-of-presence-(implicated-'nondescript/ignorable-void'⁶⁰-as-to-⁸⁶presencing—absolutising-identitive-constitutedness¹³) construed as postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation's-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰ soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) construals/conceptualisations as implied by prospective relative completeness-of-⁸⁴reference-of-thought which rather construes it as a preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation's-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰ unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought. The ontological implication is that beforehand/axiomatically with

respect to the cross-engagement of a prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought and a prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation's—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ unsoundness-or-ontological-bad-faith/inauthenticity⁵⁴-of-⁸⁴reference-of-thought by the latter as a postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation's—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought, invalidating by implication the logical-dueness/logical-pertinence as of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ 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-completeness⁸⁸-of-⁸⁴reference-of-thought with respect to its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. But since we have been habituated as of our existential formation within our <amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void'⁵⁰'-with-regards-to-prospective-apriorising-implications>> to be in logical-dueness for ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ by default and thus always contendingly relevant on the basis of sharing a mutual positivism ⁸⁴reference-of-thought, we will hardly entertain though a notional~deprocrypticism cross-engagement implied invalidation of our logical-dueness for ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ and thus rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought construed as disjointedness-as-of-⁸⁴reference-of-

thought. But then ironically such a unde-mentability posture could as well be adopted by a non-positivism/medievalism ⁸⁴reference-of-thought in its own existential formation that recognises non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation's-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ with its logical-dueness for ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for- aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' allowing for de-mentability and thus transcendability as enabling human virtue-as-ontology/ontology. Further to the points made this far, talk of such a narrative as of such de-mentative/structural/paradigmatic ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of vices-and-impediments¹⁰⁶ of our prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-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 ⁵⁶meaningfulness-and-teleology¹⁰⁰’ which easily arises given our temporal-
 to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-
 referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction. The fact is
 such an articulation is not idle but rather the requisite fervour associated with many an
 enlightening thought, however qualified as impropriety, as a <amplifying/formative>⁸ wooden-
 language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>⟩ start arising when we temporally carve away statuses
 out of the reach of ontological contention making the mortals that we are bigger than intrinsic-
 reality/ontological-veridicality.) On any such occasion, ontological-veridicality as of
 notional~deprocrpticism prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought is restored by doing away with ‘ontological-veridicality tolerance as stretched-truth’
 and articulating a ‘mental break-in’/preconverging-or-dementing¹⁹—apriorising-psychologism of
 positivism—procrpticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ at its procrpticism
 uninstitutionalisation as of disjointedness-as-of-⁸⁴reference-of-thought from
 notional~deprocrpticism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights, just as we’ll appreciate that were the animists insistent say on
 relating to the plane as God of plane to a point implying their potential non-transcendability as
 of psychoanalytic-unshackling in due course, ‘ontological-veridicality tolerance as stretched-
 truth’ is no longer warranted but a direct ‘mental break-in’/preconverging-or-dementing¹⁹—
 apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a
 demonstration might be construed as of a simple paper plane demonstration of ontological-
 primemovers-totalitative-framework⁷³ 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 ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-
 or-dementing¹⁹—apriorising-psychologism demonstration with regards to our procrypticism
⁸⁴reference-of-thought as of its disjointedness-as-of-⁸⁴reference-of-thought construed from a
 notional~deprocrypticism ⁸⁴reference-of-thought perspective or
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights will look weird to us going by our circularly pervasive
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ ⁸¹procrypticism—or-disjointedness-as-of-
⁸⁴reference-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-teleology¹⁰⁰-<in-
 existential-extrication-as-of-existential-unthought>⁶ and not yet by social ¹⁰⁴universal-
 transparency¹⁰⁵-<(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸), just as had been the case from
 the perspective or
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights of all the uninstitutionalised-threshold¹⁰³ ⁸⁴reference-of-thought
 with respect to the ‘mental break-in’/preconverging-or-dementing¹⁹—apriorising-psychologism
 of their corresponding prospective institutionalisations ⁸⁴reference-of-thought. The bigger point
 being that by definition a ⁸⁴reference-of-thought doesn’t fathom the nature and degree of its
 relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as of its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-
 uninstitutionalisation, implying ¹⁰⁴universalisation in base-institutionalisation—

ununiversalisation, suggesting positivism in ¹⁰⁴universalisation–non-positivism/medievalism
 and suggesting notional~deprocrypticism in positivism–procrypticism will be perceived
 initially as ‘bullshit’ going by human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
 normalcy/postconvergence>’–existentialism-form-factor as of our temporal inclination to
 subjectification/nombrilism/self-referencing. But then human temporal inclination to utter
 expletives is not intellectual argument but a mark of intellectual ineptness, with the
 ‘ontologically relevant’ intellectual issue being about understanding the ‘habituation exercise’
 as of ontological-primemovers-totalitative-framework⁷³ and percolation-channelling-<in-
 deferential-formalisation-transference> involved in the psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring behind the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ as pertinent for notional~deprocrypticism ‘without in the very least
 entertaining’ the <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-
 <as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>) mental-
 reflex as has been the case across all the institutional-cumulation/institutional-recomposeure-(as-
 to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) that has always
 been a drawback as of temporal extricatory de-mentating/structuring/paradigming and
 parasitising/co-opting inclination subpar to the warranted ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality perpetually upholding
 the currency in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ 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-impediments¹⁰⁶ as of the transcendental prospective positivism prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-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-⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-incompleteness⁸⁹-of-⁸⁴reference-of-thought, to-be-more-convincing-on-a-par-with-other-argumentators in that non-positivism social-setup (but then all this will wrongfully validate superstition and thus fail the very point of ontology/aetiologisation/ontological-escalation as an exercise in ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’/asymmetrisation and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of-⁸⁴reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed <~~amplifying~~/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag¹³ 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 postlogism⁷⁸-and-conjugated-postlogism⁷⁸ as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought social referencing of ⁵⁶meaningfulness-and-teleology¹⁰⁰ which is ‘superstitious’ in the very first instance such that any argumentator putting into question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution construed as of ¹⁴de-

mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics)~~ by superseding the prior non-positivism prior relative-ontological-
 incompleteness³⁹-of-⁸⁴reference-of-thought as of the prospective positivism registry-
 worldview/dimension prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought
 by ‘continuous habituation going by the latter’s ontological-primemovers-totalitative-
 framework⁷³ in the long run as superseding the prior beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ and initiating the
 appropriate prospective social ¹⁰⁴universal-transparency¹⁰⁵-<(transparency-of-totalising-
 entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁸) that will de-mentatively/structurally/paradigmatically harken back
 to undermine the postlogism⁷⁸-and-conjugated-postlogism⁷⁸ 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/⁸⁴reference-of-thought into a positivistic
 mindset/⁸⁴reference-of-thought that the possibility of ‘ontologically’ and ‘not palliatively’
 resolving notions-and-accusations-of-sorcery can arise in the very first instance. Likewise, it is
 the crossgenerational resolution of our positivism–procrypticism prior relative-ontological-
 incompleteness³⁹-of-⁸⁴reference-of-thought as of its circular-pervasiveness in countenancing of
⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-of-thought from
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as conceptualising,
 articulating and preempting such disjointing/disparateness/disentailing ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ of our positivism–procrypticism that is the de-mentative/structural/paradigmatic
 resolution as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought that
 can de-mentatively/structurally/paradigmatically harken back in undermining the circular-
 pervasiveness in countenancing of ‘disjointedness-as-of-⁸⁴reference-of-thought’ and the

enculturation/endemisation of the manifest postlogism⁷⁸-and-conjugated-postlogism⁷⁸ 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-⁸⁴reference-of-thought’ of ⁵⁶meaningfulness-and-teleology¹⁰⁰, beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶, and hence overlooking the de-mentative/structural/paradigmatic ontological vices-and-impediments¹⁰⁶ implications of postlogism⁷⁸-and-conjugated-postlogism⁷⁸ including psychopathy and social psychopathy arising given the relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought of our procrypticism as disjointedness-as-of-⁸⁴reference-of-thought. This explains how and why re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)>⁹¹ ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) turn out to be better and possibly leading to the dismantling of the prior and vested and contingent interests. It should be grasped that the comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism (as an operant construal) at its uninstitutionalised-threshold¹⁰³ is what defines it as uninstitutionalised-threshold¹⁰³ which is

decentered and preconverging-or-dementing¹⁹—apriorising-psychologism from the prospective institutionalisation perspective while that of its ⁸⁴reference-of-thought—prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ (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 intemporality⁵²/longness and human temporality⁹⁹/shortness as the ‘more fundamentally ontological-primemovers-totalitative-framework⁷³ analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments¹⁰⁶ respectively as such individuations then accrue in varying degrees in individuals as of varying circumstances’; and so-construed respectively as of intemporal individuation conflatedness¹² which enables prospective institutionalisations or temporal individuations distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ that induce uninstitutionalised-threshold¹⁰³ at all the institutionalisations uninstitutionalised-threshold¹⁰³.) The conceptual technique for disambiguating individuations as to ⁸⁴reference-of-thought—prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ at institutionalisation-threshold/institutionalisation and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism at uninstitutionalised-threshold¹⁰³ has to do with the given ⁸⁴reference-of-thought—closeness-of-tethering—to—prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ or ⁸⁴reference-of-thought—looseness-of-tethering—to—prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ wherein on one extreme the prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mental-disposition individuation adheres to a ⁸⁴reference-of-thought—closeness-of-tethering—to—prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ (not necessarily implying their ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ appropriateness but logically-due as of existential-contextualising-contiguity³⁹’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context) while on the other extreme the temporal
 postlogism⁷⁸-as-of-⁴⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-
 shallow-supererogation⁹⁷ individuation’s mental-disposition as a ‘vague-rhyming-or-copied-
 mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
 subknowledging⁹⁵’ as ⁸⁴reference-of-thought–looseness-of-tethering–to–prelogism⁷⁹-as-of-
 conviction,-as-to-profound-supererogation⁹⁷ (threshold-of–
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹–apriorising-psychologism) is a mental-disposition for caricaturing-
 hollow-staging-and-performance (with respect to whatever narratives or acts can be made or
 committed opportunistically by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-
 projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵ out of existential-
 contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context’), while the
 threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹–apriorising-psychologism arising as of a corresponding derived-
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> caricaturing-hollow-
 staging-and-performance of the temporal conjugated-postlogism⁷⁸ individuation’s mental-
 disposition is as of corresponding ⁸⁴reference-of-thought–looseness-of-tethering–to–
 prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ (as of ‘derived–vague-rhyming-
 or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
 vocalisation-or-subknowledging⁹⁵ out of existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context’). Such temporal postlogism⁷⁸-as-of-

¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ individuation’s mental-disposition threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism failing existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as a ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging³⁵’-as–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷-of-tethering-trajectory to ⁸⁴reference-of-thought–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ 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 ¹⁰⁴universal-transparency¹⁰⁵-〈transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative–epistemicity〉totalising~in-relative-ontological-completeness⁸⁸〉 is undermined with its increasing maturation/indirectness/spatialisation/credulity/craftiness and the corresponding conjugated-postlogism⁷⁸ leads to contextualised social dynamics of temporal individuations ⁸⁴reference-of-thought–looseness-of-tethering–to–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ that underlies various shades of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. As a general rule the ⁸⁴reference-of-thought–closeness-of-tethering–to–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ implies a mental-disposition for intrinsic-attribution of ⁵⁶meaningfulness-and-teleology¹⁰⁰ involving an inclination for presuming and implying of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as limited/constraint by existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-

thought-⁸⁵devolving-as-of-instantiative-context while the ⁸⁴reference-of-thought–looseness-of-tethering–to–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ implies a mental-disposition for extrinsic-attribution of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as caricaturing-hollow-staging-and-performance involving an inclination for falsely presuming and implying ⁵⁶meaningfulness-and-teleology¹⁰⁰ as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵ out of the limits/constraints of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context. Further, the individuation-level analysis highlights that it is the ⁸⁴reference-of-thought–closeness-of-tethering–to–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ (⁸⁴reference-of-thought–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷) and ⁸⁴reference-of-thought–looseness-of-tethering–to–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism) respectively as of human intemporal and temporal mental-dispositions that establish the ontological-primemovers-totalitative-framework⁷³ of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context of ⁵⁶meaningfulness-and-teleology¹⁰⁰ whether as of ‘direct or derived vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵ out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context’ with temporal-dispositions or logical-dueness as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context

with the intemporal/conviction-as-to-profound-supererogation⁹⁷ mental-disposition; so-
 construed as of their contrastive-synopsising-depths-of-⁵⁶meaningfulness-and-teleology¹⁰⁰
 rather for a ‘conflation construal/conceptualisation’ and not a rather deceptive analytical reflex
 of ‘constitutedness¹³ of ⁸⁴reference-of-thought construal/conceptualisation’. The fact is by
 mental-reflex we relate to social ⁵⁶meaningfulness-and-teleology¹⁰⁰ by constitutedness¹³ as of
 elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁹ which by habit or chance will often turn out to
 be as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as
 of the institutionalisation ambits of the domain-of-concern precedingly so-established/so-
 institutionalised by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
 unenframed-conceptualisation, and so with hardly any consequence for our methodological
 imprecision/inexactitude where the established/institutionalised ⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ is
 not ontologically superseded as at uninstitutionalised-threshold¹⁰³. But that is
 technically/abstractly speaking inappropriate from an ontological-veridicality perspective
 requiring unassailability/reliability/dependability at uninstitutionalised-threshold¹⁰³. As
 explained elsewhere and implied above it is the conceptualising (by ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation) of a
⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 of conflation that enables such a certitude at uninstitutionalised-threshold¹⁰³ of an epistemic-
 totalising³²~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-
 veridicality by its specific institutionalisation. And that ⁸⁴reference-of-thought–⁸categorical-

imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ of
 the social at uninstitutionalised-threshold¹⁰³ involves a totalising-entailing/nested-congruence
 social construal/conceptualisation that necessarily should factor in the reality of a human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor but we fail to do this due to our
 <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ metaphysics-of-presence-(implicated-
 ‘nondescript/ignorable—void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³)
 disposition as of institutionalisation and thus wrongly implying intemporal construal as of our
 secondnatured institutionalisation which while inconsequential within the ambits
 institutionalisation is not ontologically-veridical at the institutionalisation uninstitutionalised-
 threshold¹⁰³ with the latter rather requiring a temporal-to-intemporal appraisal as of
 metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective—
 ontological-normalcy/postconvergence>) as its ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰.
 The implication is that postlogism⁷⁸/psychopathy and other human temporal phenomena (and
 so, across all registry-worldviews) which speak of uninstitutionalised-threshold¹⁰³ are often
 wrongfully construed on the basis of intemporal secondnatured institutionalisation human
 nature whereas the conflatedness¹² requires ‘synopsising-depth of a human temporal-to-
 intemporal nature’ and so by conflatedness¹² to establish the uninstitutionalised-threshold¹⁰³
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰
 rather as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸ —
 unenframed-conceptualisation (construed as intimately tying down our limited-mentation-
 capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-
 reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all
 uninstitutionalised-threshold¹⁰³, and so over the mental-reflex of assuming secondnature
 institutionalisation ⁸⁴reference-of-thought/axiomatic-construct as elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁹ (construed as letting our limited-mentation-capacity by
 unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-
 reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically
 effective when dealing with an already established human registry-worldview’s/dimension’s
 institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold¹⁰³ which
 require their own new specific ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-
 and-teleology¹⁰⁰ which so established then enables the practical effectiveness of elaboration-as-
 mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-
 existential-contextualising-contiguity³⁹. Consider the childhood psychopathy ‘dereifying act’ of
 spilling water on a chair and accusing another, even at that relatively social ¹⁰⁴universal-
 transparency¹⁰⁵ -(<transparency-of-totalising-entailing, -as-to-entailing- <amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸) 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-threshold¹⁰³ situation
 which is necessarily beyond-the-consciousness-awareness-teleology¹⁰⁰ -<in-existential-

extrication-as-of-existential-unthought⁶ and without social ¹⁰⁴universal-transparency¹⁰⁵-
 (transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of the visitor. This example is
 exactly along the lines of the ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-
 and-teleology¹⁰⁰ needed for construing postlogism⁷⁸/psychopathy and conjugated-postlogism⁷⁸
 as of its social model at uninstitutionalised-threshold¹⁰³, and so by way of ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation (the
 latter is what sets up
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of
 imbricatedness/threadedness/recomposuring existential-contextualising-contiguity³⁹'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context, in contrast to elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁹ 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-contiguity³⁹ on the basis of the established ⁸⁴reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰.
 Such a conceptualisation/construal is dramatically different from how we ordinarily conceive
 the construal of social ⁵⁶meaningfulness-and-teleology¹⁰⁰ before the institutionalisation of such a
 specific uninstitutionalised-threshold¹⁰³ 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-contiguity³⁹. At this individuation-level representation of the disambiguation of the transcending and transcended registry-worldviews, the visitor is using the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights’ of positivism–procrypticism that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticism or ‘disjointedness-as-of-⁸⁴reference-of-thought’-as-misappropriated–⁵⁶meaningfulness-and-teleology¹⁰⁰ going by the visitor’s relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as of positivism–procrypticism, while the explainer of the situation has factored in notional~deprocrypticism ⁸⁴reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ to preempt the induced procrypticism or ‘disjointedness-as-of-⁸⁴reference-of-thought’-as-misappropriated–⁵⁶meaningfulness-and-teleology¹⁰⁰ from the childhood psychopathy slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar deception again in its relation with the childhood psychopathy the visitor will now construe of notional~deprocrypticism ⁸⁴reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ to preempt the slanted inducing of procrypticism or ‘disjointedness-as-of-⁸⁴reference-of-thought’-as-misappropriated–⁵⁶meaningfulness-and-teleology¹⁰⁰ and gives up on positivism–procrypticism ⁸⁴reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold¹⁰³ with respect to the childhood psychopathy, a new notional~deprocrypticism ⁸⁴reference-of-thought–⁹categorical-imperatives/axioms/registry-

teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ has superseded the prior positivism—procrysticism⁸⁴ reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰, 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-contiguity³⁹. 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 postlogism⁷⁸/psychopathic personalities development from childhood to adulthood together with the implications of conjugated-postlogism⁷⁸/social-psychopathy not only with regards to conjugated-ignorance as with the visitor but all the temporal-dispositions including ⁵⁰ignorance/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—⁵⁶meaningfulness-and-teleology¹⁰⁰) by formality dynamics; with the implication of lack of social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as the manifestation is beyond-the-consciousness-awareness-teleology¹⁰⁰ -<in-existential-extrication-as-of-existential-unthought>⁶ at this uninstitutionalised-threshold¹⁰³, together with the inherent human complex of non-transcendability and hence unde-mentability across all the registry-worldviews/dimensions. At this registry-worldview/dimension-level it is obvious that a

straightforward articulation going by the incidental situation of such an individuation-level analysis will not be the case, but rather requires focussing on the bigger de-mentative/structural/paradigmatic picture of perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>. However, suggesting at the registry-worldview/dimension-level of analysis the ontological-veridicality/intrinsic-reality of a new notional~deprocrypticism ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ that implies that the registry-worldview/dimension is in circular-pervasiveness of procrypticism or ‘disjointedness-as-of-⁸⁴reference-of-thought’-as-misappropriated—⁵⁶meaningfulness-and-teleology¹⁰⁰ will meet with a mental-complex of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) and can only arise as of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. (Such an insight can be further elucidated in a storied-construct/ontologically-valid-narration given the limits of the possibility of explanation as herein about the ‘lived social’ as of the aforementioned implied notional~deprocrypticism ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ construing a storied-construct/ontologically-valid-narration driven by such postlogism⁷⁸/psychopathic associated vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵ 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-⁸⁴reference-of-thought’-misappropriated-⁵⁶meaningfulness-and-teleology¹⁰⁰ involving ¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ as of psychopathic/postlogism⁷⁸⁻⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰—
as-prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ thus leading to caricaturing-hollow-staging-and-performance; and so construed as of ‘themes-driven underlying-agency-or-sous-agencement dynamics for narration-construed-as-instantiative-moulting’). However, we can still get a sense of such de-mentative/structural/paradigmatic ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ from a retrospective registry-worldview/dimension perspective like postlogism⁷⁸ in a non-positivistic social-setup as of our prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought perspective but it is more difficult to grasp from a notional~deprocrypticism prospective perspective of analysis where we will rather be unpalatably represented as decentered and preconverging-or-dementing¹⁹—apriorising-psychologism, given our state of metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³). Supposed with regards to a case of notions-and-accusations-of-sorcery as highlighted before as of a social-setup whose relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought is non-positivistic, a positivism minded interlocutor arguing that notions-and-accusations-of-sorcery do not exist upon an accusation of sorcery is literally undermining itself but is seen as ontologically necessary for the crossgenerational possibility of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Supposed however that the interlocutor isn’t an isolated individual but a member from a positivistic society bringing about a cultural

diffusion in the non-positivistic society such that the latter looks up to the former by its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-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 <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. This new positivism ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰ voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-positivism ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰ will more likely be taken-up-fully/habituated only crossgenerationally in the middle run as the mental-reflex will constantly relapse into notions-and-accusations-of-sorcery and superstition of the prior non-positivism ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰, highlighting that a postlogism⁷⁸ like psychopathy in our positivism-procrypticism or one associated with notions-and-accusations-of-sorcery in non-positivism social-setup is not truly speaking an isolated phenomenon as construed from an individuation-level of analysis but speaks in the bigger picture of an underlying registry-worldview/dimension registry-worldview/dimension-level relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ and ‘lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸); such

that implying that our prior positivism–procrpticism, as of its ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰, cannot longer be upheld at such uninstitutionalised-threshold¹⁰³ but requiring in lieu a notional~deprocrpticism ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ will be difficult to countenance but for a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³–defect-<as-Being-or-ontological-or-existential–defect>⁸⁶. Thus supposed the case of the childhood psychopathy ‘dereifying act’ of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism⁷⁸ condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism–procrpticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁹–in-reification⁸⁷/dereification⁸⁷ entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>-with superstitious claims in its ⁵⁶meaningfulness-and-teleology¹⁰⁰. 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 prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ conflatedness¹² as of positivism ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰’, going by their familiarisation with the childhood psychopathy ‘logically-undue postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ denaturing¹⁵ as of non-positivism ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰’ over the visiting stranger prior superstition believing ‘logically-undue conjugated-postlogism⁷⁸/conjugated–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ derived-denaturing¹⁵ as of non-positivism ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰’, with both latter logically ⁸⁴reference-of-thought construed as of distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ or lacking-an-ontologically-veridical-⁸⁴reference-of-thought due to their derived-denaturing¹⁵ which as of dynamic-cumulative-aftereffect/aftereffect at registry-worldview/dimension-level of analysis is the very ontologically-central notion of every registry-worldview/dimension uninstitutionalised-threshold¹⁰³ which should thus be always construed as being in distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ with respect to its prospective institutionalisation. It is effectively derived-denaturing¹⁵ that induces threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as of uninstitutionalised-threshold¹⁰³, as we can appreciate that the childhood psychopathy and the visitor’s ⁵⁶meaningfulness-and-

teleology¹⁰⁰ are in effect ontologically-speaking threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. But then at the registry-worldview/dimension-level of analysis however, when compared to the simplistic individuation-level postlogism⁷⁸ analysis insight, implying ontological-veridicality/ontological-reality on the basis of ‘logically-due prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ conflatedness¹² as of positivism⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’ with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as the non-positivism registry-worldview/dimension in relation to the prospective positivism registry-worldview/dimension is a <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) just as our positivism~procrypticism registry-worldview/dimension in relation to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism registry-worldview/dimension is a <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>), in that as with all registry-worldviews/dimensions both do not contemplate of

their transcendability and thus de-mentability, and keep on relapsing into their respective non-positivism and procrypticism ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ in lieu of the respective prospective positivism and notional~deprocrypticism ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. This is further rendered difficult by a natural human ‘emotional involvement’ driven social-aggregation-enabling as of human condition that undermines intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity. This insight equally explains the pertinence of understanding postlogism⁷⁸/psychopathy in general as an epiphenomenon that can provide deeper insight about human nature given its ‘lateral-and-transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² disruptive nature on human ⁵⁶meaningfulness-and-teleology¹⁰⁰’ and with the de-mentating/structuring/paradigming relatively easily perceived at childhood, much like the early modern human biologists relatively simplistic but counterintuitive-as-of-their-epochs understanding of disease provided deeper insight in understanding how the complexity of the human body works. Both individuation-level understanding of postlogism⁷⁸ 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 postlogism⁷⁸ 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 ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰
and a conventioning positivism—procrypticism as procrypticism in lieu of an ontologically-
veridical notional~deprocrypticism ⁸⁴reference-of-thought—⁹categorical-
imperatives/axioms/registry-teleology¹⁰⁰, -for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰.

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 postlogism⁷⁸/psychopathy; which is the more elaborate purpose herein.

That is, how distractive-alignment-to-⁸⁴reference-of-thought-<of-
apriorising/axiomatising/referencing>²⁹ as undermining conflatedness¹² induces psychological-
complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-
worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness⁸⁹-of-
⁸⁴reference-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-postlogism⁷⁸ as conjugated-
ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of-⁸⁴reference-of-thought but
which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
that may induced its inclination for desymmetrisation for its perceived temporal social-stake-
contention-or-confliction but for the fact of the relative contextual innocuousness with respect
to social-stake-contention-or-confliction when it comes to childhood psychopathy compared to
adulthood psychopathy’. The explainer of the situation ‘as of its prelogism⁷⁹-as-of-conviction,-
as-to-profound-supererogation⁹⁷-of-⁸⁴reference-of-thought’ is in an ‘intemporality⁵²-
asymmetric-subsumption-of-temporality⁹⁹’/asymmetrisation relative to the visitor and
childhood psychopathy with respect to the construal of ontological-veridicality. Hence the

explainer of the situation construes the conflatedness¹² as of its asymmetrisation with respect to the visitor whose ⁸⁴reference-of-thought ontologising-deficiency/relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as not factoring in the childhood psychopathy postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷-of-⁸⁴reference-of-thought which is ‘pathologically ontologically-destructuring’ implying both the childhood psychopathy and the visitor are rather in a state of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-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 ⁸⁴reference-of-thought/axiomatic-construct is fundamentally construed as of its soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought prior to the notion of logical-dueness arising once soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought is established; thus, given the asymmetrisation of the explainer of the situation ⁸⁴reference-of-thought/axiomatic-construct as existential/ontological as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as contextually-manifest prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought in contrast to the visitor’s ‘supposed ⁸⁴reference-of-thought/axiomatic-construct’ which is non-existential/non-ontological as not-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as contextually-manifest prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ of temporal-dispositions perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism in relation to intemporal

⁵⁶meaningfulness-and-teleology¹⁰⁰ as ontological; as such symmetrisation and subsequent

desymmetrisation will wrongfully lead to the ⁸⁴reference-of-thought—⁸categorical-

imperatives/axioms/registry-teleology¹⁰⁰,-for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ of

the visitor's ⁸⁴reference-of-thought so ontologically-destructured by the childhood psychopathy

postlogism⁷⁸ 'dereifying act' of spilling water on a chair and accusing another, thereby

undermining ontological-veridicality where logic-as-of-prelogism⁷⁹-as-of-conviction,-as-to-

profound-supererogation⁹⁷ is wrongly assumed thus supposedly implying ⁵⁴logical-processing-

or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷

is now to be engaged on the basis of the visitor's ontologically-destructured ⁸⁴reference-of-

thought/axiomatic-construct rather than implying the ⁸⁴reference-of-thought—⁸categorical-

imperatives/axioms/registry-teleology¹⁰⁰,-for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ of

the explainer of the situation ⁸⁴reference-of-thought/axiomatic-construct as soundness-or-

ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought and the visitors and childhood

psychopathy '⁸⁴reference-of-thought—degraded-devolving-as-of-uninstitutionalised-

threshold¹⁰³' unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought.

The implication here is that the construal/conceptualisation of ontologically-veridical

⁵⁶meaningfulness-and-teleology¹⁰⁰ lies entirely/exclusively/supersedingly on the ⁸⁴reference-of-

thought/axiomatic-construct/curve-of-prospective-relative-ontological-completeness⁸⁸-of-

⁸⁴reference-of-thought of the explainer of the situation while the logical-duedness of the visitor's

'supposed but rather non-existential/non-ontological ⁸⁴reference-of-thought/axiomatic-

construct/curve-of-prior-relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought'

doesn't even arise in the very first place and fundamentally explains why its ⁵⁶meaningfulness-and-teleology¹⁰⁰ is operantly qualified as of 'distractiveness'/distractive-alignment/dismissal-as-being-in-arrogation and so more aptly as distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹. Distractiveness as it implies that in such a context, ontological-veridicality is construed exclusively as of intemporal prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ ⁸⁴reference-of-thought conflatedness¹² denying any implied symmetrising of ⁵⁶meaningfulness-and-teleology¹⁰⁰ from temporal-dispositions in perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as their logical-duedness doesn't arise in the very first place, hence the reason why perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is construed more than just as of 'destructuring' but more completely and critically to avoid misconstrual rather as of distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹; to point out that temporal-dispositions perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> haven't got any 'existentially/ontologically transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ⁸⁴reference-of-thought' given that they are in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is construed operantly as of temporal postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷-and-conjugated-postlogism⁷⁸ 'exercise of distracting from' the intemporal prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ ⁸⁴reference-of-thought as of conflatedness¹²', and

so construed as distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹. That is, a ‘temporality⁹⁹ distracting from intemporality⁵²’ construct; wherein the ‘conflatedness¹² of intemporal prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ projection’ is misconstrued in ‘denaturing¹⁵’ of psychopathy/postlogism⁷⁸ with the consequent alignment to it of conjugated-postlogism⁷⁸ as ‘derived-denaturing¹⁵’. In other words, prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought is ‘precedingly/supersedingly de-mentatively/structurally/paradigmatically cogent and comprehensive framework of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ such that any arising temporal disruption of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ‘has nothing to do with constituting ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the temporal disruption prior relative-ontological-incompleteness⁸⁸-of-⁸⁴reference-of-thought’, but rather ⁵⁶meaningfulness-and-teleology¹⁰⁰ is reconstrued as de-mentating/structuring/paradigming from the very prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought itself. Consider the case of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as of relative-ontological-incompleteness⁸⁸-of-⁸⁴reference-of-thought and intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. One cannot depart from both ‘the state of the defective

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or any states of temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’ to construe ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of intrinsic-reality/ontological-veridicality de-mentatively/structurally/paradigmatically by their relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, as all the ⁵⁶meaningfulness-and-teleology¹⁰⁰ that can be as of intrinsic-reality/ontological-veridicality wholly lies with the intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. The implication at the registry-worldview level is that base-institutionalisation ‘wholly carries all the ⁵⁶meaningfulness-and-teleology¹⁰⁰ that can be as of intrinsic-reality/ontological-veridicality’ over a state of recurrent-utter-uninstitutionalisation, and likewise for ¹⁰⁴universalisation over base-institutionalisation–ununiversalisation, positivism over ¹⁰⁴universalisation–non-positivism/medievalism, and in our case futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism over our positivism–procrypticism. The point here is to highlight that ‘conflatedness¹²’ doesn’t imply any symmetrisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ with regards to perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> since the latter is de-mentatively/structurally/paradigmatically not logically-due for ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-

conviction-as-to-profound-supererogation⁹⁷ in the very first place as is erroneously assumed by temporal projection mental-reflex. But rather, it implies an utter de-mentative/structural/paradigmatic reconstrual of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of intrinsic-reality/ontological-veridicality wholly by the intemporal projection of the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. The psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications associated with perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> ultimately falls to the grander issue of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as fundamentally endemising/enculturating such perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> possibilities; such that an intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming as ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation is not one that simply identify a ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in a social-construct but as ‘covering all the possibilities for vices-and-impediments¹⁰⁶ hypothetically susceptible to arise’ projects how de-mentatively/structurally/paradigmatically the social-construct as of its beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought is ‘susceptible to integrate’ ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, and ‘build a de-mentative/structural/paradigmatic ontology as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought going from this more comprehensive-possibilities bases that doesn’t allow for ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation’ with the implication that no logical interlocution of the <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) arises as of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-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 ⁸⁴reference-of-thought which when wrongly implied as valid prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ ⁸⁴reference-of-thought/axiomatic-construct leads to its ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ wrongly transforming the issue into one of logic-as-of-prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ thus supposedly implying ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ by wrongly enabling logical-dueness to arise instead of an issue of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought implying its dismissal as distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹; and this flaw extends into the visitor’s conjugated-postlogism⁷⁸ as conjugated-ignorance given its relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as of positivism—procrypticism disjointedness-as-of-⁸⁴reference-of-thought which is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of

existential-contextualising-contiguity³⁹—in-reification⁸⁷/dereification⁸⁷ of the childhood
 psychopathy slantedness, and so as a derived-distractiveness-drive with no
 existentially/ontologically veridical ⁸⁴reference-of-thought which when wrongly implied falsely
 as ontologically-veridical ⁸⁴reference-of-thought/axiomatic-construct also leads to its
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰
 wrongly transforming the issue into one of logic-as-of-prelogism⁷⁹-as-of-conviction,-as-to-
 profound-supererogation⁹⁷ thus supposedly implying ⁵⁴logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ by
 wrongly enabling logical-dueness to arise instead of an issue of derived unsoundness-or-
 ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought and thus also implying as well
 its dismissal as distractive-alignment-to-⁸⁴reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹. In both wrongful
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for
 aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰
 what is produced isn’t ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ but rather
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism qualified as arrogation or usurpation or
 co-opting’ exactly because of the induced postlogism⁷⁸/psychopathy distractive-alignment-to-
⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ out of
 existentially/ontologically veridical context; and its social integration/derivation in conjugation
 with human temporality³⁹/shortness of
⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as conjugated-
 postlogism⁷⁸ due to relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, and

specifically in the case of positivism–procrpticism, due to disjointedness-as-of-⁸⁴reference-of-thought. This equally underlies on the basis of dynamic-cumulative-aftereffect/aftereffect at the individuation-level and registry-worldview/dimension-level of analyses the notion of ‘decentering’ as of ¹⁴de-mentation-(~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as the idea of value-reference if wrongfully ontologically construed as determined by the ‘<~~amplifying~~/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ as respectively non-positivism ⁸⁴reference-of-thought’ or as procrpticism ⁸⁴reference-of-thought’, then in effect the phenomena of non-positivism/medievalism postlogism⁷⁸ like notions-and-accusations-of-sorcery as well as psychopathic-postlogism⁷⁸-and-its-social-integration as of our ⁸¹procrpticism—or-disjointedness-as-of-⁸⁴reference-of-thought will respectively be wrongfully construed to be of existential/ontological transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity veracity. The bigger point being that symmetrisation implying mutual recognition of ⁸⁴reference-of-thought can only arise where there is mutual appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹² as existential/ontological transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ exercise which is then an altogether different issue of effective/ineffective logic-as-prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷, and this latter is what tends to be falsely implied in situations of postlogism⁷⁸/psychopathy and conjugated-postlogism⁷⁸/social-psychopathy, and need to be

‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> rather reflected-as-of-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the individuation-level and registry-worldview/dimension-level of analysis, notwithstanding it developing complexification as of dynamic-cumulative-after/effect as from the individuation-level to the registry-worldview/dimension-level and thus with a greater opportunity for the simplistic individuation-level childhood postlogism⁷⁸/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 postlogism⁷⁸/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) with consequent conjugated-postlogism⁷⁸ ‘involving beyond-the-consciousness-awareness-teleology¹⁰⁰-(in-existential-extrication-as-of-existential-unthought)>⁵ dynamics further associated with a generalised social ‘lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought thus reflecting the uninstitutionalised-threshold¹⁰³ backdrop for the registry-

worldview's/dimension's threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. In other words, social-functioning-and-accordance—as-of-social-stake-contention-or-confliction is de-mentatively/structurally/paradigmatically 'ontologically compromised' as of a registry-worldview's/dimension's prior relative-ontological-incompleteness³⁹-of-⁸⁴reference-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-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ with the implication that 'lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸> at this uninstitutionalised-threshold¹⁰³ allows for denaturing¹⁵, which is rather subpar to the notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² required for ontological-normalcy/postconvergence as 'preempting epistemic-decadence', as <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰> failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to be construed as socially-functional-and-accordant⁹⁴, with the possibility for such epistemic-decadence being superseded arising only as of the prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought driven by the 'non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality' in rearticulating such a prospective institutionalisation 'constraining social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-

relative-ontological-completeness⁸⁸) ⁸⁴reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation taking cognisance of the prior registry-worldview’s/dimension’s relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought; wherein notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² reflects their institutionalisation and denaturing¹⁵ reflects their uninstitutionalised-threshold¹⁰³. Hence in the bigger picture explaining why the successive registry-worldviews/dimensions are construed as of diminishing–human-epistemic-abnormalcy-or-preconvergence³⁰ towards ontological-normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity with respect to social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) which critically tends to be solicited at its beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ as in this individuation-level analysis, conflatedness¹² can equally be construed as tying down transcendently-enabling-level–of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ to ontological-normalcy/postconvergence as ontological-completeness-of-⁸⁴reference-of-thought avails as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, and hence its construal as of ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting; while constitutedness¹³ can equally be construed as tying down ‘supposed objectivity as of conscious or unconscious denaturing¹⁵ ontological-bad-faith/inauthenticity⁶⁴’ to the <amplifying/formative>⁸ wooden-language-(imbued—temporal–

mere-form/virtualities/dereification³⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation
 as of ontological-normalcy/postconvergence enabled by relative-ontological-incompleteness⁸⁹-
 of-⁸⁴reference-of-thought in temporal prioritisation teleology¹⁰⁰. As such conflatedness¹² is the
 underlying drive of a human hermeneutic/reprojective/supererogating/zeroing psychology as of
 an ontologically-driven developing psyche as ‘postconverging-or-dialectical-thinking²⁰—
 psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’
 construed as of notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² from
 constitutedness¹³/recurrent-utter-uninstitutionalisation, first-level—⁸⁰presencing—absolutising-
 identitive-constitutedness¹³ of base-institutionalisation—ununiversalisation, second-level—
⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ¹⁰⁴universalisation—non-
 positivism/medievalism, third-level—⁸⁰presencing—absolutising-identitive-constitutedness¹³ of
 positivism—procrypticism, and full-notional~conflatedness¹²/deprocrypticism. We can
 appreciate that prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought inherently
 undermines the capacity for transcendently-enabling-level-of-ontological-good-
 faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ of
 a notional <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ agent of limited-mentation-capacity that
 we are as of our animate-existential-referencing/subjectification, such that our transcendently-
 enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-
 objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality as antinihilism¹⁰¹ enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-completeness-of-⁸⁴reference-of-thought driven by conflatedness¹² as articulated above over denaturing¹⁵, and explaining why conflatedness¹² as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigating the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ behind the successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing¹⁵ referencing of any one registry-worldview’s/dimension’s institutionalisation ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy, notwithstanding the mere fact of simply being secondnatured/institutionalised at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of our positivism-procrypticism. Notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² points out that it is the aspiration for base-institutionalisation from recurrent-utter-uninstitutionalisation, for ¹⁰⁴universalisation from base-institutionalisation–ununiversalisation, for positivism from ¹⁰⁴universalisation–non-positivism/medievalism and prospectively for notional~deprocrypticism from our positivism–procrypticism that are of ontology/virtue equivalence as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; and not the <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental-complex of considering the

~~<amplituding/formative>~~⁸ wooden-language-~~{imbued—temporal—mere-~~
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰} while failing intemporal-preservation-entropy-or-contiguity—or-ontological-
 preservation as of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality within the given registry-worldview/dimension, be it at the backend in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-
 the-human-institutionalisation-process⁶⁸ as our positivism—procrypticism. A naïve
 conceptualisation of ontology/virtue construal ideal by the mere fact of simply being at the
 backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of our positivism—procrypticism
 institutionalisation doesn't speak of our firstnatured/intemporal projection-of-thought but rather
 of a secondnatured institutionalisation that induced our prospective relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought by the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ that cannot be confused with the idea of construing our present
 positivism—procrypticism uninstitutionalisation ⁸⁴reference-of-thought as the definite
 ontology/virtue closed-structure, but rather warrants that we take stock of the exceptional
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ that has gone before in
 providing the secondnatured possibilities of our present as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven
 notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹², and in that respect conjure how
 we can equally undertake our own part of the human existential tale homework in summoning
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality driven
 notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² as an opened-structure for futural
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective
 deprocrypticism, and not a closed-structure naïve <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 nombrilism as of flawed/perverted ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ at our positivism-procrypticism uninstitutionalisation
 of procrypticism as disjointedness-as-of-⁸⁴reference-of-thought, and by so doing denying the
 ‘grander human existential-tale implications of notional~conflatedness¹²/constitutedness¹³-to-
 conflatedness¹²’. This fundamental and protracted epiphenomenal insight as of ‘human
 subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-
 referential-nature/of-intemporal-preservation-entropy-or-contiguity-or-ontological-
 preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression more than
 just as of a virtue conceptualisation is more profoundly/all-embracingly an echoness of the
 implication of human limited-mentation-capacity for ontological-construal/ontological-
 conceptualisation, and so with little temporal-to-intemporal-conjugating-emotional-
 involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-
 perceived-social-stake-contention-or-confliction and is equally relevant with regards to
 innocuous knowledge-constructs/theories/intersolipsistic-intercessory-
 notions/notional~referential-notions/articulations/virtue as it subsumes virtue-as-inherent-
 ontology; with dynamic-cumulative-aftereffect/aftereffect implications at the individuation-
 level and registry-worldview/dimension-level of analysis as of metaphysics-of-absence-
 <implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-

normalcy/postconvergence>). In this regard, metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) as articulated herein by this author is rather about, ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)/Doppler-thinking as it disambiguates human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor ⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷’, as of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. For instance, the immediacy of intrinsic-reality/ontological-veridicality transcendental enabling in the natural sciences which is implicated in those fields by their ‘relatively high results-constraining-effectiveness nature’ provides metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) insights with regards to obviating the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction bound to disrupt thought and analysis in the social as of its ‘relatively low results-constraining-effectiveness nature’. Along the same argument and with regards to the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction inherent in the social, it is important to grasp that such an epiphenomenon/incidental-phenomenon insight as implied herein with

postlogism⁷⁸/psychopathy and corresponding human social dynamics implications is rather a social construction supposedly coherent ontological-commitment⁵⁶ that goes well beyond any given specific epiphenomenon—(in-the-overall-ecstatic-existence-supervening-conflatedness¹²)/incidental occurring behind the inspired/insight-for-the social construction supposedly coherent ontological-commitment⁵⁶ as of aetiologisation/ontological-escalation for ¹⁰⁴universal retrospective to prospective understanding of postlogism⁷⁸/psychopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological-commitment⁵⁶ is inherently the more expansive, ¹⁰⁴universal, decisive, objective and easier basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic ¹⁰⁴universal implications arrived-at of the social construction supposedly coherent ontological-commitment⁵⁶ as of the possibilities of easily transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ myriad retrospective and prospective social contexts of analysis, and so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic ¹⁰⁴universal implications arrived-at of the social construction supposedly coherent ontological-commitment⁵⁶ rather on the basis of any such specific epiphenomenon—(in-the-overall-ecstatic-existence-supervening-conflatedness¹²)/incidental occurring as of its relatively poorly objectifiable-as-desubjectifiable/subjectified incidental social context for analysis. Consider similarly that an epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree thus inspiring/providing-insight-for his laws of motion supposedly coherent ontological-commitment⁵⁶ for explaining mechanical phenomena. Certainly, the

inherently more expansive, ¹⁰⁴universal, decisive, objective and easy basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic ¹⁰⁴universal implications arrived-at of his laws of motion supposedly coherent ontological-commitment⁶⁶ is the possibilities of easily transcendentally-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ myriad retrospective and prospective mechanical phenomena for analysis, and so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic ¹⁰⁴universal implications arrived-at of the laws of motion supposedly coherent ontological-commitment⁶⁶ on the basis of the specific epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree as of the latter relatively poorly objectifiable-as-desubjectifiable/subjectified incidental mechanical occurrence for analysis. In both instances, such an apparently naïve intellectual disposition will point to relative intellectual impertinence at best, and at worst conscious ontological-bad-faith/inauthenticity⁶⁴ angling to cynically undermine ¹⁰⁴universal veracity/ontological-pertinence as of the opportunity of implying poorly objectifiable-as-desubjectifiable/subjectified incidental analysis as pre-eminently of ¹⁰⁴universal import. While this logic is immediately obvious with the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction nature of many a natural sciences <amplifying/formative—epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality with their disposition for replication and other experiments and

observations analyses as hardly any scientist will go on if it is problematic to objectively ascertain the contextual reality of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree to contend that Newton's laws of motion supposedly coherent ontological-commitment⁶⁶ is wrong, such an insight about the supposedly coherent ontological-commitment⁶⁶ being wholly construed as of its 'very own veracity/ontological-pertinence as of any of its objectifiable contexts' can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction that permeates the study of the social as of its blurriness⁷. This equally explains why it is actually better and more critical to construe/conceptualise social knowledge not only on the basis of the inherent veracity/ontological-pertinence of supposedly coherent ontological-commitment⁶⁶ as with the natural sciences but equally factoring in the human social condition as of high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction, and so as of a knowledge-notionalisation exercise. In other words metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) refers to any such projections, as of human imaginative capacity derived from our underlying 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or

existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression;
 thus enabling human limited-mentation-capacity-deepening⁵³ insights as
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights. We can further get a sense with respect to the implications of
 what is meant by ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-
 for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-
 teleology¹⁰⁰, relative to the construal/conceptualisation from the middle of the last century in the
 biological domain as of its specific uninstitutionalised-threshold¹⁰³ then over which the DNA-
 based genetics ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-
 for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-
 teleology¹⁰⁰ was developed which induced an altogether new dramatically different but
 ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-
 threshold¹⁰³ that then became a new specific institutionalisation ⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰
 thereafter amenable to elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁹ such that the prior non DNA-based construal/conceptualisation (as
 of ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰)
 with respect to that now DNA-based genetics specific institutionalised <amplifying/formative–
 epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality of biology cannot longer be upheld, and this is so in the bigger
 picture as a contributory conflatedness¹² within the same positivism registry-worldview
 institutionalisation. (In fact, the institutional-cumulation/institutional-recomposeure-{as-to-

⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) are the conjoined effect of all specific uninstitutionalised-threshold¹⁰³ institutionalisation breakthroughs of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In this case, however the ‘emotional involvement’ in conflatedness¹² within the same positivism registry-worldview of appraisal is way low compared to the high ‘emotional involvement’ in making the same construct as of a contrastive transcending/superseding of a prior registry-worldview/dimension institutionalisation ⁸⁴reference-of-thought into an entirely new/prospective registry-worldview/dimension institutionalisation ⁸⁴reference-of-thought like between non-positivism and positivism or prospectively between our positivism—procrypticism and notional~deprocrypticism as in this latter instance such a construal/conceptualisation is comprehensively redefining of the human psyche and tend to elicit the highest levels of ‘emotional involvement’ thus requiring rather a crossgenerational adjustment as conflatedness¹² over the prior distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹. In conclusion, such a construal/conceptualisation as of notional~deprocrypticism ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ over our positivism—procrypticism ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰ of our ‘lived social’ uninstitutionalised-threshold¹⁰³ 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-contiguity³⁹ within the positivism institutionalisation framework. Beyond the above contrastive individuation-level and registry-worldview/dimension-level of analysis with respect to the uptake of prospective ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰,
this social reality of varying social ⁸⁴reference-of-thought–closeness-of-tethering-to–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ and ⁸⁴reference-of-thought–looseness-of-tethering-to–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷
implying increasing ⁸⁴reference-of-thought–looseness-of-tethering-to–prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ as of greater temporality⁹⁹/shortness construed as of various shades of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism speaks in the bigger picture of a social reality across all registry-worldviews/dimensions that tends to ‘destructure any registry-worldview/dimension institutionalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰’ by an ‘ontological degradation effect’ having to do with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and in so doing inducing threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-threshold¹⁰³. In other words, a prospective registry-worldview/dimension institutionalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ in becoming the new ⁸⁴reference-of-thought (over the prior registry-worldview’s/dimension’s ⁸⁴reference-of-thought) with its supposedly grander intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ⁸⁴reference-of-

thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as of the ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driving/behind its
 construal, turns out to be a prospective institutionalisation ‘reset framework for human
 temporal-to-intemporal mental-dispositions’ respectively in ⁸⁴reference-of-thought—looseness-
 of-tethering—to—prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ and ⁸⁴reference-
 of-thought—closeness-of-tethering—to—prelogism⁷⁹-as-of-conviction,-as-to-profound-
 supererogation⁹⁷ of the new ⁸⁴reference-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 ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ that was transcended/superseded to deliver the new
 registry-worldview/dimension, but now on the new registry-worldview’s/dimension’s
 institutionalisation ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰
 (with the difference as of a ‘relatively lower sensibility’ arising just because of the new
 registry-worldview/dimension prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-
 of-thought limiting/constraining on the possibilities of vices-and-impediments¹⁰⁶); implying an
 underlying ontological-contiguity⁶⁷ 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-teleology¹⁰⁰-<in-existential-
 extrication-as-of-existential-unthought>⁶ and prior ‘lack of constraining social ¹⁰⁴universal-
 transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸> this does not imply apart from
 such institutionalisation-as-secondnaturing a change of human temporal-to-intemporal nature,
 given that this nature will further manifest at the prospective registry-worldview
 uninstitutionalised-threshold¹⁰³ as its beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-

existential-extrication-as-of-existential-unthought⁶ and ‘lack of constraining social
¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸)
 inducing anew the new ⁸⁴reference-of-thought owns threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism. This social dynamism (dynamic-
 cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-
 threshold¹⁰³ can be construed ontologically as arising out of a further temporal/shortness-of-
 register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ distortedness of the new
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology¹⁰⁰ in the social
 extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-
 incompleteness-to-⁵⁶meaningfulness-and-teleology¹⁰⁰) ultimately extending to the extended-
 informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
⁵⁶meaningfulness-and-teleology¹⁰⁰) spheres of formal constructs distorting formal construal of
⁵⁶meaningfulness-and-teleology¹⁰⁰, and so to a point of equilibrium of the new registry-
 worldview/dimension between its institutionalised ⁵⁶meaningfulness-and-teleology¹⁰⁰ and its
 uninstitutionalised-threshold¹⁰³’s threshold-of-nonconviction/makeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. The operant
 and technical conceptualisation basis of this phenomenon has to do with the inherent nature of
 pure-ontology conflatedness¹² for ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ and
 ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-
 from-perspective-ontological-normalcy/postconvergence> condition’ of reception/distortion
 across the successive registry-worldviews/dimensions involving denaturing¹⁵ where there is
 ‘lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-

as-to-entailing-~~<amplifying/formative–epistemicity>~~totalising~in-relative-ontological-completeness⁸⁸). The establishment or rather coming into being of a prospective registry-worldview/dimension institutionalisation ⁸⁴reference-of-thought can thus be construed as of pure-ontology conflatedness¹² for ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰, and so because it is both the mechanical-knowledge as the constraining technical outcome and the non-constraining driving underlying intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, with both constituting the organic-knowledge. This transcendental knowledge construct establishes a dominant social framework of knowledge grounded on its inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity ontological-primemovers-totalitative-framework⁷³ (as it supersedes the prior beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ ⁵⁶meaningfulness-and-teleology¹⁰⁰ and the prior ‘lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-{transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying/formative–epistemicity>~~totalising~in-relative-ontological-completeness⁸⁸)), and then imbues the prospective institutionalisation with social validity and social structure of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of deferential-formalisation-transference. This is the social-setup of the prospective institutionalisation ⁸⁴reference-of-thought as of pure-ontology conflatedness¹² for prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought ⁵⁶meaningfulness-and-teleology¹⁰⁰. But then in due course and at the uninstitutionalised-threshold¹⁰³ of this prospective institutionalisation ⁸⁴reference-of-thought, its organic-knowledge (as driven by intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for intemporal-preservation-entropy-or-contiguity—or—ontological-

preservation) wanes as the reality of human notional~firstnaturedness—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> nature sets in as it is related to at the uninstitutionalised-
 threshold¹⁰³ by the registry-worldview's/dimension's least common denominator as
 <amplifying/formative> wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) for social-functioning-and-accordance—as-of-social-stake-contention-or-
 confliction (in a social dynamics at the given uninstitutionalised-threshold¹⁰³ that is a drawback-
 to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference
 as of prospective relative-ontological-completeness⁸⁶-of-⁸⁴reference-of-thought intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-
 mentativity ontological-primemovers-totalitative-framework⁷³, and is rather oriented to
 sovereign extrication over knowledge-reification⁸⁷ at this uninstitutionalised-threshold¹⁰³ as of
 social-aggregation-enabling), as of its bare constraining mechanical-knowledge since
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ are only
 'mechanistically' constraining, lacking the organic-spirit or ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Anecdotally, we
 know as of our uninstitutionalised-threshold¹⁰³ that in effect the technical constraints of the law
 tend to supersede the spirit of the law as it is naïve to think that a 'sense of rightness' is all that
 matters before the law, and this extends to human meaningful and organisational principles in
 general. Such that temporal-dispositions fulfilment of such 'mechanistic' effectiveness as
 mechanical-knowledge 'without the non-constraining and abstract organic mental-disposition
 as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-

and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the emanant-kind that-had-driven the ⁸⁴reference-of-thought construal in the first place’ distort in due course organic ⁵⁶meaningfulness-and-teleology¹⁰⁰, as of temporal mental-dispositions of shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. Thus such implied prospective ⁸⁴reference-of-thought, social organisations and institutions as organic ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁸⁴reference-of-thought social and institutions ⁵⁶meaningfulness-and-teleology¹⁰⁰. Thus for an ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity ontological-primemovers-totalitative-framework⁷³ construal for the notional~deprocrypticism prospective institutionalisation, it is critical to grasp both the inherent ontological-veracity of the ⁵⁶meaningfulness-and-teleology¹⁰⁰ behind the construal of notional~deprocrypticism and the ‘reality of a human condition of temporal-dispositions distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹, and so as of notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² as ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> in articulating a (protensive-consciousness deneuterising¹⁶-induced)-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, that is preemptive of a least-common-denominator-of-social-functioning-and-accordance-effecting to bare mechanical-knowledge as of <amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) inducing threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as of uninstitutionalised-threshold¹⁰³. This is achieved by a perpetuating metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>⟩ that factors in human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> nature. Insightfully, a storied-construct/ontologically-valid-narration technique apprehending the notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> respective mental-dispositions for ⁸⁴reference-of-thought—looseness-of-tethering—to-prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ and ⁸⁴reference-of-thought—closeness-of-tethering—to-prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ can be construed, wherein the instigating temporal postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ ⁸⁴reference-of-thought—looseness-of-tethering—to-prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ (as postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism) as of the childhood psychopathy (where the ⁸⁴reference-of-thought—looseness-of-tethering—to-prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mental defect is of social ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩ 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-urge¹² in relating to social-stake-contention-or-confliction) and adult psychopath (where the ⁸⁴reference-of-thought—looseness-of-tethering—to-prelogism⁷⁹-as-of-conviction,-as-

to-profound-supererogation⁹⁷ 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 postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or psychopathic ⁸⁴reference-of-thought-looseness-of-tethering-to-prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mental defect beginning at childhood involves ‘its circular non-consequential vague trialing of ⁸⁴reference-of-thought-looseness-of-tethering-to-prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷’ as of its temporal postlogism⁷⁸ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism with respect to its postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷, in full conscious-awareness-teleology¹⁰⁰, which when perceived as uncontested by the psychopath (likely to arise where the concerned party lacks insight of its underlying faulty-mentation-procedure-deception and as it seem socially-function) will ultimately lead to its slanting-deception (or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing¹⁹-of-narratives) inducing its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and its consequent derivation as conjugated-postlogism⁷⁸ or social psychopathy threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. This process is mirrored with the various conjugated-postlogism⁷⁸s conscious or unconscious aligning to the psychopathic/postlogic postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-

shallow-supererogation⁹⁷ vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵. Thus effectively such a postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ process is rather very simplistic, and the deception arises actually from the prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mental-states to be by mental-reflex in prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ thus inducing wrongful teleological elevation of the postlogism⁷⁸/psychopathic ⁵⁶meaningfulness-and-teleology¹⁰⁰, which wouldn't occur at childhood psychopathy. Finally, as of dynamic-cumulative-aftereffect and across all registry-worldviews/dimensions, the 'distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of any registry-worldview/dimension institutionalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its organic-knowledge' can be construed and analysed across 3 lines; - the initiating temporal postlogism⁷⁸ distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of ⁵⁶meaningfulness-and-teleology¹⁰⁰, - the generalised temporal-dispositions to integrate such ontologically-destructured ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the registry-worldview's/dimension's relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought explaining its beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ and 'lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸), - and the prospective institutionalisation construing/conceptualising the ontological-veridicality and analysis of such registry-worldview/dimension institutionalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ dynamics (as of the previous two) as social ontology/aetiologisation/ontological-escalation, and equally serves as an ideal storied-

construct/ontologically-valid-narration of intuitive elucidation framework. The implication of such ‘temporal distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of institutionalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰’ across all registry-worldviews/dimensions is that ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective registry-worldview/dimension institutionalisation involves ‘its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional conflatedness¹² of ⁵⁶meaningfulness-and-teleology¹⁰⁰ exactly by transcending/superseding the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights behind the prior registry-worldview/dimension uninstitutionalised-threshold¹⁰³’. As critically the naivety of <amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications> within a same registry-worldview/dimension uninstitutionalised-threshold¹⁰³ ⁸⁴reference-of-thought is that its defect of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights arising as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> due to its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought (as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in recurrent-utter-uninstitutionalisation or failing ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in non-positivism/medievalism or failing preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-

to-³¹<amplifying/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in procrypticism, and thus requiring respectively transcending/superseding to base-institutionalisation, ¹⁰⁴universalisation, positivism and deprocrypticism), is that ⁵⁶meaningfulness-and-teleology¹⁰⁰ can then still be upheld on the basis of the same uninstitutionalised-threshold¹⁰³/uninstitutionalised apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights rather than the more ontologically-veridical implication of prospective registry-worldview/dimension institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychological-and-institutional conflatedness¹². Explicating thus the de-mentative/structural/paradigmatic implication of the non-positivistic or our positivism–procrypticism ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> construed respectively as of aetiologisation/ontological-escalation as an altogether positivism or notional~deprocrypticism utter psychological-and-institutional conflatedness¹² of ⁵⁶meaningfulness-and-teleology¹⁰⁰, and not wrongfully setting-aside/glossing-over/ignoring with the idea that ⁵⁶meaningfulness-and-teleology¹⁰⁰ is still to be construed as of non-positivism/medievalism or positivism–procrypticism; as the grander human living as of the species ‘existential tale’ is in construing that the respective prospective institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-incidenting-predicative-insights when availed by contemplation as based-institutionalisation, ¹⁰⁴universalisation, positivism and notional~deprocrypticism implies transcending/superseding the respective uninstitutionalised-threshold¹⁰³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-incidenting-predicative-insights of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism, enabling the cumulative recomposuring of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ as of intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming and not temporal extricatory de-mentating/structuring/paradigming parasitising/co-opting to the species existential-tale.]

The statements articulated priorly (before the square brackets texts digression) speak of the reality of ‘human temporal uninstitutionalised-threshold¹⁰³ mental-disposition’ even in our own positivism ⁸⁴reference-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-⁷¹perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as allowing for the endemisation/enculturation of the denaturing¹⁵ of additionality and the implications thereof of subsequent denaturing¹⁵ in circularity/recurrence/repetition/repeatability⁹” is circumstantially relevant even in our positivistic registry-worldview wherein ‘lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) induces a ‘human temporal uninstitutionalised-threshold¹⁰³ mental-disposition’

temporality⁹⁹/shortness or shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ drive. The Milgram experiments, a demonstration par excellence of the human condition at uninstitutionalised-threshold¹⁰³ with respect to perceived-social-stake-contention-or-confliction constraints as of human limited-mentation-capacity-deepening⁵³, truly reflect the inherent nature of 'human temporal uninstitutionalised-threshold¹⁰³ 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-impediments¹⁰⁶ (just as with all previous transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷', rather than a naïve metaphysics-of-presence-(implicated-'nondescript/ignorable-void⁶⁰'-as-to-⁸⁶presencing—absolutising-identitive-constitutedness¹³) mental complex that only serves 'flawed egos' and is of no ontologically-veridical import). The point of this distinction made between the nature of 'human registry-worldview's/dimension's institutionalisation mental-disposition' registry-worldview's/dimension's ⁸⁴reference-of-thought and 'human temporal uninstitutionalised-threshold¹⁰³ mental-disposition' registry-worldview's/dimension's ⁸⁴reference-of-thought, as of prospective ontological-normalcy/postconvergence is to put into perspective the idea that the present and as of our present social construction and individuations as being relatively more exceptional than the solipsistic nature of humans in prior epochs is false, with such wrongly implied exception rather being a confusion between 'cumulated institutionalisation' (which we

carry by being secondnatured at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of human limited-mentation-capacity-deepening⁵³ leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense of intemporality⁵²/longness (which overall is no more greater than that of humans of previous successive registry-worldviews/dimensions); and further that we are just of the same ‘human temporal uninstitutionalised-threshold¹⁰³ mental-disposition’ as all humans past when it comes to making solipsistic choices at uninstitutionalised-threshold¹⁰³, which choices when of intemporality⁵²-drive solipsistic-choices are ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation leading to prospective institutionalisations. This notion of human mental-disposition and by extension ⁵⁶meaningfulness-and-teleology¹⁰⁰ as comprising, rather as a more complete and grander conceptualisation, a registry-worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold¹⁰³-facet, so-construed by metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>), carries institutionalisation and uninstitutionalised-threshold¹⁰³ implications with respect to the determination of ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity. Such metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>) considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold¹⁰³ implications with respect to ‘a social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/~~supererogatory~~~de-mentativity'), like deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰². Insightfully, it is the case that our present-day positivistic institutionalisation secondnatured scientific practice outcome of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity is grounded on institutionally-determined peerage/collegiality as of positivistic institutionalisation deferential-formalisation-transference, so supposedly recognised within the social collective or ‘social framework of intersolipsistic deambulation’. But then we grasp that at the disjuncture of positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰ (as ‘moulting’ firstnature/intemporal conceptualisation of what developed to become today our scientific practice institutionalisation as of its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) from the non-positivism/medievalism registry-worldview/dimension, we can definitely fathom that the enlightenment actors like the Descartes’s, Galileos, Diderots, etc. of those transitioning times would have certainly been circumspect with regards to any such notion of preceding social approval (for their scientific ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity), given the social non-positivism/medievalism uninstitutionalised-threshold¹⁰³ non-scientific disposition, as beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶. This points to an altogether different social relation with the notion of scientific practice construed as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity, by such intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality mental-disposition that conceive of positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰ in the uninstitutionalised-threshold¹⁰³ social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of ontological-primemovers-totalitative-framework⁷³ and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling-<in-deferential-formalisation-transference> possibilities enabling promising ideas, however institutionally-outlying or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as of veracity/ontological-pertinence; without heed given to mere centrality as veracity/ontological-pertinence but decentering if the centrality is not ontologically pertinent, and rather further secondnaturing prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰². In another respect, with regards to scientific ⁵⁶meaningfulness-and-teleology¹⁰⁰ and as it informs the social-construct of knowledge and deferential-formalisation-transference (as power relations with respect to knowledge as socially empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity that induces social deference to formal knowledge constructs and other formal constructs, on the basis that that will ‘produce the greater human Good’, as at the prior as uninstitutionalised-threshold¹⁰³ when

such domains lacked or were deficient with respect to formal knowledge constructs or other formal constructs like officialdoms, it was rather a question of ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ with relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal ~~<amplituding/formative>~~⁸ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>)~~ mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory—de-~~mentativity by human intemporal mental-dispositions and projections’; explaining why higher and higher registry-worldviews/dimensions as of their prospective relative-ontological-completeness⁸⁸-of-³⁴ reference-of-thought increasingly defer domains of ⁵⁶ meaningfulness-and-teleology¹⁰⁰ more and more to formal constructs while increasingly reducing the sphere of the extended-informality-~~(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁶ meaningfulness-and-teleology¹⁰⁰)~~ as of its free-for-all nature. The bigger point being that even in our positivism—procrypticism registry-worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory—de-~~mentativity by human intemporal mental-dispositions and projections’ in many domains; however, with regards to domains (and so, more than just about broad subject matter areas and broad spheres of other formal constructs including officialdoms, but rather and critically the specifically relatively undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as with regards to our understanding of psychopathy) that are spurious and blurry, these are often

not socially related to in profound knowledge/scientific ⁵⁶meaningfulness-and-teleology¹⁰⁰ terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/~~supererogatory~~-de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/~~supererogatory~~-de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/~~supererogatory~~-de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining the legal implications of one another’s actions but deferring one’s understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge by deferential-formalisation-transference pointing out that ‘human intemporal mental-dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding virtue (as of aetiologisation/ontological-escalation), and not ‘human temporal

~~<amplituding/formative>~~*wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions and projections’. Hence the construal of knowledge construct in such domains that are spurious and blurry as with respect to postlogism⁷⁸/psychopathy social implications should as of precedence be about articulating the illuminating insight that ultimately allows for the attainment of their own deferential-formalisation-transference based on ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity by human intemporal mental-dispositions and projections’, and undermining a social relations with regards to knowledge and virtue that is based on ‘social consensus as of social-aggregation-enabling by human temporal

~~<amplituding/formative>~~*wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions and projections’, and so in order to release the inherent virtue imbued in true knowledge. The afore elucidations are mainly to point out that it is naïve to construe the analysis of postlogism⁷⁸ phenomenon including psychopathy on the assumption of an overall ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ of the social as of the present as metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩ instead of assuming a ‘human temporal uninstitutionalised-threshold¹⁰³ mental-disposition’ of the social by prospective metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩, since the construal of our postlogism⁷⁸ as of psychopathy and social psychopathy is necessarily, from ontological-normalcy/postconvergence epistemic/notional~projective-perspective, reflected from futural Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism registry-worldview's/dimension's ⁸⁴reference-of-thought. Insightfully, by metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we'll be hard-pressed to recognise that the non-positivism/medievalism social-construct mental-disposition is one of human registry-worldview's/dimension's institutionalisation of an intemporality⁵²-drive whereas in fact it is one of human uninstitutionalised-threshold¹⁰³ of temporalities-drives such that it is endemised/enculturated in various temporality⁹⁹/shortness shades (⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview's/dimension's ⁸⁴reference-of-thought. The same applies with psychopathy in our positivism~procrypticism, as the <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void'⁵⁰-with-regards-to-prospective-apriorising-implications>) in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy and social psychopathy (just as it is not a trusted reference with regards with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in the sense that it tends to be of an extricatory/temporal de-mentating/structuring/paradigmising and not intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-

mentating/structuring/paradigming as when it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation (metaphorically-as-of-a-million-and-one-instances-and- locales) as providing the possibility for prospective institutionalisation as de-mentatively/structurally/paradigmatically superseding the positivism–procrypticism registry-worldview/dimension vices-and-impediments¹⁰⁶! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the notion of being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ of institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), but rather the intemporal mental-disposition (intemporal-disposition) to strive as ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁵⁸—unenframed-conceptualisation for base-institutionalisation to supersede recurrent-utter-uninstitutionalisation equates that striving for ¹⁰⁴universalisation to supersede base-institutionalisation–ununiversalisation equates that striving for positivism to supersede ¹⁰⁴universalisation–non-positivism/medievalism equates that striving for notional~deprocrypticism to supersede positivism–procrypticism; as the highest human virtue of ontological import. Since the inducing of institutionalisation-as-a-secondnatured-construct across all institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> or registry-worldviews/dimensions inevitably implies a dichotomy of ⁸⁴reference-of-thought modalities of the same perpetual temporalities-drives and intemporality⁵²-drive (given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor), respectively as ‘least-and-derived-temporal-operating-modalities-of-the-⁸⁴reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰³’ and ‘maximal-as-intemporal-operating-modality-of-⁸⁴reference-of-thought-as-of-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’. Virtue is essentially about the intemporality⁵²-drive as ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>⟩/postdication with ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ subservient to that purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as these are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>⟩/postdication rather than upholding it, their very raison d’être. Interestingly, supposed by some circumstance an individual of a positivistic insight found themselves in a non-positivistic community, whether base-institutionalisation/animistic or medieval, facing a disease attributed to a negative spirit or so, but the positivistic individual knows it is a case of an infection with the idea that a certain root or leaf in the nearby forest can be used as cure, however, the community rather believe that

the forest is an evil forest and this will just make things worse for them overall. Obviously, as of its positivism prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, by ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting its mental-disposition will be to unleash its ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation intemporal⁵²-drive to supersede the non-positivistic ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰ 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-contiguity³⁹ here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness⁸⁸ ⁸⁴reference-of-thought and respectively as of their divergent non-positivists dereification⁸⁷ perspective and positivist reification⁸⁷ 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-contiguity³⁹—in-reification⁸⁷/dereification⁸⁷ as of their prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, contrasted with the positivist naturalist conception of existential-contextualising-contiguity³⁹-in-reification⁸⁷ as-seeking-a-cure as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-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-incompleteness⁸⁹-of-⁸⁴reference-of-thought, as the notion of proof/evidence is more critically tied down to existential-contextualising-contiguity³⁹-reification⁸⁷ as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity⁵²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter ⁵⁶meaningfulness-and-teleology¹⁰⁰ as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the ¹⁰⁴universal ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing associated with transcendental thresholds. As we can garner in this case that the positivist constrained to existence rather in such a country-of-the-blind scenario cannot simply be deferential to living and Being as of the non-positivist social-setup value reference while very much aware of the de-mentative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and thus will ‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³; with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism⁴ as of reasoning-through/messianic-reasoning contortion is rather in transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-

apriorising/axiomatising/referencing'¹⁰² of the prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought and the contorted prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought projection is what marks 'transcendental acts of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism⁴ as of reasoning-through/messianic-reasoning' whether of philosophical implications as with say Socrates or philo-religious implications as of nonextricatory-existential-preempting-of-existential-unthought. The contortion arises because inherently the state of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought but for the induced crossgenerational transcendental metaphoricity⁵⁷ possibility, and the contortion is more of a token as of the metaphoricity⁵⁷ possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity and without which token contortion there is 'no existential reference for such transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity', as a gesturing of metaphoricity⁵⁷ that is 'beyond the prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought full⁵⁶ meaningfulness-and-teleology¹⁰⁰ implications contemplation'. The contortion implies that there is 'nothing any more important than upholding the metaphoricity⁵⁷ possibility for prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-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-completeness⁸⁸-of-⁸⁴reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity into the ordinariness of prior relative-

ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought thus
 psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion
 existential reference for prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Thus
 ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
 or-acumen as of reasoning-through/messianic-reasoning’ only evolves into such asceticism⁴ as
 of contortive metaphoricity⁵⁷ gesturing for prospective relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought as of nonextricatory-existential-preempting-of-existential-unthought; and
 has historically acted as a sort of internal cultural diffusion disposition. Such a prospective
 ontological conception of asceticism⁴ rather as of reasoning-through/messianic-reasoning
 asceticism⁴, different from asceticism⁴ as reasoning-from-results/afterthought or institutional
 asceticism⁴, should basically be understood as of the general notion that all human
⁵⁶meaningfulness-and-teleology¹⁰⁰ are naturally ‘correlate-aesthetic-constructs as of the various
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 in successive prior relative-ontological-incompleteness⁸⁹-towards-ontological-completenesss-
 of-deprocrypticism’ as of their specific reflection of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/formative—
 epistemicity>totalising~purview-of-construal’ (just as implied with the case highlighted herein
 of the ‘ill-health <~~amplifying~~/formative—epistemicity>totalising~devolved—purview/domain-
 of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’); and are so derived
 as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
 and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise
 of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology>
 equivalence/correspondence with the full-potency-of-existence’s~sublimating—nascence-as-of-

its-coherence/contiguity’ and construed as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹; with the assertion by this author that there is no accidental human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as all prior ⁵⁶meaningfulness-and-teleology¹⁰⁰ imply futural deferred traces of their prospectively more ontologically-complete constructs as of grander ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’. Critically for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism such ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ is all about undermining a nihilistic <amplifying/formative>*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) mental-disposition to prospective opened-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰. The fundamental ontological dearth of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁹ as of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism, is that it falsely implies ‘an imaginary wholeness/nested-congruence’ of <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰ with ‘no-tracing-and-as-it-neuterises’-the-dynamics-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology> thus failing to reflect existential wholeness/nested-congruence of ⁵⁶meaningfulness-and-teleology¹⁰⁰ and undermining

existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ at a given ⁸⁴reference-of-
 thought de-mentative/structural/paradigmatic nondescript/ignorable-void⁶⁰ (actually speaking
 of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) threshold as of its
 prior relative-ontological-incompleteness³⁹ construed as uninstitutionalised-threshold¹⁰³, while
 falsely implying the given ⁸⁴reference-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 ⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that by its
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 falsely implies that its ⁵⁶meaningfulness-and-teleology¹⁰⁰ is necessarily as of ‘identitive
 <~~amplifying~~/formative—epistemicity>totalising/circumscribing/delineating postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism’ even at its uninstitutionalised-threshold¹⁰³
 where it is effectively preconverging-or-dementing¹⁹—apriorising-psychologism as its
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 fails to induce an ontologically-veridical reifying trace/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of
 existential-contextualising-contiguity³⁹. We can imagine as of a non-positivistic social-setup
⁸⁴reference-of-thought identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁷-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ <~~amplifying~~/formative—
 epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology¹⁰⁰, the
 ‘candid existential expressiveness’ that ‘integrates superstition as-thinking’ as of its
 uninstitutionalised-threshold¹⁰³, much like as from futural Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism perspective we
 can imagine the ‘candid existential expressiveness’ in our positivism—procrypticism that

‘integrates ⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-of-thought as-thinking’ as of its
 uninstitutionalised-threshold¹⁰³; and in both cases the ‘trace/ontological-aesthetic-tracing-
 <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of
 ontological wholeness/nested-congruence’ as of existential-contextualising-contiguity³⁹
 knowledge-reification⁸⁷ breaks down at the uninstitutionalised-threshold¹⁰³ thus assuming a
 nondescript/ignorable–void¹⁰ (actually speaking of akrasiatic-drag-denatured-and-
 preconverging-or-dementing¹⁹-narratives) identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-
 dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁹ representation of the
 breakdown and going on in both cases to ‘overlook effectively as-if-thinking respectively’ the
 ontologically-veridical reality of ‘preconverging-or-dementing¹⁹–apriorising-psychologism
 superstition’ and ‘preconverging-or-dementing¹⁹–apriorising-psychologism ⁸¹procrypticism–or–
 disjointedness-as-of-⁸⁴reference-of-thought’. It is singularisation⁹³/epistemic-
 immanence/veridical-epistemic-determinism in preempting any such de-
 mentative/structural/paradigmatic threshold construed as uninstitutionalised-threshold¹⁰³ as
 implied by notional~deprocrypticism that reflects ‘ontologically-veridical difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹’ as factoring in prior registry-worldviews/dimensions ⁸⁴reference-of-thought
 prior relative-ontological-incompleteness⁸⁹ as of the ontologically-flawed threshold of its
 reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation
 from the perspective of prospective registry-worldview/dimension ⁸⁴reference-of-thought
 prospective relative-ontological-completeness⁸⁸ to construe ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of notionally-full existential-
 contextualising-contiguity³⁹ knowledge-reification⁸⁷. In other words, existential-contextualising-
 contiguity³⁹ as reflecting existence—as-the-absolute-a-priori-of-

conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> isn’t halted at any given registry-
worldview’s/dimension’s de-mentative/structural/paradigmatic limit/threshold-construed-as-
mathesis/motif/throwness-disposition for ontological conception, but rather reifies as of
singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism as implied with
ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-
singularisation⁹³-as-veridical-epistemic-determinism²¹ as of notional~deprocrypticism, with
such singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism reflecting an
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> of all such de-
mentative/structural/paradigmatic limits/thresholds-construed-as-mathesis/motif/throwness-
disposition of ⁸⁴reference-of-thought ontological conception. In effect, such a trace/ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’> can be construed as a ‘creative metaphoricity⁵⁷ tracing’ of human temporal-to-
intemporal ontological-performance⁷²-<including-virtue-as-ontology> of human
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the dynamics of ‘overall human Being-personality-
growth and the implications for its living-personality-growth and institutional-personality-
growth’ implied as of notional~deprocrypticism ontologically-uncompromised—referentialism,
as a fundamental hermeneutic/reprojective/supererogating/zeroing psychological science which
as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism articulates-and-
rearticulates such tracing/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of comprehensive/totalising-
entailing/nested-congruence conflatedness¹² from a most profound existential-contextualising-
contiguity³⁹ knowledge-reification⁸⁷ depth of notional~deprocrypticism protracted-

consciousness. Such a hermeneutic/reprojective/supererogating/zeroing psychology is necessarily cognisant and departs from a construal of the fundamental instigation of human knowledge and emancipation as of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’, as establishing in the very first place the prospective relative-ontological-completeness⁸⁸ reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for ⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed ⁵⁶meaningfulness-and-teleology¹⁰⁰ aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed ⁵⁶meaningfulness-and-teleology¹⁰⁰ aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as it is rather submerged/drowned into it by mental-disposition reflex; but rather as implied as of reasoning-through/messianic-reasoning, such a hermeneutic/reprojective/supererogating/zeroing psychology is more about instigating a parrhesiastic psychoanalytic-unshackling soul-searching acumen. In this regard, it is akin for instance to budding-positivism reasoning-through/messianic reasoning implied within a non-positivism/medievalism social-setup, in the sense that that budding-positivism reasoning-through/messianic reasoning then ‘is-not reasoning as-of-yet’ as reasoning is then as of the non-positivism/medievalism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘as non-positivism reasoning susceptible to superstition and medieval-scholasticism-like pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation construed as ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism but not yet as of rational-empiricism’; with such budding-positivism rather a metaphoricity⁵⁷ instigation of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic soul-searching for the psychoanalytic-unshackling of the human subject as of a de-mentative/structural/paradigmatic Lacanian displacement/decentering of the human subject from its prior ‘epistemic-totality^{36/84}reference-of-thought/epistemic-totalising³²~self-referencing-syncretising/circularity conception of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of non-positivism/medievalism’ to a prospective ‘epistemic-totality^{36/84}reference-of-thought/epistemic-totalising³²~self-referencing-syncretising/circularity conception of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of positivism/rational-empiricism’, that is the fundamental de-mentative/structural/paradigmatic seeding-resolution of the ‘non-positivism/medievalism human subject superegoic vices-and-impediments¹⁰⁶’. This has the very same metaphoricity⁵⁷ implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, as such a hermeneutic/reprojective/supererogating/zeroing psychology supersedes our ordinary ⁵⁶meaningfulness-and-teleology¹⁰⁰ aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question our positivism/rational-empiricism manifestation of ⁸¹procrpticism—or-disjointedness-as-of-⁸⁴reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for ⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, but rather as of its reasoning-through/messianic-reasoning is more about instigating prospective ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic soul-searching, for the psychoanalytic-unshackling of the human subject as of a de-

mentative/structural/paradigmatic Lacanian displacement/decentering of the human subject
‘epistemic-totality^{36/84}reference-of-thought/epistemic-totalising³²~self-referencing-
syncretising/circularity conception of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as from prior
positivism–procrysticism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrysticism–or–
preempting—disjointedness-as-of-⁸⁴reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the
fundamental de-mentative/structural/paradigmatic resolution of the ‘positivism–procrysticism
human subject superegoic vices-and-impediments¹⁰⁶’. It should be noted that the way the
construction of knowledge works at ⁸⁴reference-of-thought-level of reasoning-
through/messianic-reasoning is utterly counterintuitive to how we perceive prospective
elucidation of human knowledge and emancipation going by the given reproducibility—
mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation as of ⁸⁴reference-
of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology¹⁰⁰ aposteriorising/logicising/deriving/intelligising/measuring. In
this regard, we can construe that even the <amplifying/formative>⁸ wooden-language-
⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-
prospective-apriorising-implications>⟩ mental-disposition in a non-positivism/medievalism
social-setup has a sense of human knowledge development and emancipation but with a mental-
reflex that such a conception is necessarily by way of the non-positivism/medievalism social-
setup reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-
aestheticisation as of ⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology¹⁰⁰ aposteriorising/logicising/deriving/intelligising/measuring.
The idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ articulation of
prospective reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation in prospective relative-ontological-completeness⁸⁸ as of positivism ⁸⁴reference-
of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology¹⁰⁰ aposteriorising/logicising/deriving/intelligising/measuring is
the route for ontologically-veridical human knowledge transformation and emancipation as of
prospective positivism is very much alien to the non-positivism/medievalism cloistered-
consciousness. Likewise, the <amplifying/formative> ‘wooden-language-(imbued—averaging-
of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-
as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>)
mental-disposition in our positivism—procrypticism effectively do has a sense of human
knowledge development and emancipation but as of a mental-reflex that such a conception is
necessarily by way of our positivism—procrypticism reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of ⁸⁴reference-
of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology¹⁰⁰ aposteriorising/logicising/deriving/intelligising/measuring. In
the same vain, the idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
reasoning’ articulation of prospective ontologically-uncompromised—referentialism
notional~deprocrypticism ⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology¹⁰⁰ aposteriorising/logicising/deriving/intelligising/measuring is
the route for ontologically-veridical human knowledge transformation and emancipation in
futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective
notional~deprocrypticism is very much alien to our positivism~procrypticism cloistered-
consciousness. In both instances the notion of prospective metaphoricity⁵⁷ is one that
necessarily faces the fact that the human mind is ever always entrapped in an existentially-
invested 'epistemic-totality^{36/34}reference-of-thought/epistemic-totalising³²~self-referencing-
syncretising/circularity conception of ⁵⁶meaningfulness-and-teleology¹⁰⁰' which effective
dislodgment/displacement/decentering is as of a crossgenerational instigation, but then
wouldn't happen just by accident and thus has to be instigated for prospective relative-
ontological-completeness³⁸! In fact such an insight can be extended across 'intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-
conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
determinism²¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity⁶⁷' to imply that the state of recurrent-utter-
uninstitutionalisation is cognisant of emancipation but doesn't anticipate that emancipation as
of prospective relative-ontological-completeness³⁸ is rather as of base-institutionalisation
reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation,
and likewise the latter doesn't anticipate the ¹⁰⁴universalisation reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, with the latter
not anticipating our positivism reproducibility—mathesis/motif/throwness-disposition,—as—

reproducibility-of-aestheticisation which itself doesn't anticipate prospective ontologically-uncompromised—referentialism deprocrypticism. The fact is human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor at its uninstitutionalised-threshold¹⁰³ implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold¹⁰³ ‘is not geared to adhere to abstract ontological-veridicality’ as it will operate its state of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as if in a fully-attained state of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, as of the-very-central-implication-of-thrownness, as reflected by the successive prior relative-ontological-incompleteness⁸⁹ reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-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-incompleteness⁸⁹-of-⁸⁴reference-of-thought ⁵⁶meaningfulness-and-teleology¹⁰⁰ state is downright ontologically ridiculous and the manifestation of an <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions ⁸⁴reference-of-thought is rather one that shouldn't wrongly be reinforcing/propping-up the human subject as if a given ⁸⁴reference-of-thought in prior relative-

ontological-incompleteness⁸⁹ as of dissingularisation²⁸/epistemic-nonimmanence/flawed-
 epistemic-determinism has its very own complete transformative and emancipative potential as
 if of fully-attained singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism, but
 an ontologically-veridical psychology rather warrants implying the human subject
 displacement/decentering as the de-mentative/structural/paradigmatic possibility of the human
 subject emancipation with regards to the successive prior relative-ontological-incompleteness⁸⁹
 registry-worldviews/dimensions superegoic vices-and-impediments¹⁰⁶; wherein postconverging-
 or-dialectical-thinking²⁰—apriorising-psychologism reasoning-from-results/afterthought
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 at its uninstitutionalised-threshold¹⁰³ is construed as preconverging-or-dementing¹⁹—apriorising-
 psychologism as of prospective postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism reasoning-through/messianic-reasoning reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation up to the
 prospective ontologically-uncompromised—referentialism of deprocrypticism. As of its
 inherent organic knowledge, such a hermeneutic/reprojective/supererogating/zeroing
 psychology parrhesiastic articulation as herein ‘doesn’t do gimmicks of communication’ as if to
 imply any favour whatever as of ‘emotional or whatever feel-good trading for the appreciation
 of the possibility for prospective human emancipation’, since by its ‘⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ consummated/forfeiting posture’ it is beyond the idea
 of convincing for convincing sake as it is simply ‘a blunted eliciting of a solipsistic sense of
 intemporal/longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-discontiguity⁶³-
 <shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-
 schema>; and so, as its essential ⁵⁶meaningfulness-and-teleology¹⁰⁰ is as of a solipsistic

transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² reflection of the ontologically ‘superior party’ that is intrinsic-reality/ontological-veridicality/existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity, on the same token that a natural scientist is in a transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² reflection of its object of study as of existence as the ontologically ‘superior party’ without any need to be involved in any bogus exercises that may imply that gravity may not be 9.8 m/s^2 on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may be the case that gravity is not 9.8 m/s^2 but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as of ontological-primemovers-totalitative-framework⁷³. But then the human reality across all registry-worldviews/dimensions, isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-threshold¹⁰³ and the corresponding superseding of this as of prospective institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the ‘obvious reality’ of the fact that superstitious beliefs are bogus, but then paradoxically from the beginning of times superstitious beliefs had pervaded all the echelons of human societies whether as of true belief or opportunistically, and have only been increasingly undermined with the advent of positivistic reasoning at the beginning of modern

times about 500 years ago. This has to do with the ‘existentially invested nature as of assumed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ of human ‘~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating⁵⁶ meaningfulness-and-teleology¹⁰⁰’/⁸⁴reference-of-thought-⁸⁵devolving. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ prior institutionalisation as reasoning-from-results/afterthought and very weakly constrained to represent itself as of its preconverging-or-dementing¹⁹—apriorising-psychologism uninstitutionalised-threshold¹⁰³ which it tends to represent as nondescript/ignorable—void⁵⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives), for the possibility of its prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ into prospective institutionalisation. This reality is known as human ‘~~supererogatory—de-mentative~~ constraint’ to prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ as of the possibility of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. Human ~~supererogatory—de-mentative~~ constraint is fundamentally associated with poor¹⁰⁴universal-transparency¹⁰⁵—(transparency-of-totalising-entailing,—as-to-entailing-~~<amplituding/formative—epistemicity>~~totalising~in-relative-ontological-completeness⁸⁸) with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold¹⁰³. This then fails to induce the necessary existential assurance for prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of ~~<amplituding/formative>~~⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹-narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) as of the prior institutionalisation’s⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ that stifle the

transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior ⁸⁴reference-of-thought in prior relative-ontological-incompleteness⁸⁹, for resolving a given registry-worldview/dimension vices-and-impediments¹⁰⁶; this notion of human ~~supererogatory~~-de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as implied by a ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of ¹⁴de-mentation-(~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), rather than a second-guessing mented or stigmatic psychology that fails to integrate the decisively ontological transformative implications of human psychology as of underlying relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness⁸⁸ ⁸⁴reference-of-thought ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷, and thus making the given presence ⁸⁴reference-of-thought as our positivism–procrypticism ‘all-determinative of what can be construed as psychological emancipation’ as of its ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ despite the fact of its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. The underlying issue

here as well as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ has to do with deficient
 human capacity for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension⁷⁶ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression to supersede human temporality⁹⁹/shortness
 <amplituding/formative>‘wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)) in
 construing ⁵⁶meaningfulness-and-teleology¹⁰⁰ beyond the constraint of ‘human lifespan
 extricatory punctuality/immediacy of depth-of-thought’ to a more profound appreciation of the
 underlying possibility for human transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity as of human
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
 mentating/structuring/paradigming. In this regard as of lack of dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶ is the human
 temporal inclination to decontortion construed as a disposition to undermine ‘intemporal
 ontological-veracity as of ¹⁰⁴universal existential import’ for the sake of ‘temporal narrow-and-
 specific existentially-invested advantage/interest with little concern about emancipatory
¹⁰⁴universal ⁵⁶meaningfulness-and-teleology¹⁰⁰’, and so as the very contrary disposition to
 reasoning-through/messianic-reasoning contortion. Decontortion as of human
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ ⁵¹incrementalism-in-relative-ontological-

incompleteness⁸⁹—enframed-conceptualisation is rather counter to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality disposition by its deterministic hanging onto prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought reasoning-from-results/afterthought while ignoring/overlooking the ontological-veracity implications of the trace/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of reifying existential-contextualising-contiguity³⁹, and thus adopting a dereification⁸⁷ posture as enabled by ‘lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸)’. Such a human disposition to decontortion at uninstitutionalised-threshold¹⁰³ arise on the naïve basis that human temporal willing/volition can effectively supersede the ontological integrity/veracity of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as it reflects existence’s coherence/contiguity as of singularisation⁹³/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-threshold¹⁰³ where we are actually preconverging-or-dementing¹⁹—apriorising-psychologism and prospectively dialectically-primitive, notwithstanding our attendant <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and vague untransvaluated-temporal-intemporality⁵² gesturing. The ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ can thus be construed as one of increasingly undermining the human subject temporal decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness³⁸; wherein across the successive institutional-

cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩, decontortion is ontologically-constrained both as of the ‘dynamic construal of appropriate-as-intemporal existential phenomenality/phenomenal-manifestation and construal of appropriate-as-intemporal existential human mental-disposition’. The former is ontologically-constrained as of ontological-primemovers-totalitative-framework⁷³ 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 ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-⟨amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸).

Relatively objectified phenomenality/phenomenal-manifestation as implied in the natural sciences is hardly subjected to decontortion while relatively subjective phenomenality/phenomenal-manifestation as implied in the social is rather easily subjected to decontortion as of blurriness⁷ and emotional-involvement. In another respect the implications of flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁷-in-dissingularisation³⁸-as-flawed-epistemic-determinism⁴⁹ as of dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism also has implications with the ontological-performance⁷²-⟨including-virtue-as-ontology> as of the effective productivity potential of human knowledge construction. In this regard, it is herein contended that the historically recurrent critique of naïve formalisation particularly in many a field of study that uncritically strive to adhere to a ‘supposedly pre-given science methodology and epistemology naively construed as of inherent transcendental signifier’ such as in the analytic tradition of philosophy, naïve scientific psychology as of facetious methodologies as well as many a natural science domain, that purport to conceptualise complex social ⁵⁶meaningfulness-and-teleology¹⁰⁰ in naïve

naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness¹³-as-‘epistemic-totality’³⁶-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ implied as of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism that in many ways ignores/overlooks existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ as of singularisation⁹⁵/epistemic-immanence/veridical-epistemic-determinism; and so, as of their ‘formalisation credo as identitive-constitutedness¹³-as-‘epistemic-totality’³⁶-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹’ 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-contiguity³⁹ without the constraint of existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as its very own transcendental signifier which ultimately manifestly-as-inherently enables transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as the very essence of knowledge. This has led in many ways to a dissonance between their knowledge productivity implications and existential reality wherein for instance psychological and psychiatric science seems to imply that all along its practice human psychological illnesses have multiplied many times over as of ever transforming and expanding formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care-and-episteme⁵. Such an

approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹. Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential phenomenality, it is lost to it that social and other existential phenomenality is already precedingly/supersedingly as of ‘ecstatic totalising-entailing/nested-congruence’, with the consequence that it naively construes of reification⁸⁷ as simply projecting ‘the supposedly reifying atomising/taking-to-pieces formalisation analysis’ on the social and other existential phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality and thus misrepresenting, denaturing¹⁵ and producing relatively ontologically-flawed ⁵⁶meaningfulness-and-teleology¹⁰⁰. Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative~supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>) with respect to temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology> which is what enables the reification⁸⁷ 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-contiguity³⁹ knowledge-reification⁸⁷ with regards to the possibility of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as can be projected from an Ancient Greece context right up to our modern and futural context in contrast to say analytic philosophy

‘speech act’ which by its atomising/taking-to-pieces formalisation orientation is in many ways by its mere denotative/connotative constitutedness¹³ nature just an implied existentially decontextualised/abstracted construct as of its poor ontological-as-existential-commitment with respect to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, in contrast to the reifying conflatedness¹² connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁹

⁴⁵~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ posture as of atomising/taking-to-pieces formalisation rather than a difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ posture that is as of ecstatic-totalising-entailing/nested-congruence as with the latter. Such a conclusion can be extended to other analytic tradition concepts assuming rather an atomising/taking-to-pieces formalisation orientation like the broader notion of language games when rather analysed as of a denotative/connotative constitutedness¹³ nature outside existential-contextualising-contiguity³⁹ whereas in contrast this author construes of the ontologically-veridical reflection of the social purview as better served by the notion of ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ as of its reifying conflatedness¹² connotative nature reflecting the ontological-veracity/ontological-performance⁷²-<including-virtue-as-ontology> of human-subpotency epistemic/notional~projective-perspective ⁵⁶meaningfulness-and-teleology¹⁰⁰ articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment⁶⁶ as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity⁶⁹-as-being-as-of-existential-reality with respect to its social-

stake-contention-or-confliction exposing it to existence-potency³⁸~sublimating–nascence,-
 disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective of
 ontological-primemovers-totalitative-framework⁷³ as of prospective relative-ontological-
 completeness⁸⁸ ⁴⁵<amplifying/formative–epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷’, and so-construed as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ ⁴⁵<amplifying/formative–epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷; thus further articulating
⁵⁶meaningfulness-and-teleology¹⁰⁰ as from prior relative-ontological-incompleteness⁸⁹ to
 prospective relative-ontological-completeness⁸⁸, and so from the epistemic/notional perspective
 of existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism and
 this ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-
 ontology>’ orientation is theoretically, conceptually and operantly ontologically efficacious
 inherently by its ecstatic-totalising-entailing/nested-congruence as it reflects totalisingly-
 entailing the ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-
 as-from-perspective–ontological-normalcy/postconvergence> accordioning-(as-of-varying-
 individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>) ontological-performance⁷²-
 <including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of the social
 epistemic-totality³⁶ of ⁵⁶meaningfulness-and-teleology¹⁰⁰. This totalising-entailing insight is
 reflected in the Derridean deconstruction orientation with its obvious narratology implications
 pertinence to literary studies as of its conflatedness¹² with existential-contextualising-
 contiguity³⁹ in contrast to such a notion like language games when construed rather in

constitutedness¹³. This difference of conceptualising comes down to the atomising/taking-to-pieces flaw reflex of constituting-towards-‘epistemic-totality³⁶’ implied as of ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ as against the ecstatic-totalising-entailing/nested-congruence disposition for reifying-‘epistemic-totality³⁶’-for-completeness implied as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹; wherein the conflatedness¹² mental-reflex is involved in construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination²⁷ and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination²⁷ for completeness as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism/postdication projected conflatedness¹² (as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism and dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism

⁴⁵<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷ of

‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ with regards to human limited-mentation-capacity-deepening⁵³ as prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ which speaks of the recurrent edging towards completion of ontological-performance⁷²-<including-virtue-as-ontology> of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality

parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—

reproducibility-of-aestheticisation), whereas the constitutedness¹³ mental-reflex assumes uncritically of its right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset,-in-positivism–procrypticism/disjointedness and goes on as of its categorising constituting to construe knowledge for completeness without questioning its mindset,-in-positivism–procrypticism/disjointedness as if it has got an absolutely veridical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this is exactly what is implied by displacement/decentering-of-the-human-subject as of its relative-ontological-incompleteness⁸⁹. This specific deficiency of the analytic tradition as so-reflected in many of its conceptualisations has to do with the very notion of knowledge as being about supposedly coherent ontological-commitment⁶⁶ as of ‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–apriorising-psychologism> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’, and logic actually being in effect the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, with the implication that all the knowledge as ontologically-veridical⁵⁶ meaningfulness-and-teleology¹⁰⁰ that exists is about existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ of supposedly coherent ontological-commitment⁶⁶ implied as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, ‘speech activity’ discourse speaks of an supposedly coherent ontological-commitment⁶⁶ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as expressed above (with regards to the social contextualisation beyond just speech for the

possibility of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity...) which is then being reified/elucidated for the prospective possibility of human emancipation, with logic being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of this articulated ontological-as-existential-commitment having to do with such social contextualisation’. Likewise the underlying notion of ontological-performance⁷²-<including-virtue-as-ontology> as herein articulated by this author is as difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ as from existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism supposedly coherent ontological-commitment⁵⁶ about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’; articulating knowledge as ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of human underlying relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative~supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>). This underlying notion of ontological-performance⁷²-<including-virtue-as-ontology> speaks more fundamentally of aetiologisation/ontological-escalation, as explicitly underlined in all transcendence-and-sublimity/sublimation/supererogatory~de-mentativity elucidating/reifying subject-matters and sciences, unlike approaches that do-not-or-poorly-appreciate the fact that just as scientific studies are transformative the study of the social

rightly articulated beyond-institutional-being-and-craft is just as transformative with regards to prospective human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, even though it is more subject to higher emotional-involvement as of its displacement/decentering-of-the-human-subject⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷. 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-contiguity³⁹) geared towards identitive-constitutedness⁴³-as-‘epistemic-totality³⁶’-dereification³⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹, which by the token of working by atomising/taking-to-pieces formalisation on specific aspects or specific interpretation as of formalisation construct ignores/overlooks ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent ontological-commitment⁶⁶ in want of existential-contextualising-contiguity³⁹ knowledge-reification³⁷ for knowledge as ontologically-veridical⁵⁶ meaningfulness-and-teleology¹⁰⁰, as can be validated and falsified by ontological-primemovers-totalitative-framework⁷³⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷. This fundamental difference of conceptualisation very often underlies the disagreements between the analytic philosophical orientation and other philosophical traditions, in the sense that while the latter might be implicitly implying supposedly coherent ontological-commitment⁶⁶ 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-contiguity³⁹ knowledge-reification⁸⁷ as of ontological-primemovers-totalitative-framework⁷³

⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷, and goes on to naively deploy outside existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ such logic notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative formalisations in constitutedness¹³ as ends in themselves, rather than construing logic as of the 'inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' of supposedly coherent ontological-commitment⁶⁶ for knowledge elucidating/reifying which validation and falsifiability⁴¹ is rather a matter of ontological-primemovers-totalitative-framework⁷³

⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷. 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 falsifiability⁴¹ is ever always a matter of ontological-primemovers-totalitative-framework⁷³

⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷. Being and beings construed-as-of-ontology/apriorising/axiomatising/referencing in the conceptualising of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<amplitudinal/formative-epistemicity>totalising~purview-of-construal’ or any
 <amplitudinal/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-
 intrinsic-reality/ontological-veridicality or any-issue-in-existence as knowledge, and so as of
 articulated axiomatic-constructs; is rather reflected either in
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-
 psychologism> when the conceptualising is in prospective relative-ontological-completeness⁸⁸
 or is reflected in unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing¹⁹-apriorising-psychologism> when the conceptualising is in prior relative-
 ontological-incompleteness⁸⁹, and in both instances as substantiated or unsubstantiated
 respectively by ontological-primemovers-totalitative-framework⁷³ in reflection of the
 ascendancy of existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression. For instance, with the affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²⁰-apriorising-psychologism> of theory-of-relativity-together-with-
 quantum-mechanics—axiomatic-constructs over classical-mechanics—axiomatic-constructs as
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-
 psychologism>. This is also the case as of the affirmation/projection/assertion/dueness-
 validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-
 postconverging-or-dialectical-thinking²⁰-apriorising-psychologism> of the ‘relative-
 ontological-completeness⁸⁸-of-⁸⁴reference-of-thought’ over ‘relative-ontological-
 incompleteness⁸⁹-of-⁸⁴reference-of-thought’ as unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-

measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism>; for instance, futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism over our positivism—procrypticism or in the case of our positivism over prior non-positivism—medievalism. Logic arises as a mental-reflex of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ in knowledge construing-as-of-ontology/apriorising/axiomatising/referencing of Being and beings. However, because a ⁸⁴reference-of-thought is already an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of its underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism>, logic seems to be the only mental exercise involved since the underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is ever so pervasive-and-transparent to contemplation by mental-reflex, such that when the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of covert flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with regards to say adulthood psychopathic postlogism⁷⁸-slantedness as of the ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of its ⁵⁶meaningfulness-and-

teleology¹⁰⁰ as from difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism³¹ in ontological-contiguity⁵⁷, we go on to aposteriorise/logicise/derive/intelligise/measure and thus wrongly validating the flawed affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-psychologism> as of the flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so instead of implying its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism>, as will be done at childhood psychopathy where it is overt and obvious. Further temporal individuation dispositions of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation conjugating to this postlogism⁷⁸-slantedness speaks of socially derived affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-psychologism> of flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, equally requiring unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism>; as so implied at the uninstitutionalised-threshold¹⁰³ including as of our ⁸¹procrpticism-or-disjointedness-as-of-⁸⁴reference-of-thought. The underlying insight can be garnered as of the temporal ⁵⁶meaningfulness-and-teleology¹⁰⁰ in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ reflected as of the prior relative-ontological-incompleteness⁸⁹ of a ⁸⁴reference-of-thought

uninstitutionalised-threshold¹⁰³, for instance with the unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> of flawed-as-
 preconverging-or-dementing¹⁹-apriorising-psychologism non-positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to
 our positivism or prospectively the unaffirmation/deprojection/de-assertion/undueness-
 invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
 preconverging-or-dementing¹⁹-apriorising-psychologism> of our flawed-as-preconverging-or-
 dementing¹⁹-apriorising-psychologism positivism/rational-empiricism manifestation of
⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to
 futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective
 deprocrypticism. Being and beings construed-as-of-
 ontology/apriorising/axiomatising/referencing in the conceptualising of existence or any
 <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-
 intrinsic-reality/ontological-veridicality or any-issue-in-existence as knowledge, by
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-
 psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing¹⁹-apriorising-psychologism> ⁴⁵<amplituding/formative-epistemicity>causality~as-
 to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ as of underlying
 relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>), is further elucidative of the notions of ⁵¹incrementalism-in-
relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation.

Wherein ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-
conceptualisation as associated with mechanical-knowledge is geared on construing on the
basis of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the
'<amplituding/formative>⁸wooden-language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology¹⁰⁰) of the prospective/transcending/superseding registry-worldview/dimension' as
deterministically affirmative of emancipatory/sublimating ⁵⁶meaningfulness-and-teleology¹⁰⁰.
Whereas ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
conceptualisation associated with organic knowledge is about 'utterly resolving as of
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought'
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
'human<amplituding/formative–epistemicity>totalising~purview-of-construal' or any
<amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality or any-issue-in-existence as of prospective relative-
ontological-completeness⁸⁸-of-⁸⁴reference-of-thought
'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-
thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰'

involving ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³
⁴⁵<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-
for-explicating-ontological-contiguity⁶⁷. ⁵¹incrementalism-in-relative-ontological-
incompleteness⁸⁹—enframed-conceptualisation can undermine knowledge development and as
of its sophistic/pedantic peddling of <amplituding/formative>⁸wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-
teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-
implications>) while straddling inbetween the prior relative-ontological-incompleteness⁸⁹-of-
⁸⁴reference-of-thought conventioning-referencing and the prospective relative-ontological-
completeness⁸⁸-of-⁸⁴reference-of-thought Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
and-teleology¹⁰⁰, as of social-stake-contention-or-confliction induced institutional-being-and-
craft with possible denaturing¹⁵ of such prospective relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought organic knowledge, and by social-construct destructuring postures of
significant-otherness. Fundamentally thus there de-mentative/structural/paradigmatic
divergence imbued notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-
of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> of their
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation from
the prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-
mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> of
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
conceptualisation, with ⁵⁵maximalising-recomposuring-for-relative-ontological-
completeness⁸⁸—unenframed-conceptualisation reflected in
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-

validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism> as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-
 reification³⁷-in-singularisation³³-as-veridical-epistemic-determinism²¹ in ontological-contiguity⁵⁷
 as from existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-
 digression as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism, while ⁵¹incrementalism-in-relative-ontological-
 incompleteness³⁹—enframed-conceptualisation is reflected in unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> as ontologically-
 flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁷-in-
 dissingularisation³⁸-as-flawed-epistemic-determinism⁴⁹ of notional-discontiguity/epistemic-
 discontiguity⁵³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>; and so with regards to the-very-
 same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplifying/formative—epistemicity>totalising~purview-of-construal’. This
 divergence implies lack of mutual-intelligibility as of lack of common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 common/mutual aposteriorising/logicising/deriving/intelligising/measuring, beyond just
 contending differences as of aposteriorising/logicising/deriving/intelligising/measuring which
 do not imply the divergence of common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of underlying
 relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—
 and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-

normalcy/postconvergence>). This is so-implied with regards to say Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness⁸⁸s but as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> devaluing their ⁸⁰presencing—absolutising-identitive-constitutedness¹³ conventioning-referencing as of sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness⁸⁹ or as with budding-positivists Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness⁸⁸s but as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> devaluing their ⁸⁰presencing—absolutising-identitive-constitutedness¹³ conventioning-referencing in medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness⁸⁸s or with a Rousseau Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness⁸⁸s but as of unaffirmation/deprojection/de-

assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> devaluing the
 conventioning-referencing as of aristocratic/despotic self-aggrandisement
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
 ontological-incompleteness⁸⁸s. The point here being that the stake for prospective
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity are ever always
 beyond any given registry-worldview/dimension <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>) conventioning-referencing <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³,
 and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions
 as of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation.
 With the very blurry nature of the social, even with the best of intentions as when continental
 philosophers try to engage the analytic tradition, the experience has often turned out poorly
 given the failure to explicitly grasp/appreciate the conflicting implications of their differing
 knowledge commitments as of supposedly coherent ontological-commitment⁴⁶ implied ecstatic-
 totalising-entailing/nested-congruence with the former and logical-commitment implied
 atomising/taking-to-pieces formalisation with the latter; even as going by conceptual-
 patterning, it can be naively implied that similar conceptual wordings imply similar knowledge
 commitments and operant articulations. In the same vein, one can say that notions like
 spacetime, force, atoms, etc. in the physics <amplituding/formative-
 epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-
 reality/ontological-veridicality/existential-reality are inherent supposedly coherent ontological-
 commitment⁴⁶ about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-

world/conditions’ that are in need of existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ as of ontological-primemovers-totalitative-framework^{73 45} <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷, and logic can only be the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of such supposedly coherent ontological-commitment⁶⁶, and all the physics that is relevant is their further existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ as physics knowledge as of its ontological-veridical⁵⁶ meaningfulness-and-teleology¹⁰⁰ as can be validated and is falsifiable by ontological-primemovers-totalitative-framework^{73 45} <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷. Even mathematics it is often underestimated works rather on supposedly coherent ontological-commitment⁶⁶ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, as of the existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ 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 falsifiability⁴¹ with regards to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and with mathematical logic as of mathematics supposedly coherent ontological-commitment⁶⁶ ‘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 <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⁷³ presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still

keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ that provides the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ insight about supposedly coherent ontological-commitment⁶⁶ articulated as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and not mere logic, with logic not able by itself to derive ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as it is often naively implied but instead reflecting the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and as any such implied derivation is rather as of explicated/implicated coherence/contiguity with another/other ‘transversally devolving-or-complementary ontological/axiomatic-construct conceptions’ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. Interestingly, such notions like experimentation, testing, trials, case studies, observational studies, interview, data analysis, content analysis, statistics and basically overall research orientations and research methods as of their formal study implications are just focussed-and-contrasted extensions, with regards to the general and normal day to day experience about living itself for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ providing insight about supposedly coherent ontological-

commitment⁶⁶ in producing knowledge as ⁵⁶meaningfulness-and-teleology¹⁰⁰; 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-framework⁷³, and so because such well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’ in the philosophical domain-of-study is generally more ontologically profound and comprehensive as of conflatedness¹² than any contrasted ad-hoc and focussed domain study, even though such domain studies may be insightfully relevant in specific ways but still as of the more profound background of well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’. The point here is to highlight that by its very given domain-of-study with respect to overall existence, philosophical knowledge more profoundly makes a totalising-entailing conflatedness¹² demand on human living experience for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ than other more specific domains-of-study for which ad-hoc and focussed domain study methods are pervasively decisive for ontological pertinence. But then this is more a question of ‘expanded onticising construal of existence as of ~~<amplifying>~~/formative–epistemicity>totalising~devolved purviews of existence so-construed as subject-matters/domains-of-study’. The ontological-veracity and epistemic-veracity of all such ~~<amplifying>~~/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality are effectively as of the very same underlying congruent philosophical domain-of-study construal of ecstatic manifestation of existence but for their ‘onticising specifisms of existence’s ecstatic manifestation’; as so-implied as of overall existence metaphoricity⁵⁷/ecstasy reifying-and-

empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation> as of supervening-
conflatedness¹². Knowledge as ⁵⁶meaningfulness-and-teleology¹⁰⁰, whether of underlying
ontological-construal or ontical-construal, is epistemically validated as of supposedly coherent
ontological-commitment⁶⁶ as reflected by ontological-primemovers-totalitative-framework⁷³.
Inherently, because human-subpotency supposedly coherent ontological-commitment⁶⁶ is very
much intimately linked with the ontological-performance⁷²-<including-virtue-as-ontology> of
human as of prospective relative-ontological-completeness⁸⁸ appraisal, it is always ever the case
that as of human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ the
validation of knowledge as ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of supposedly coherent
ontological-commitment⁶⁶ is equally as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising~purview-of-construal’ or <amplituding/formative-
epistemicity>totalising~devolved~purviews-as-domains-of-construal-as-intrinsic-reality-or-
ontological-veridicality constructs; which construal is necessarily as of conflatedness¹² with
respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ or
<amplituding/formative-epistemicity>totalising~devolved~purviews-as-domains-of-construal-
as-intrinsic-reality-or-ontological-veridicality and relative-ontological-completeness⁸⁸ as of
human limited-mentation-capacity-deepening⁵³, thus invalidating the epistemic-veracity of
constitutedness¹³ of knowledge. The implication here is that the epistemic-veracity of
knowledge as ⁵⁶meaningfulness-and-teleology¹⁰⁰ is rather as of the ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating construal as of existence’ with

~~<amplituding/formative–epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality rather ‘narrowing-construals of their specifically-
implied human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility⁷⁴’-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing~conceptualisation>, and hence of nested-congruence
with existence’. This further points out that the traditional explicated constitutedness¹³
conception of the notion of cause-and-effect so-implied herein as ontological-primemovers-
totalitative-framework⁷³ is actually epistemically-impertinent and flawed; as this traditional
conception tends beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-
as-of-existential-unthought>⁶ to imply unconnectedness-with/not-in-nested-congruence with
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human~~<amplituding/formative–epistemicity>~~totalising~purview-of-construal’ or
~~<amplituding/formative–epistemicity>~~totalising~devolved~purviews-as-domains-of-construal-
as-intrinsic-reality-or-ontological-veridicality, hence implicitly-or-explicitly liable to
elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity³⁹. This constitutedness¹³ nature of the notion of
cause-and-effect so-implied veridically as ontological-primemovers-totalitative-framework⁷³
arises as of the ‘basic and mere mimicking and deployment’ of supposedly science approaches
and methodologies on the naïve assumption that their mere deployment is inherently of
epistemic-veracity, such that such deployment when it undermines the ‘inherently nested-
congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-
to-‘human~~<amplituding/formative–epistemicity>~~totalising~purview-of-construal’ or
~~<amplituding/formative–epistemicity>~~totalising~devolved~purviews-as-domains-of-construal-

as-intrinsic-reality-or-ontological-veridicality’ is in effect just elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹. Rather any such science approaches and methodologies striving to validate knowledge as ⁵⁶meaningfulness-and-teleology¹⁰⁰ by the supposedly coherent ontological-commitment⁶⁶ reflected by ontological-primemovers-totalitative-framework⁷³ as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression, is necessarily instigated as from a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding~oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. Insightfully, while in many ways such an elucidation hardly needs to be 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-framework⁷³ as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression, 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-contiguity³⁹ as of conflatedness¹²; so-implied as of their supposedly coherent ontological-commitment⁶⁶ reflected by ontological-primemovers-totalitative-framework⁷³ as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. In other words, science approaches and methodologies in reality are simply the extension of philosophical depth of contemplation when it comes to ‘onticising specifisms of existence’s ecstatic manifestation’ as of the ~~<amplifying/~~formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of natural sciences; with the implication that the philosophical depth of contemplation has to be undertaken, notwithstanding the fact that the implicated nature in the natural sciences of their onticising direct sublimating-validation/desublimating-invalidiation outcomes as of ontological-primemovers-totalitative-framework⁷³ will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is very often incomplete, of-divvied-theorisation and/or ‘poor coherence of theoricisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a tendency to ‘ontological-primemovers-totalitative-framework⁷³ as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression enforced’ unifying coherence as in many a natural science domains-of-study, with the consequence that studies are often aloof to direct existential-contextualising-contiguity³⁹ knowledge reifying exercise as of a tendency to technicality as of institutional-being-and-craft imprimatur, ‘fallback to unquestioned/dogmatic normativities’ and ‘habituated dispositions’ which priorly enframed subject-matters and institutional-setups de-mentatively/structurally/paradigmatically stifle the

possibility for conceptualisation as to existence-potency³⁸~sublimating~nascence,-disclosed-
from-prospective-epistemic-digression sublimating-validation/desublimating-invalidisation
implications, beyond their conventioning-referencing existentialising—
enframing/imprintedness-(as-to-⁴¹historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition). Ultimately the bigger issue arises as of the poorly-
singularised/poorly-immanent nature of many a social domain-of-study unlike the grand
singularised/immanent totalising/circumscribing/delineating ‘<amplifying/formative-
epistemicity>⁸⁴reference-of-thought-⁸⁵devolving ⁴⁴foregrounding—entailment-(postconverging—
narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),-as-operative-
notional~deprocrypticism’ that are actually actively sought in the natural sciences; and this
author portends that the suprastructuralism/postmodernism as of notional~deprocrypticism
ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-
to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’
holds the promise for such effective grand singularised/immanent social conceptualisation
that doesn’t dodge/ignore/disregard outstanding questions about the human existential reality
including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-
awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ as of human
emotional-involvement and sophistic/pedantic distortion of perception of reality so-implied in
our present positivism–procrypticism ‘contingent-ontology—as-of-conventioning-referencing’
and just as well when ‘science-ideology’ seem to subvert and undermine science-in-practice.
Worst still while in effect the idea of specialisation in many a natural science domain is often
the natural progression of a ‘comprehensively elucidated/reified ⁴⁴foregrounding—entailment-
(postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),-as-

operative-notional~deprocrpticism of the given natural science domain-of-study' with specialism more of a furtherance of such a ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity⁶⁷'),—as-operative-notional~deprocrpticism scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in many such social domain-of-study of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁷'> (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-reification⁸⁷ implications of supposedly specialisation domains and their studies since such an approach fails to effectively validate its methodological and conclusive implications with respect to the subject-matter general-theoretical-level implied ontology as of the subject-matter specific epistemic-conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating—nascence> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> so-reflected in its philosophical depth of contemplation as of 'coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness'. This weakness is often reflected in naïve use of statistics and methods as well as drawing out conclusions based rather on ordinary average-thinking interpretation as of human-subpotency 'rather than interpretations

and conclusions ensuing naturally and arborescently as from existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression knowledge-reification⁸⁷

implications derived from the general-theoretical-level of the subject-matter as reflecting ontological-contiguity⁶⁷ 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 ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism implications articulated herein in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ can be garnered by the fact that all the knowledge-reification⁸⁷ herein implied arises as of the very same underlying ‘objectifying cogent unifying process and gesturing’ as of ‘the ⁴⁵<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁷ of relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-

<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’), which is exactly what avails in the good practices of the natural sciences as driven by their ‘cogent-unifying-operant-dynamics’ whether with regards to say ‘objectifying chemical processes articulation’, ‘objectifying physical principles articulation’ or ‘objectifying biological processes articulations’, contrary to a practice of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷> in many a social domain-of-study wherein supposedly reified knowledge ‘hardly

has any underlying implied knowledge-reification⁸⁷ 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-reification⁸⁷, such that the underlying 'cogent-unifying-operant-dynamics' of the supposed knowledge-reification⁸⁷ is hardly operantly existent or is operantly non-existent. Bizarrely, the blurriness⁷ of the social seem to be misconstrued as implying knowledge-reification⁸⁷ in the social should reflect such blurriness⁷-as-of-disparateness rather than the ultimate objectifying ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity⁶⁷'),—as-operative-notional~deprocrypticism, and so by conjugating 'relative-ontological-completeness⁸⁸ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷' together with 'subject-matter breadth and depth' to achieve such an overall subject-matter knowledge-reification⁸⁷ as of objectifying ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity⁶⁷'),—as-operative-notional~deprocrypticism, in order to elucidate the blurriness⁷. Such that quite often as of institutional practice the notion of ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity⁶⁷'),—as-operative-notional~deprocrypticism is often misconstrued non-aporetically/undilemmatically/unreframed/untransformed as 'merely bringing together disparate conceptualisations for their cross-examination (on the basis of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation)' in a naïve

substitution of the idea that ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism truly speaks of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint elicited reframing/transforming/reconstrual underlying ‘cogent-unifying-operant-dynamics’ that ‘runs-through/deflates’ implied conceptualisations in elucidating their ontological-veracity by its capacity to ‘objectively deflate-all-conceptualisations as of operant ⁴⁵<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁷ in existential-contextualising-contiguity³⁹ conflatedness¹²’ as herein implied (involving prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for veridical ontologisation/ontological-veracity/aestheticisation-towards-ontology), rather than vague contrasting-and-comparison of disparate conceptualisations poorly reflecting underlying existential-contextualising-contiguity³⁹ conflatedness¹²; and further, such an insight of underlying ‘cogent-unifying-operant-dynamics’ as herein implied is often misconstrued as being monotonous (whereas such ‘supposedly monotonous process/gesturing of knowledge-reification⁸⁷’ reflecting inherent domains-of-study as of their given epistemic-conceptions phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating—nascence> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> takes the form of the process/gesturing of knowledge-reification⁸⁷ in say physics with the ‘supposed monotony’ of differential equations on physical variables, in chemistry with the ‘supposed monotony’ of

valence bonding explaining chemical reactions or in biology with the ‘supposed monotony’ of gene regulation rather ultimately central to all biological processes), with the false implication of construing that disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> is inherently convenient as of a mental-reflex oriented towards ordinary <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁵⁰’-with-regards-to-prospective-apriorising-implications>)

human-subpotency ways-of-looking-at-things rather than adopting-the-intellectual-hat for reifying the former in a mental-reflex oriented towards existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ 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 unsightful/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of existential-contextualising-contiguity³⁹ conflatedness¹² that points to the specific scientific methodology of relevance or irrelevance, given that in certain cases the qualitative nature of things will for instance render statistical and mathematical methods irrelevant. This further explains why Derridean deconstruction and Foucauldian discourse analysis have been found in many social domains-of-study, including domains like medical and

healthcare practice for instance, to provide a ‘cogent-unifying-operant-dynamics’ that ‘fully-address-in-depth social issues’; in the sense that Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative address the displacement/decentering-of-the-human-subject in reflecting the need to undermine human destructuring-threshold-(uninstitutionalised-threshold⁶³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature thus overcoming underlying logocentrism as of prospective relative-ontological-completeness transcendental-and-sublimity implications, and thus reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness⁸⁸ and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness⁸⁸ as of the ⁴⁵<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ of existential-contextualising-contiguity³⁹ conflatedness¹². It is thus not surprising that naive disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> leads to subject-matters and studies whose supposed knowledge-reification⁸⁷ 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-commitment⁵⁶ as validatable and falsifiable by ontological-primemovers-totalitative-framework⁷³ as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as it is critically the case in the good practices of the natural sciences. The implication here is that the modern positivist ‘identitive conception of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as of ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-

dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ is basically caught up in its very own enframed <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁸⁰’-with-regards-to-prospective-apriorising-implications>) which as of its ⁸⁰presencing—absolutising-identitive-constitutedness¹³ is rather ‘predisposed to a mental-reflex of construing concepts and conceptualisations in absolute terms of conceptual-patterning by mere referring, mentioning and synonymisation of concepts and conceptualisations as of a ⁸⁰presencing—absolutising-identitive-constitutedness¹³ inclination in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that poorly or doesn’t recognise the transforming nature of concepts and conceptualisations as of ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>⟩ involving the displacement/decentering-of-the-human-subject for the right supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ for prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge-reification⁸⁷ as associated with the suprastructuralism/postmodernism perspective in relative-ontological-completeness⁸⁸. This contrast with suprastructuralism/postmodernism ‘difference conception of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-

epistemic-determinism²¹ in its re-originary-as-unenframed/unbeholdening/outlier-
conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-
insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-
sublimation)⁹¹ opened-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ so-implied with respect
to ‘the transcendental-signifier that is ecstatic-existence’, as so-reflected in existential-
contextualising-contiguity³⁹ conflatedness¹² for elucidating, deriving and knowledge-
reification⁸⁷ of concepts and conceptualisations as of ⁴⁵<amplituding/formative-
epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
contiguity⁶⁷ of relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
normalcy/postconvergence>⟩. This explains why postmodern-thought cannot truly be
understood in terms-as-of-axiomatic-construct of naïve identitive positivistic modern thought
because the ⁵⁶meaningfulness-and-teleology¹⁰⁰ of postmodern-thought only arise rather in the
reification⁸⁷ process/gesturing involving the displacement/decentering-of-the-human-subject
implied as of its ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity⁶⁷ of relative-ontological-
incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
normalcy/postconvergence>⟩ for elucidating, deriving and knowledge-reification⁸⁷ of its
concepts and conceptualisations; as naïve identitive positivistic modern thought in its
<amplituding/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ very often and systematically rather
 construes of such postmodern concepts and conceptualisations substitutively in its
 predisposition of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ by its mere referring,
 mentioning and synonymising of postmodern concepts and conceptualisations thus
 undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-
 reification⁸⁷ of concepts and conceptualisations, and as such identitive positivistic modern
 thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought
 knowledge-reification⁸⁷ process/gesturing as of ⁴⁵<amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁷ of relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 ⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence>). Such a recurrent ontologically-flawed predisposition is
 tantamount to say construing Newtonian physics in the absolute terms-as-of-axiomatic-
 construct of its concepts and conceptualisations of say space, time, force, etc. to then project
 this predisposition by mere referring, mentioning and synonymisation of these Newtonian
 physics concepts and conceptualisations as if of Einsteinian physics in the hope that this will
 enable the elucidation, derivation and knowledge-reification⁸⁷ of Einsteinian physics, whereas
 the latter implies an utterly different reification⁸⁷ process/gesturing for its specific physics
 elucidation, derivation and knowledge-reification⁸⁷ as of its ⁴⁵<amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁷ of relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 ⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-

and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>}. It is rather the suprastructuralism/postmodernism reification⁸⁷ process/gesturing as of ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ of relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸ -

⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>⟩ that supersedingly induces postmodern-thought implied concepts and conceptualisations elucidation, derivation and knowledge-reification⁸⁷, just as the same can be said of Einsteinian physics reification⁸⁷ process/gesturing as of ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ of relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸ -

⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>⟩ in supersedingly inducing its specific implied concepts and conceptualisations elucidation, derivation and knowledge-reification⁸⁷ of say space-time, force, etc. In both instances, when interpreted from the relative-ontological-incompleteness⁸⁹ perspective in ontologically-flawed ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of naïve positivistic modern thought or Newtonian physics respectively, suprastructuralism/postmodern-thought and Einsteinian physics will be ‘qualified negatively as relativistic’ since the latter do not assume a ⁸⁰presencing—absolutising-identitive-constitutedness¹³ with concepts like truth, space, time, force, etc. and the latter rather perceive these as ontologically-flawed elaboration-as-mere-

extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ as from the relative-ontological-completeness⁸⁸ perspective which emphasises construing existential-reality as it manifests itself as of existential-contextualising-contiguity³⁹ in conflatedness¹²; and likewise, the fact that existential-contextualising-contiguity³⁹ in conflatedness¹² ‘epistemically implies human limited-mentation-capacity-deepening⁵³ for construing ontological-veracity’, thus ‘putting-in-question/deflating by difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹’ all ⁸⁶presencing—absolutising-identitive-constitutedness¹³ traditional conceptions beyond their simplistic conceptual-patterning to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness⁸⁹ perspective in ⁸⁰presencing—absolutising-identitive-constitutedness¹³ as nominalistic rather than as of ‘⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as from the relative-ontological-completeness⁸⁸ 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-reification⁸⁷ 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 ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-

implications,-for-explicating-ontological-contiguity⁶⁷ of relative-ontological-
 incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 ⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>⟩ implied displacement/decentering-of-the-human-subject points to
 different sense-of-conscious-representation-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ between the
 relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness⁸⁸ such that the
 former is rather in pseudo-edginess/pseudo-incisiveness implying the need for its
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹–apriorising-
 psychologism> and cannot simply be projected as the latter which is what is rather truly and
 effectively of supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³
⁴⁵<amplifying/formative–epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁶⁷ implying the need for its true and effective
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–apriorising-
 psychologism>. A further naivety is the appreciation of postmodern knowledge-reification⁸⁷
 process/gesturing arises as of a general misunderstanding of what is generally implied with
 regards to any given knowledge-reification⁸⁷ process/gesturing. As indicated before all subject-
 matters/domains-of-study effectively reflect existence's overall reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
 'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-

apriorising/re-axiomatising/re-referencing~conceptualisation> as of existential-contextualising-
 contiguity³⁹ conflatedness¹² with regards to ⁴⁵<amplituding/formative-
 epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-
 contiguity⁶⁷ of relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative~supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence>)/relative-ontological-incompleteness⁸⁹, such that for instance even
 a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces
 constitutedness¹³ is shown to be veridically rather as of existential-contextualising-contiguity³⁹
 conflatedness¹² going by the successive relative-ontological-completeness⁸⁸ physics conception
 of such notions as space, time, etc. in <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating development of successive theories say
 Cartesian, Newtonian, Einsteinian, String theory, etc. using the very same notions and derived-
 notions but with different implications. This <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating nature of all domains-of-study in existential-
 contextualising-contiguity³⁹ conflatedness¹² as of ⁴⁵<amplituding/formative-
 epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-
 contiguity⁶⁷, speaks of the epistemic-veracity of the fact that ‘all knowledge is truly developed
 as of a hermeneutic/reprojective/supererogating/zeroing circle for relative-ontological-
 completeness⁸⁸’ that involves human limited-mentation-capacity-deepening⁵³. This
 hermeneutic/reprojective/supererogating/zeroing circle knowledge-reification⁸⁷
 process/gesturing is furthermore reflected in both human scholarly-and-pedagagic exercise
 wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and
 deeper hermeneutic/reprojective/supererogating/zeroing insight as of ⁵⁵maximalising-

recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation. The implication here is that postmodern knowledge-reification⁸⁷ process/gesturing simply integrates this notion in the sense that top-level postmodern scholars articulate their knowledge-reification⁸⁷ process/gesturing at its ‘appropriate hermeneutic/reprojective/supererogating/zeroing circle level of postmodern knowledge-reification⁸⁷’ no different from say top-level physicists and natural scientists articulating their knowledge-reification⁸⁷ process/gesturing at their ‘appropriate hermeneutic/reprojective/supererogating/zeroing circle level of top-level physics/natural-science knowledge-reification⁸⁷’. In both instances, the knowledge-reification⁸⁷ process/gesturing implies that the scholar or student striving to engage at that top-level understanding, needs to grasp the ‘preceding formative/pedagogic hermeneutic/reprojective/supererogating/zeroing circle levels of knowledge-reification⁸⁷’. Such a supposed scholar or student cannot depart from ordinary/banal <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ level of knowledge conception to then claim that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojective/supererogating/zeroing circle of knowledge-reification⁸⁷ process/gesturing should be directly and fully graspable to it as of a <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ predisposition to ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation. The fact is the various pedagogic hermeneutic/reprojective/supererogating/zeroing circle levels of any subject-matter/domain-of-

study as of successive ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation are meant to transmit a ‘<amplituding/formative—epistemicity>totalising/comprehensive organic-attitude-to-knowledge which is much more than just its technical knowledge veracity’ and that ‘<amplituding/formative—epistemicity>totalising/comprehensive organic-attitude-to-knowledge’ is needed together with the induced technical dispensation of the lower hermeneutic/reprojective/supererogating/zeroing circle of pedagogic knowledge-acquisition to then be able to engage with the higher/top-level scholarly/pedagogic hermeneutic/reprojective/supererogating/zeroing circle of knowledge-reification⁸⁷ in its ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation. It is important to understand here that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojective/supererogating/zeroing circle of knowledge-reification⁸⁷ process/gesturing cannot strive to engage the supposed scholar or student at any such ordinariness/banal <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>) level of knowledge conception, and implicated in its knowledge-reification⁸⁷—gesturing/process is the notion that the prior/all-the-prior hermeneutic/reprojective/supererogating/zeroing circle level(s) of the subject-matter/domain-of-study need to be grasped beforehand; and this is basically because such a top-level is imbued with fundamental and new knowledge-reification⁸⁷ priorities. While in many ways the unblurred⁷/sharply-delineated nature of the natural sciences renders such a ‘hermeneutic/reprojective/supererogating/zeroing circle of levels of understanding’ more or less very transparent, with regards to the blurriness⁷ of the social such a postmodern-thought ‘hermeneutic/reprojective/supererogating/zeroing circle of levels of understanding’ rather

requires increasing familiarisation, habituation and contemplation with regards to such critical texts and analyses (and as is particularly necessary with regards to the ‘parrhesiastic nature of philosophy that is behind the engendering/parrhesiastic-aestheticisation of underlying⁸⁴reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as from the underlying⁸⁴reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’, and one’s intemporal solipsistic level of parrhesiastic contemplation is itself a decisive element for the capacity to appreciate-and-understand philosophical thought more than just an issue of technical acquisition of philosophical knowledge as of mere knowledge mathesis/motif/throwness-disposition). More critically, social and philosophical knowledge are no different from any other type of knowledge subject to ontological-primemovers-totalitative-framework⁷³ as of inherent existence/ontological implications, as fundamentally requiring contemplative reification⁸⁷ arising with human limited-mentation-capacity-deepening⁵³, with the implication that any philosophical, historial and social conception of knowledge is not an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> but rather implying a furtherance of the overall hermeneutic/reprojective/supererogating/zeroing exercise involved in the advancement of all human knowledge as of <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought, wherein all such knowledge-reification⁸⁷ is a hermeneutic/reprojective/supererogating/zeroing circle involving: the analyst’s/philosopher’s baseline re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²-of-notional~deprocrypticism-prospective-sublimation)⁹¹ up-to-date knowledge-

reification⁸⁷ process/gesturing of the specific knowledge area as of inherent existence/ontological implications whether say with a natural science domain like hereditary as of its given specificity or philosopher's thought as of the general ontological comprehensiveness of philosophical thought; to then credibly analyse the coherence of the given prior contribution on the basis of the analyst's/philosopher's baseline re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-'projective-insights'/'epistemic-projection-in-conflatedness¹²-of-notional~deprocrypticism-prospective-sublimation)⁹¹ up-to-date knowledge-reification⁸⁷ process/gesturing of the specific knowledge area as of inherent existence/ontological implications as to what it brings and reflects about current knowledge-reification⁸⁷; and then the analyst's/philosopher's reflection on the shortfall in the ontological-performance⁷²-<including-virtue-as-ontology> of the given prior contribution while reflecting the epochal constraints for such a shortfall going beyond a construal of the given prior contribution as mere 'relic-or-orthodoxy knowledge'; and finally, the analyst's/philosopher's conceptual interpretation as its prospective contribution that is subject to validation and falsifiability⁴¹ as of inherent existence/ontological implications thus amenable to ⁴⁴foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁷ in reflecting 'immanent-ontological-contiguity⁶⁷'⟩,-as-operative-notional~deprocrypticism with other so-constructed knowledge-reification⁸⁷, that are well beyond a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁷'> orientation driven by the cultivation of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought 'relic-or-orthodoxy knowledge' disposition. It is important to appreciate here that a history of postmodern-thought criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/inauthenticity⁶⁴, is particularly telling not about postmodern thinkers knowledge-

reification⁸⁷ epistemic-veracity but rather ‘the knowledge-reification⁸⁷ 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-reification⁸⁷ process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-reification⁸⁷ methodological difficulties arising in many social domains-of-study ‘assuming a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷> epistemic-disposition that is in many ways poorly constrained to existential-reality’ with the result of their relative knowledge-reification⁸⁷ passivity with regards to many a social issue ‘but for adventures into social commentary divorced from genuine operant knowledge-reification⁸⁷ 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-completeness⁸⁸ and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness⁸⁸ as of projected existential-contextualising-contiguity³⁹ in conflatedness¹², an issue that has always been a difficult knot throughout the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ but which inevitably has to be dealt with for the possibility of prospective human registry-worldview’s/dimension’s institutionalisation. Such weaknesses manifested by many a postmodern critic fundamentally points to an atomising/taking-to-pieces predisposition that poorly appreciates the ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ involved in knowledge-reification⁸⁷, and is reflected in a lack of parrhesiastic and hermeneutic/reprojective/supererogating/zeroing insight that ‘poorly grasp the philosophical

analysis implications of the existential background/development of becoming-as-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, as if philosophy only started as of our present positivist era with a naivety that seems to imply that all-that-should-have-been,-that-is-and-that-will-be,-as-of-the-human-potential is as of a modern positivist <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) in its given ⁸⁴reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of existential-contextualising-contiguity³⁹ in conflatedness¹²’; and so when it generally comes to analysing philosophical texts requiring a sense of parrhesia and hermeneutic/reprojective/supererogating/zeroing insight. This lack is quite often reflected in such misconstrued analyses of traditional philosophical figures by a failure to understand the overall coherent narrative of such figures as of an atomising/taking-to-pieces predisposition to identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ ending up quite often claiming the incoherence of such figures and/or of their narrative accounts, and so in a ‘naïve insight’ arising exactly because the possibility for understanding requires the critic’s own parrhesiastic insight and then hermeneutic/reprojective/supererogating/zeroing conceptualisation to then develop the capacity to grasp first of all such traditional philosophical figures underlying knowledge-reification³⁷ process/gesturing and thus be able to understand how such knowledge-reification³⁷ process/gesturing develops and why, and thus enabling the grasp not only of the accuracy of narrated accounts and notions but equally insight about the nuanced and covertly narrated accounts and notions, and all these while being informed by the immediate and broader

underlying social background and implicated social and philosophical stakes of contention-and-confliction. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojective/supererogating/zeroing analytical insight actually converges with the epochal philosophical implications of existential-contextualising-contiguity³⁹ in conflatedness¹² and are actually more scientifically profound in that respect than meets the eye as to the fact that such analyses are more than just ‘archivistic retrieving’ but de-mentatively/structurally/paradigmatically conceptualise the extended existential possibilities of falsifiability⁴¹ and validation in determining ontological-veracity as of a critical exercise of ~~<amplifying/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. In this regards, such hermeneutic/reprojective/supererogating/zeroing and parrhesiastic depth of analysis is more profoundly driven beyond the specific accuracy of narrative accounts about traditional philosophical figures but goes on to analyse the de-mentative/structural/paradigmatic possibilities of overall human social transformation reflected in the narrative accounts of such traditional philosophical figures. For instance, the ontological-veracity of Socratic philosophy is rather more strongly based on the overall social implications and underlying narrative of its novel ¹⁰⁴universalising-idealisation that ‘runs-through/is-deflating’ by its eventual³⁷-instigation traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced ¹⁰⁴universalising-idealisation transformative ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure impact with respect to societies of the Mediterranean including the Roman empire and subsequent religio-political developments. In another respect, it is often touted from a ⁸⁰presencing—absolutising-identitive-constitutedness¹³ orientation that Socratic philosophers were institutionally ‘anti-democratic’, going particularly

by the Platonic emphasis on philosopher kings, by the naivety and mere token that the prevailing ancient Athens ‘mob-rule democracy’ is of the same conceptual-patterning as our modern conception of democracy; but this is rather unnuanced with regards to what was a more pressing question of good governance in Ancient Athens and in the sense that such a ‘mob-rule democracy’ is not what prevails today and more critically the fact is the modern democracy model whether of direct or indirect manifestations is rather more critically informed by these criticisms of the Socratic philosophers (and not intellectual inspiration from any such mob-rule instigating sophists) wherein we rather place emphasis on ‘informed expertising and expertising-institutions for the comprehensive process of our modern democracy’ such that modern day crises of democratic governance with regards to bad governance, institutional crisis, economic crisis or undesirable wars are rather generally construed as arising from ‘failure or sophistry of expertise and expertising-institutions’ in need of better expertising, and furthermore major political calamities of the 20th century leading to totalitarian governments and their instigation of genocides arose exactly due to misinformed populist democracy. Paradoxically, this insight validates the point advanced herein that human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is critically more than just its mechanical-knowledge reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating²⁴—~~<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>~~ that then feeds into prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation; emphasising as of any given registry-worldview’s/dimension’s specific limited-mentation-capacity that knowledge ‘more profoundly lies with the knowledge-

reification⁸⁷—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 ⁸⁰presencing—absolutising-identitive-constitutedness¹³ basis from the vantage perspective of our modern positivism (as being at the receiving backend of the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸) but rather the more critical insight lies with its novel and transformative ¹⁰⁴universalising-classificatory knowledge-reification³⁷—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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure impact on the developing enlightenment social developments and as this budding-positivism metaphoricity⁵⁷ epistemic-ricochettingly/transepistemically brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implied as of parrhesiastic and hermeneutic/reprojective/supererogating/zeroing development is in of itself a pure science that is epistemically-derivable as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, and so beyond the specific accuracy of narrative accounts of traditional philosophical figures and besides such parrhesiastic and hermeneutic/reprojective/supererogating/zeroing insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a

most natural sense of parrhesia and hermeneutic/reprojective/supererogating/zeroing insight, many a figure predispose to atomising/taking-to-pieces analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity such that a prevailing notion has developed within as to imply philosophy doesn't necessarily involve a transcendental-and-sublimity promise as of a nombrilistic institutional-being-and-craft predisposition; and as such a merely reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation knowledge culture that 'dodges potential parrhesiastic implications from its very own tentative analyses' speaks of 'a supposed intellectualism' that does not lead prospective social progress as it becomes a sophistic/pedantic problem for prospective social progress especially so when it originates from the 'mother of all disciplines'. The fact is 'philosophy just as any of its derived domain-of-study is not the ownership of any institutional culture' but rather 'a human abstract-property co-opted institutionally in deferential-formalisation-transference to the extend that that deference fulfils its promise of knowledge-reification⁸⁷ for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity'. In this regards, the transcendental-and-sublimity possibilities of 7.5 billion humans today and human posterity cannot be construed as hanging on such terms of institutional-being-and-craft dispositions prevailing in many a social domain-of-study and even some of the natural sciences as of naïve science-ideology, and so because beyond the temporal human disposition to contemplate of existence as of a-lifespan-of-existence-implications there need to be 'human intemporal contemplation that abstractly lives/exists beyond a-lifespan-of-existence-implications to fetch for prospective possibilities of⁵⁶ meaningfulness-and-teleology¹⁰⁰ infrastructure', something which a 'human lifespan extricatory punctuality/immediacy of depth-of-thought' as of a

~~<amplifying/formative>~~⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ is not de-mentated/structured/paradigmed to do! But then the phenomenological question arising with respect to the fact that many a social domain-of-study ‘tend to assume a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> 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-reification⁸⁷ potentiality of domains-of-study as of their supposedly coherent ontological-commitment⁶⁶ as reflected by ontological-primemovers-totalitative-framework⁷³ as of existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression? Insightfully, this fundamentally has to do with the contrastive implications in construing ontological-primemovers-totalitative-framework⁷³ as of good-practice/epistemic-veracity and bad-practice/epistemic-impertinence for knowledge-reification⁸⁷; wherein objectifying ⁴⁴foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),-as-operative-notional~deprocrypticism as good-practice/epistemic-veracity of knowledge-reification⁸⁷ involves the construal of ontological-primemovers-totalitative-framework⁷³ as of ‘cogent-unifying-operant-dynamics of primemovers’ so-construed veridically as ‘ontological-primemovers-totalitative-framework⁷³ as of existential-contextualising-contiguity³⁹ conflatedness¹²’, whereas disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> as bad-practice/epistemic-impertinence of knowledge-reification⁸⁷ involves the construal of ontological-primemovers-totalitative-framework⁷³ as ‘disjointing/disparateness/disentailing of primemovers’ so-construed wrongly as

‘ontological-primemovers-totalitative-framework⁷³ in constitutedness¹³ outside existential-contextualising-contiguity³⁹’. Thus ‘disjointing/disparateness/disentailing of primemovers as disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷>’ basically undermines the veridical underlying ‘ontological-totalitative-framework as of existential-contextualising-contiguity³⁹ conflatedness¹²’, and thus undermines aetiologisation/ontological-escalation predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁶).

‘disjointing/Disparateness/Disentailing of primemovers as disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷>’ undermines the inherent ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity³⁹ conflatedness¹², such that the supposed exercise of knowledge-reification⁸⁷ ends up ‘losing the ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of axiomatic-constructs as reflective of existential-reality’; as of the flawed disjointing/disparateness/disentailing of overall inherent existential-reality ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness, and further reflected variously as temporal over-emphasising and/or underemphasising/ignoring of primemovers reflecting ‘ontological-totalitative-framework as of existential-contextualising-contiguity³⁹ conflatedness¹²’, and so due to ‘human-subpotency⁸⁰ presencing—absolutising-identitive-constitutedness¹³ <~~amplitudinal~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as well as lack of prospective intemporal parrhesiastic aestheticisation for prospectively renewed reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation’ thus undermining existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-

epistemic-digression ⁴⁵<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of relative-ontological-incompleteness³⁹/relative-ontological-completeness³⁸-

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>). While in many a natural science ‘the high-and-immediate subjection to existential/experimental falsifiability⁴¹ and validation as of ⁴⁵<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of conceptualisations’ acts as a strong constraining effect in relatively undermining ‘disjointing/disparateness/disentailing of primemovers’ and rather encouraging ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity³⁹ conflatedness¹², ‘the blurriness⁷ and remoteness of falsifiability⁴¹ and validation as of ⁴⁵<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ 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-contiguity³⁹ conflatedness¹², as the latter is inclined to an institutional-disposition that construes of the unification of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> substitutively as merely ‘human-subpotency institutional-practice driven unification as of vague contrasting-and-comparison’ rather than as of ‘existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression driven ⁴⁴foregrounding—entailment-<postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),-as-

operative-notional~deprocrpticism'. This equally explains this author emphasis that ontological-veridicality cannot be construed as the mutual-agreement as of human-subpotency but rather as of the constraining sublimating-over-desublimating implications of existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression on human-subpotency. Human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its ontological-performance⁷²-<including-virtue-as-ontology> is the outcrop of human-subpotency conscious-able aestheticisation of ecstatic-existence. Human aestheticisation speaks of the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ refers to human-subpotency conscious-able aestheticisation of ecstatic-existence as of varying human ontological-performance⁷²-<including-virtue-as-ontology> in veridically reflecting existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. Underlying the ontological-performance⁷²-<including-virtue-as-ontology> of human-subpotency conscious-able aestheticisation of ecstatic-existence is both the human instigative-drivenness construed as originariness-parrhesia,—as-spontaneity-of-aestheticisation and human reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation reflected-together in all human ⁵⁶meaningfulness-and-teleology¹⁰⁰, as-of-their-inversely-varying-emphasis; and more specifically 'as institutive of underlying ⁸⁴reference-of-thought', their implied spontaneity and reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation conjointly drive 'human existence ⁴⁶historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> creative aestheticisation of
⁵⁶meaningfulness-and-teleology¹⁰⁰’. 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-
 performance⁷²-<including-virtue-as-ontology> by its renewing spontaneity-of-aestheticisation’
 over already set/established prior reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation; and so as ‘human corresponding-sublimation-inducing,-
 profound-and-creative ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—
 conceptualisation’ so-construed as originariness-parrhesia,—as—spontaneity-of-aestheticisation
 (which is actually constrained to ‘<~~amplifying~~/formative-
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹
⁴⁴foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-
 ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’), precedes-and-defines the pertinence of
 ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation’. This inversely-varying-emphasis of
 originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, given human
 limited-mentation-capacity implications, is reflected in all human aestheticisation construals
 whether as of reflex aestheticisation construct, instant aestheticisation construct, shallow
 aestheticisation construct, dragged-out aestheticisation construct, profound aestheticisation

construct or subsuming aestheticisation construct with respect to sought out ontological-performance⁷²-<including-virtue-as-ontology> implications. The inevitability of this relation of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation in all human aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ lies with the fact that, however human limited-mentation-capacity-deepening⁵³ implications of more and more profound reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation given ~~supererogatory~~ acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for ⁵⁶meaningfulness-and-teleology¹⁰⁰ aposteriorising/logicising/deriving/intelligising/measuring, human-subpotency is ever always unduly prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining in its ontological-performance⁷²-<including-virtue-as-ontology> construal of ecstatic-existence to which it only bears an ‘as of’ semblance (in any of its given presencing) that isn’t constraining in anyway on ‘the becoming of ecstatic-existence-as-transcendental-signifier’ such that ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency³⁸~sublimating-nascence,—disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation ever always warrant prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications for renewed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance⁷²-<including-virtue-as-ontology> of human aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ in the construal of existential-reality’ while overcoming the stalling in ontological-performance⁷²-<including-

virtue-as-ontology> underlying the mere complexification of the prior reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. This inversely-
 varying-emphasis of originariness-parrhesia,—as—spontaneity-of-aestheticisation and
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 is so-reflected with: prospective reactualising of ‘perceptive motif-manifest aestheticisation as
 of human conscious-able imagery’ (as derived from the reconstruing/reconsideration of both
 mere-tracial-and-symbolisation-manifest aestheticisation and signification-as-of-existential-
 reality-manifest aestheticisation); prospective reactualising of ‘mere-tracial-and-symbolisation-
 manifest aestheticisation as of as of human conscious-able works-of-art/artistry’, for instance in
 the dynamic reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation reflected with genres of music as of their originariness-parrhesia,—as—
 spontaneity-of-aestheticisation setting-up/establishing of drifting/derivating
 apriorising/axiomatising/referencing—re-originariness/re-origination; and prospective
 reactualising of ‘signification-as-of-existential-reality-manifest aestheticisation as of human
 conscious-able intermediating ascriptivity’, and this is more fundamentally with respect to
 human underlying supposedly coherent ontological-commitment⁶⁶ reflected by ontological-
 primemovers-totalitative-framework⁷³ as to existence-potency³⁸~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression, and so-construed from a philosophical depth
 of contemplation as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-
 of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-
 intuition-or-foresight-as-of-embodied-consciousness’. The latter (‘signification-as-of-
 existential-reality-manifest aestheticisation as of human conscious-able intermediating
 ascriptivity’) relates for instance to the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸: in the dynamic reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation reflected within the successive registry-

worldviews/dimensions

⁸⁴reference-of-thought-level

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for devolving

⁵⁶meaningfulness-and-teleology¹⁰⁰ aposteriorising/logicising/deriving/intelligising/measuring’

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

leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-

‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>), and as

the originariness-parrhesia,—as-spontaneity-of-aestheticisation enabling the institutional-

cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>) to occur reflecting

holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-

institutionalisation-process⁶⁸ as of prospective intemporal parrhesiastic ontological-faith-notion-

or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-

through/messianic-reasoning renewing of reproducibility—mathesis/motif/thrownness-

disposition,—as-reproducibility-of-aestheticisation for the succession of registry-

worldviews/dimensions ⁸⁴reference-of-thought. Obviously given human emotional-

involvement, such intemporal parrhesiastic instigation of prospective reproducibility—

mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation is ascetic as it

emphasises that the ontological-performance⁷²-<including-virtue-as-ontology> of human

⁵⁶meaningfulness-and-teleology¹⁰⁰ as to existence-potency³⁸~sublimating-nascence,-disclosed-

from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation

implications is not compromisable, and so over temporal nihilistic dispositions of prior

reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation

susceptible to compromising ontological-performance⁷²-<including-virtue-as-ontology> of
 human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of human-subpotency
 <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications> and
 sophistic/pedantic dispositions. Ultimately, human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of
 ‘human-subpotency conscious-able aestheticisation of ecstatic-existence as to existence-
 potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression is ever
 always a ‘more and more profound enlarging-framework of reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ which is
 patternly developed-and-anchored as from its driven originariness-parrhesia,—as—spontaneity-
 of-aestheticisation; and so at the thresholds of prior reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
 aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining unduly
 ontological-performance⁷²-<including-virtue-as-ontology> wherein originariness-parrhesia,—as—
 spontaneity-of-aestheticisation re-stakes/puts-back-at-stake epistemic-
 ricochettingly/transepistemically the reconstruing of existential-reality despite the taxingness-
 of-originariness, and so as of a perception of unduly
 aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-
 performance⁷²-<including-virtue-as-ontology> of prior reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
⁵⁶meaningfulness-and-teleology¹⁰⁰ as to existence-potency³⁸~sublimating—nascence,-disclosed-
 from-prospective-epistemic-digression sublimating-validation/desublimating-invalidiation
 implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—
 construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-

reflected-as-institutional-manifestations of human ⁵⁶meaningfulness-and-teleology¹⁰⁰
 aestheticisation (as of human ‘perceptive motif-manifest aestheticisation as of human
 conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of
 human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-
 manifest aestheticisation as of human conscious-able mediating ascriptivity’), is reflective
 of underlying ‘hermeneutic/reprojective/supererogating/zeroing reactualising as
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought’
 human aestheticisation process with respect to living-development-as-to-personality-
 development ⁵⁶meaningfulness-and-teleology¹⁰⁰, institutional-development-as-to-social-
 function-development ⁵⁶meaningfulness-and-teleology¹⁰⁰ and Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁵⁶meaningfulness-and-teleology¹⁰⁰, and so epistemic-
 ricochettingly/transepistemically as of ‘more and more profound enlarging-framework of
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’
 with respect to unduly
 aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-
 performance⁷²-<including-virtue-as-ontology> wherein originariness-parrhesia,—as—
 spontaneity-of-aestheticisation re-stakes/puts-back-at-stake the reconstruing of existential-
 reality despite the taxiness-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
⁵⁶meaningfulness-and-teleology¹⁰⁰’), reflecting the ‘more and more profound enlarging-
 framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-

aestheticisation'. For instance with regards to living-development-as-to-personality-development ⁵⁶meaningfulness-and-teleology¹⁰⁰, 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰' 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-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ in a 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' as of its 'more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation' that ultimately involves major stages like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. It is critical to grasp here that such living-development-as-to-personality-development human aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ('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-contiguity³⁹ conflatedness¹² involving 'hermeneutic/reprojective/supererogating/zeroing reactualising as <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought' always entails the three human aestheticisation manifest elements: 'perceptive motif-manifest aestheticisation as of human conscious-able imagery', 'mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry', and 'signification-

as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity'. This human aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, etc. in the sense that the underlying/induced 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' already speaks of the 'hermeneutic/reprojective/supererogating/zeroing reactualising as <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought' long before a child's language acquisition achievement recognition, schooling achievement recognition, greater social autonomy and responsibility achievement recognition, etc. More specifically we can thus factor in that language as formally defined, and so specifically as this reflects a particular phonetic/written signification construct, is rather in reality the 'teleological outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation' of a rather 'complex sense of ⁵⁶meaningfulness-and-teleology¹⁰⁰ aestheticisation' induced from a 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' driven 'hermeneutic/reprojective/supererogating/zeroing reactualising as <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought' that starts long before a child's 'recognised' acquisition of any such 'language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation', as the child already has a 'complex sense of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ aestheticisation’ as of its ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’. It is this underlying ‘complex sense of ⁵⁶meaningfulness-and-teleology¹⁰⁰ aestheticisation’ that is truly of ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant ⁵⁶meaningfulness-and-teleology¹⁰⁰’ ontological analysis in existential-contextualising-contiguity³⁹ conflatedness¹² (and as it may then be reflected in practice with regards to its analysis on the basis of any specific ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’); and so, reflecting ‘its prior-not-recognised-as-language-acquisition stage’, ‘its recognised-as-language-acquisition stage’ and ‘its subsequent-deepening-of-recognised-as-language-acquisition stage and as this extends to specialised language or secondary language developments’. Beyond ‘living-development-as-to-personality-development ⁵⁶meaningfulness-and-teleology¹⁰⁰ aestheticisation’ (as implied above with living-development-as-to-personality-development aestheticisation of underlying becoming ‘complex sense of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-as-to-social-function-development ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰’ in reflection of ‘institutional-development—as-to-social-function-development ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ aestheticisation’ rather as an ‘institutional-development—as-to-social-function-development ⁵⁶meaningfulness-and-teleology¹⁰⁰ outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness¹² conceptions’ in existential-contextualising-contiguity³⁹ conflatedness¹², it is ontologically-flawed for ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ to be construed in constitutedness¹³ as of elaboration-as-mere-

extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ (even as on occasion such an ontologically-flawed construal in identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ aestheticisation’ as of the ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ of language, as of the implied ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘hermeneutic/reprojective/supererogating/zeroing reactualising as <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought’ in difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹). This is so because ‘human ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ purposefulness-reflexivity for prospective relative-ontological-completeness⁸⁸ orientation’ supersedes any such human ‘institutional-development—as-to-social-function-development ⁵⁶meaningfulness-and-teleology¹⁰⁰ outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness¹² conceptions like language’, in its existential-contextualising-contiguity³⁹ conflatedness¹² (even as the latter had been precedently contributive to that purposefulness-reflexivity) such that such a human ‘institutional-development—as-to-social-function-development ⁵⁶meaningfulness-and-teleology¹⁰⁰ outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-

manifestation/conflatedness¹² conceptions like language' is more critically a passive ready-at-hand conception that is epistemically/notionally ever always critical only in existential-contextualising-contiguity³⁹ conflatedness¹² as it is adapted to 'human
⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷ purposefulness-reflexivity for prospective relative-ontological-completeness⁸⁸ orientation'. This basically explains the constantly developing nature of human 'institutional-development-as-to-social-function-development
⁵⁶meaningfulness-and-teleology¹⁰⁰ outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness¹² conceptions like language' which are not truly absolutely of present-at-hand as to wrongly imply ⁸⁶presencing—absolutising-identitive-constitutedness¹³-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ (even as the privileged social conceptualisation of say language is as of 'language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose'). Insightfully, we can garner that it is 'human ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷ purposefulness-reflexivity for prospective relative-ontological-completeness⁸⁸ orientation' implied as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation that fundamentally renders/makes human institutional-development-as-to-social-function-development
⁵⁶meaningfulness-and-teleology¹⁰⁰ outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness¹² conceptions' to be necessarily as of existential-contextualising-contiguity³⁹ in conflatedness¹² and not in constitutedness¹³ as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹. In another respect, 'living-development-as-to-personality-

development ⁵⁶meaningfulness-and-teleology¹⁰⁰ aestheticisation’ is of ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with regards to human childhood to adulthood personality development as of the forming individual need to assimilate/integrate human progressive cultural cumulation, and this is very much in contrast to ‘institutional-development-as-to-social-function-development ⁵⁶meaningfulness-and-teleology¹⁰⁰ aestheticisation’ that rather cumulatively holds-on-to and complexifies the culturally cumulated outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations from historically accrued ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ construed as of human institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) such as with regards to any specific ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’. This will explain why the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of ‘institutional-development-as-to-social-function-development ⁵⁶meaningfulness-and-teleology¹⁰⁰ aestheticisation’ is ‘highly parrhesiastically economical’ as reflected in the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’; wherein only the perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance⁷²-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation epistemic-ricochettingly/transepistemically elicits ‘high parrhesiastic-pressure-of-aestheticisation for

social-integration-and-evolving'. This is so because given the taxingness-of-originariness any such 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' has to resolve considerably unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance⁷²-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for such 'institutional-development—as-to-social-function-development⁵⁶ meaningfulness-and-teleology¹⁰⁰ aestheticisation' underlying 'hermeneutic/reprojective/supererogating/zeroing reactualising as <amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought' to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such effort rather directed at the complexification of the prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. This will explain for instance why as of the furtherance in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, the 'institutional-development—as-to-social-function-development⁵⁶ meaningfulness-and-teleology¹⁰⁰ 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 human⁵⁶ meaningfulness-and-teleology¹⁰⁰ aestheticisation analysis (and as reflected specifically with language acquisition) is reflective of the fact that the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>, reflected in

human underlying supposedly coherent ontological-commitment⁶⁶, is ultimately potentiated/ontologisable as of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event³⁷ reasoning-through/messianic-reasoning’. This instigation of human aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ so-reflected in ‘human existence ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> creative aestheticisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ of varying temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology>’ wherein such a flux construed as human aporetic dissemination²⁷ is confronted to ‘existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression validative/invalidative selectivity/deselectivity’ enabling living-development—as-to-personality-development ⁵⁶meaningfulness-and-teleology¹⁰⁰, institutional-development—as-to-social-function-development ⁵⁶meaningfulness-and-teleology¹⁰⁰ and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁵⁶meaningfulness-and-teleology¹⁰⁰; and thereof reflected in the secondnatured institutionalisation framework of the given registry-worldview underpinning—suprasocial-construct and its <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁵⁰’-with-regards-to-prospective-apriorising-implications>> as uninstitutionalised-threshold¹⁰³. It is important here to grasp that despite any human registry-worldview/dimension <amplituding/formative—

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

ontologically-flawed inclination to think otherwise, its given underpinning—suprasocial-construct and its given <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) ‘are not the absolute possibility of ontological-performance⁷²-<including-virtue-as-ontology>’, as of their induced reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, for the prospective aestheticisation of human intemporal-as-ontological ⁵⁶ meaningfulness-and-teleology¹⁰⁰ given that such underpinning—suprasocial-construct and <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) are effectively rather secondnatured institutionalisation outcome of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In this regards, the more profound basis for prospective generation of human intemporal-as-ontological ⁵⁶ meaningfulness-and-teleology¹⁰⁰ arises as of transepistemic/epistemic-ricochetting originariness-parrhesia,—as—spontaneity-of-aestheticisation that renews reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of prospective existence-potency³⁸~sublimating—nascence,—disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications of human limited-mentation-capacity-deepening⁵³. This underlying insight is reflective of the fact that ‘secondnaturedness is no substitute for originariness as of the ⁴⁵ <amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity⁶⁷ of relative-ontological-incompleteness⁶⁹/relative-ontological-completeness⁶⁸-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-

conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>’, as originariness is ever always about ‘intemporal parrhesiastic
 seeding-promise dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation> of the registry-worldview/dimension ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ beyond just its mechanical reproducibility—mathesis/motif/thrownness-
 disposition,—as–reproducibility-of-aestheticisation for the possibility of further prospective
 parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality’ in contrast to the essentially mechanical/mere-form of reproducibility—
 mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation of
 secondnatureddness. This fundamental originariness and secondnatureddness conundrum in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-
 the-human-institutionalisation-process⁶⁸ 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-Self⁷² as of ‘human-subpotency subpar disposition to
 fail to construe the full existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression at its uninstitutionalised-threshold¹⁰³’ its prior secondnaturedd
 reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation;
 and so in obfuscation and pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation. The possibility for prospective human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity has ever always been able to arise at such
 uninstitutionalised-threshold¹⁰³ of registry-worldviews/dimensions not by a ‘false pretence’ that

the ontologically-veridical underlying issue of prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance⁷²-<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 ¹⁰⁴universalising-idealisation relative to the Ancient sophists non-universalising inclination, budding-positivists/rational-empiricists advancing of positivism/rational-empiricism relative to the medieval-scholastics pedantic dogmatism and equally as of our positivism—procrypticism this author construes practices of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> not constrained to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression but rather institutionalised imprimatur as of institutional-being-and-craft as intellectually wanting and in need of the advancing of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought ⁴⁴foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³. In other words, the uninstitutionalised-threshold¹⁰³ of all registry-worldviews/dimensions as of their shiftiness-of-the-Self⁹² are the aporetic point at which their languages collapse into ‘wooden

languages' that are from a prospective perspective not profound but mechanical/mere-form reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation thus inherently raising up the underlying ontological-veracity issue of their prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance⁷²-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation that can only be dealt with as of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation so construed as 'intemporal parrhesiastic seeding-promise dimensionality-of-sublimating'²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> of the registry-worldview/dimension⁵⁶ meaningfulness-and-teleology¹⁰⁰ beyond just its mechanical reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality'. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is ever always underdetermined, as between prior reasoning-from-results/afterthought and prospective reasoning-through/messianic-reasoning is the 'aporia of underdetermined madness' that human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating'²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> renders possible as prospective ontological-veracity is only then

epistemic-ricochettingly/transepistemically salvageable as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications as of ontological-primemovers-totalitative-framework⁷³. That is, between reasoning-as-reasoning-from-results/afterthought and reasoning-as-reasoning-through/messianic-reasoning is ‘aporetic underdetermined madness’ that renders a pretence of hanging unto prior reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation more like ‘a pretence of already grasping the complete implications of ecstatic-existence while ignoring/not-referencing/registering/decisioning the epistemic-ricochetting/transepistemicity implications of prospective relative-ontological-completeness⁸⁸’ and rather speaks in effect of a nihilistic <amplifying/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩; and this temporal nihilism at uninstitutionalised-threshold¹⁰³ has ever always been associated with a corresponding intemporal asceticism⁴ for opened-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (not partaking as of transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² in any such ‘wooden language’) that is the sine qua non for the habituation of the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Overcoming this ‘aporia of underdetermined madness’ despite human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor, has ever always been the absolutely determinative possibility for the fulfilment of the construction-of-humanity-as-of-its-developing-construction-of-the-Self enabling human transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity to arise; as its overcoming has ever
 always elicited humankind's ability to ascetically go beyond its 'prior comfort zone' to
 reconstrue its future emancipatory possibilities. In this regard, the idea of ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality dimensionality-of-
 sublimating²⁴—<~~amplifying~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation>, however its recurrent re-originary-as-
unframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation)>⁹¹ intemporal instigation as of originariness-
 parrhesia,—as—spontaneity-of-aestheticisation in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, speaks
 to the fact that the sense of prospective base-institutionalisation in prior recurrent-utter-
 uninstitutionalisation is potentially an actionable possibility as of the latter's parrhesiastic~de-
 mentating/structuring/paradigming construed as 'its-given-developed-level-of-Will/Spirit/Drive
 in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension³⁶ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-'notionally-collateralising-beholdening-protohumanity'-to-'attain-
 sublimating-humanity'-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression to supersede human temporality³⁹/shortness
 <~~amplifying~~/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-
 'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>)), and
 likewise between base-institutionalisation and ¹⁰⁴universalisation, non-positivism/medievalism

and positivism/rational-empiricism, and prospectively positivism~procrypticism and deprocrypticism. But then in reflecting holographically-~~<conjugatively-and-transfusively>~~ the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ what is easily lost is exactly ‘this most vital but brittle ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>~~ element of ⁵⁶meaningfulness-and-teleology¹⁰⁰ instigating the successive transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity-and-sublimity~~’, as the very renewing of reproducibility—mathesis/motif/thrownness-disposition,—as~reproducibility-of-aestheticisation seems to induce a ‘deferment of human instinctual responsibility’ as to temporally imply ‘human ontological-performance⁷²-~~<including-virtue-as-ontology>~~ strategies are valid by their mechanical/mere-form alignment to any such reproducibility—mathesis/motif/thrownness-disposition,—as~reproducibility-of-aestheticisation’ inducing human naïve untransvaluated~temporal-intemporality⁵² as of the shiftiness-of-the-Self³² of the corresponding registry-worldview/dimension wherein the eliciting of a mutual sense of temporality⁹⁹/shortness within such a framework as of ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is wrongly reconstrued as ‘intemporality⁵²’ (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-threshold¹⁰³ and the same does applies in our own respect from a prospective perspective). In this regards the prospective notional~deprocrypticism registry-worldview/dimension, as of its notional~deprocrypticism reflexivity of this human limited-mentation-capacity instigating ‘aporetic deficiency of

ontological-performance⁷²-<including-virtue-as-ontology>’ along the overall ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, effectively elicits originariness-
 parrhesia,—as-spontaneity-of-aestheticisation but then as of its ‘⁴⁴foregrounding—entailment-
 <postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation³⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-
 operative-notional~deprocrypticism
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, it is not
 receptive to a human dephasing shiftiness-of-the-Self⁹² 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 ⁸⁶presencing—absolutising-
 identitive-constitutedness¹³ <~~amplifying~~/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ while paradoxically failing to articulate a
 coherent existential narrative underlying human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor involving a
 developing ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of human recurrent
 destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-
 decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> and its
 superseding with human recurrent constructiveness-of-ontological-performance⁷²-<including-
 virtue-as-ontology>, and so beyond just the nombrilism of our ‘human lifespan extricatory
 punctuality/immediacy of depth-of-thought’. This orientation is very much the peculiarity of
 notional~deprocrypticism as in reality all the other prior registry-worldviews/dimensions are

notionally/epistemically various levels of notional~procrypticism or notional~disjointedness-as-of-⁸⁴reference-of-thought (in successive relative-ontological-completeness⁸⁸ as of increasing notional~deprocrypticism or increasing <amplituding/formative>notional~preempting—disjointedness-as-of-⁸⁴reference-of-thought) but it is prospective notional~deprocrypticism ontological-faith-notional~or-ontological-fideism dimensionality-of-sublimating⁷⁴ —<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> specific originariness-parrhesia,—as—spontaneity-of-aestheticisation that converges with its reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation and reflects an indistinctness between the two that overcomes human shiftiness-of-the-Self⁶² undermining ‘deferment of human instinctual responsibility’ in perpetuating the human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity narrative; and so-construed as implying that notional~deprocrypticism as of its protensive-self-consciousness achieves an epistemic-ricochetting/transepistemicity ‘explanation of everything’ as implied with human limited-mentation-capacity-deepening⁵³ so-reflected with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ dimensionality-of-sublimating⁷⁴ —<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism⁷¹ ⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity⁶⁷ successiveness of registry-worldviews/dimensions involving underlying successive construction-of-the-Self enabling successive human knowledge-reification⁸⁷ capacity. This is achieved rather as of notional~deprocrypticism self-conscious construing of human ontological-

performance⁷²-<including-virtue-as-ontology> at constructiveness-of-ontological-
 performance⁷²-<including-virtue-as-ontology> and vices-and-impediments¹⁰⁶ at destructuring-
 threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-
 ontological-performance⁷²-<including-virtue-as-ontology> as inherently defined de-
 mentatively/structurally/paradigmatically by ‘the ⁴⁵<amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁷ in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ in reflection of underlying human
 limited-mentation-capacity as of human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’—existentialism-form-factor ‘relative-ontological-
 incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism⁹⁰
 induced/spawned/hatched/emerged difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-
 singularisation⁹³-as-veridical-epistemic-determinism⁷¹ as instigating both human
 constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and human
 destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-
 decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> across the
 successive registry-worldviews/dimensions; thus eliciting the construal of
 aetiologisation/ontological-escalation as of a reflection of human-subpotency as to overall

reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation> in de-
 mentatively/structurally/paradigmatically upholding human virtue at constructiveness-of-
 ontological-performance⁷²-<including-virtue-as-ontology> and undermining human vices-and-
 impediments¹⁰⁶ at destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-
 desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>’.
 This de-mentative/structural/paradigmatic process orientation with regards to human virtue at
 constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and vices-and-
 impediments¹⁰⁶ at destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-
 desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>
 overrides/supersedes the naïve/ontologically-flawed traditional orientation as of ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³/identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-
 dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ failing to grasp the
 dynamism implied in the Socratic knowledge-is-virtue insight when it attributes to individuals
 inherence of good-naturedness or bad-naturedness and ‘failing to construe of the knowledge-
 driven ontologically-pertinent de-mentative/structural/paradigmatic process as of ‘relative-
 ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence>) as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷-as-rede-mentating/restructuring/reparadigming-psychologism⁹⁰ that then
 reflects the manifestation of human virtue at constructiveness-of-ontological-performance⁷²-

<including-virtue-as-ontology> and human vices-and-impediments¹⁰⁶ at deconstructing-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>'. The bigger point here is that it is at the ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of ¹⁷deprocrpticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought as 'point of ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸' that one can reflect upon the 'notional~procrpticism/notional~disjointedness as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²⁴' of our procrpticism-positivism ⁵⁶meaningfulness-and-teleology¹⁰⁰ in order to construe its induced virtue at constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and vices-and-impediments¹⁰⁶ at deconstructing-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> as of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. We can thus appreciate that just as a ⁸⁰presencing—absolutising-identitive-constitutedness¹³/identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ assessment of the virtue and vices-and-impediments¹⁰⁶ of individuals in any of the preceding registry-worldviews/dimensions will find them relatively wanting/deficient with regards to our positivism, this 'is not decisively/critically the case on the basis that we are inherently better individuals than any of the prior registry-worldviews/dimensions individuals' but rather a

question of us being at the vantage backend of the institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩ in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹³/formative-supererogating-⟨projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence⟩ as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming-psychologism’⁹⁰ of limited-mentation-capacity-deepening⁵³, pointing out that what is decisive/critical for inducing human virtue over vices-and-impediments¹⁰⁶ rather lies with the assessment of any such registry-worldview/dimension prospective ‘point of ⁴⁵⟨amplifying/formative-epistemicity⟩causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’ as so-implied by the prospective registry-worldview/dimension supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as it reflects upon the preceding registry-worldview/dimension ‘notional~procrysticism/notional~disjointedness as of difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-singularisation³³-as-veridical-epistemic-determinism²¹’ in order to construe/assess/supersede by its induced virtue at the prospective constructiveness-of-ontological-performance⁷²-⟨including-virtue-as-ontology⟩ over vices-and-impediments¹⁰⁶ at the destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating-desublimating-

decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> as of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. The overall emphasis herein of the conjunction between psychopathic manifestation with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ arises in the sense that as previously articulated the ‘postlogism⁷⁸/psychopathy-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>’ manifestation of any given registry-worldview/dimension is just a difference-in-kind/difference-in-aposteriorising-or-logicising²² on the basis of the same <amplituding/formative—epistemicity>totalising/circumscribing/delineating supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ construed as of the ‘underlying apriorising/axiomatising/referencing—psychologism/mental-schema’ of the given registry-worldview’s/dimension’s ⁸⁴reference-of-thought-⁸⁵devolving ⁵⁶meaningfulness-and-teleology¹⁰⁰. Thus a registry-worldview’s/dimension’s ‘postlogism⁷⁸/psychopathy-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>’ manifestation is rather as of an ‘inordinarily/unexpectedly/anormally lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶ for living-development—as-to-personality-development’ that is just a difference-in-kind/difference-in-aposteriorising-or-logicising²² to the registry-worldview’s/dimension’s ‘ordinary/expected/assumed-normal higher-threshold of human

limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ for living-development-as-to-personality-development' considered as 'prelogism⁷⁹/postconverging-or-dialectical-thinking²⁰-apriorising-psychologism constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>' manifestation. The implication here is that 'postlogism⁷⁸/psychopathy-as-of-preconverging-or-dementing¹⁹-apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>' disposition rather 'manifests as ontologically-flawed inordinary/unexpected/anormal catching-up-by-extrinsic-attribution for social-functioning-and-accordance (in contrast to ontologically-veridical 'prelogism⁷⁹/postconverging-or-dialectical-thinking²⁰-apriorising-psychologism constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>' disposition ordinary/expected/assumed-normal intrinsic-attribution for social-functioning-and-accordance) as of the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of the given registry-worldview/dimension for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social ⁵⁶meaningfulness-and-teleology¹⁰⁰, and manifesting as 'postlogism⁷⁸/psychopathy-as-of-preconverging-or-dementing¹⁹-apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>', as of existential-contextualising-contiguity³⁹ conflatedness¹² becoming as from childhood postlogism⁷⁸/psychopathy destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> overt manifestation to adulthood postlogism⁷⁸/psychopathy destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-

decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> covert manifestation. Along this same line of difference-in-kind/difference-in-aposteriorising-or-logicising²² implied between the ‘postlogism⁷⁸/psychopathy-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>’ disposition and ‘prelogism⁷⁹/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>’ disposition within a given registry-worldview/dimension⁸⁴reference-of-thought-⁸⁵devolving⁵⁶meaningfulness-and-teleology¹⁰⁰, between two registry-worldviews/dimensions as of their relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>) we can equally construe that the same registry-worldview/dimension construed rather in relative-ontological-incompleteness⁸⁹ as of its ‘ordinary/expected/assumed-normal higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶ for living-development—as-to-personality-development’, and previously considered as supposedly of ‘prelogism⁷⁹/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>’ manifestation in its existential-contextualising-contiguity³⁹ conflatedness¹² is now rather turning out at its destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> to be (as of <amplifying/formative>⁸ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-

drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰)) veridically of manifest ‘preconverging-
 or-dementing¹⁹—apriorising-psychologism-as-of-postlogism⁷⁸/psychopathy-(as-of-the-
 ‘preconverging/dementing¹⁹—qualia-schema’-at-its-uninstitutionalised-threshold¹⁰³-it-wrongly-
 implies-as-nondescript/ignorable—void⁶⁰) at the registry-worldview’s/dimension’s
 destructuring-threshold-of-ontological-performance⁷²-<including-virtue-as-ontology>’
 ontologically-flawed inordinary/unexpected/anormal catching-up-by-extrinsic-attribution for
 social-functioning-and-accordance as from the
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of the
 prospective relative-ontological-completeness⁸⁸ registry-worldview/dimension perspective for
 aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social
⁵⁶meaningfulness-and-teleology¹⁰⁰’ (that is, so-construed as from the perspective of the
 prospective registry-worldview’s/dimension’s transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity induced constructiveness-of-ontological-
 performance⁷²-<including-virtue-as-ontology>); explaining why the prospective registry-
 worldview/dimension is rather a difference-in-nature/difference-in-apriorising-or-
 axiomatising²³ as of its ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ from the prior
 registry-worldview’s/dimension’s given
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³, and equally
 explaining why a ‘postlogism⁷⁸/psychopathy-as-of-preconverging-or-dementing¹⁹—apriorising-
 psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—
 desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>’

manifestation as of a prior registry-worldview/dimension doesn't work/is-inoperant with respect to a prospective registry-worldview/dimension say for instance a 'postlogism⁷⁸/psychopathy-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>' manifestation on the basis of non-positivism/medievalism superstition/positivistically-unenlightened-insight wouldn't be effective with respect to a positivism registry-worldview's/dimension's ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ due to the difference-in-nature/difference-in-apriorising-or-axiomatising²³ between the two registry-worldviews/dimensions. Contrastively, 'postlogism⁷⁸/psychopathy-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>' manifestation going by its 'inordinarily/unexpectedly/anormally lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶ for living-development—as-to-personality-development' (and so as of existential-contextualising-contiguity³⁹ conflatedness¹² becoming as from childhood postlogism⁷⁸/psychopathy overt manifestation to adulthood postlogism⁷⁸/psychopathy covert manifestation) when effective/successful elicits in others corresponding manifestations as of difference-in-kind/difference-in-aposteriorising-or-logicising⁷² (on the basis of the very same registry-worldview's/dimension's ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social

⁵⁶meaningfulness-and-teleology¹⁰⁰) eliciting adhoc conjugated-postlogism⁷⁸ social dynamics as
of conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-
exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-
aggregation/conjugated-temporal-enculturation-or-temporal-endemisation. Likewise, the same
registry-worldview/dimension prospective destructuring-threshold-(uninstitutionalised-
threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-
<including-virtue-as-ontology> construed rather as of its manifest ‘preconverging-or-
dementing¹⁹—apriorising-psychologism-as-of-postlogism⁷⁸/psychopathy-(as-of-the-
‘preconverging/dementing¹⁹—qualia-schema’-at-its-uninstitutionalised-threshold¹⁰³-it-wrongly-
implies-as-nondescript/ignorable—void⁶⁰) at the registry-worldview’s/dimension’s
destructuring-threshold-of-ontological-performance⁷²-<including-virtue-as-ontology>’
ontologically-flawed inordinary/unexpected/anormal catching-up-by-extrinsic-attribution for
social-functioning-and-accordance now construed rather as from the
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of the
prospective registry-worldview/dimension for
aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social
⁵⁶meaningfulness-and-teleology¹⁰⁰’ speaks of the de-mentative/structural/paradigmatic
manifestation of the given prior registry-worldview’s/dimension’s corresponding
notional~procrpticism/notional~disjointedness (whether such a corresponding
notional~procrpticism/notional~disjointedness, starting as from the basis of ‘fundamental
animality failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
reification⁸⁷/contemplative-distension²⁶’, is recurrent-utter-uninstitutionalisation’s trepiditous-
self-consciousness specific notional~procrpticism/notional~disjointedness of ‘failing
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism given

dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension²⁶ from base-institutionalisation perspective,
 ununiversalisation's warped-self-consciousness specific
 notional~procrypticism/notional~disjointedness of 'failing ¹⁰⁴universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism given
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension²⁶ from ¹⁰⁴universalisation 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—
 apriorising/axiomatising/referencing—psychologism given dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ from
 positivism/rational-empiricism perspective or prospectively ⁸¹procrypticism—or-disjointedness-
 as-of-⁸⁴reference-of-thought occlusive-self-consciousness specific
 notional~procrypticism/notional~disjointedness of 'failing preempting—disjointedness-as-of-
⁸⁴reference-of-thought,-as-to-³¹<amplifying/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism given dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension²⁶ from ¹⁷deprocrypticism—or-preempting—
 disjointedness-as-of-⁸⁴reference-of-thought protensive-self-consciousness perspective; as of
 epistemic-ricochetting/transepistemicity ⁴⁴foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁷ in reflecting 'immanent-ontological-contiguity⁶⁷'),—as-operative-

notional~deprocrysticism⁵⁶ meaningfulness-and-teleology¹⁰⁰ as of human limited-mentation-
 capacity-deepening⁵³ grasp of ecstatic-existence as of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’>) so-reflected as the given prior registry-
 worldview’s/dimension’s susceptibility to its corresponding ‘postlogism⁷⁸/psychopathy-as-of-
 preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-
 <uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality>~of-ontological-
 performance⁷²-<including-virtue-as-ontology>’ manifestation (and so respectively as
 susceptible to any such ‘postlogism⁷⁸/psychopathy-as-of-preconverging-or-dementing¹⁹—
 apriorising-psychologism destructuring-threshold-<uninstitutionalised-
 threshold¹⁰³/presublimating—desublimating-decisionality>~of-ontological-performance⁷²-
 <including-virtue-as-ontology>’ manifestation on ‘the given registry-worldview/dimension
 defining basis of failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-
 by-reification⁸⁷/contemplative-distension²⁶’: reflected as of ‘non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition-or-failing-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with recurrent-
 utter-uninstitutionalisation, ‘failing-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with base-
 institutionalisation—ununiversalisation, ‘failing-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

with ¹⁰⁴universalisation–non-positivism/medievalism, ‘failing-preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with positivism–procrypticism, and prospectively ‘preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with deprocrypticism); wherein at the destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> the given registry-worldview’s/dimension’s ⁸⁴reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation is rather related to as of <amplituding/formative>⁸wooden-language-(imbued—temporal–mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–narratives—of-the-⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰), even as it is equally susceptible however difficultly to prospective crossgenerational originariness-parrhesia,—as–spontaneity-of-aestheticisation disseminative instigation of renewing reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation for the prospective registry-worldview/dimension supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as renewed

⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure induced difference-in-nature/difference-in-apriorising-or-axiomatising²³. What is central and critical in this contrastive construal of difference-in-kind/difference-in-aposteriorising-or-logicising⁷² and difference-in-nature/difference-in-apriorising-or-axiomatising²³ so-reflected in the implications of ‘inordinarily/unexpectedly/anormally lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ for living-development-as-to-personality-development’ associated with ‘postlogism⁷⁸/psychopathy-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>’ and ‘ordinary/expected/assumed-normal higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ for living-development-as-to-personality-development’ associated with ‘prelogism⁷⁹/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>’ (as from within the very same registry-worldview/dimension supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ perspective), is the fact that ‘all that humankind has got for conceptualising ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’, is effectively our human limited-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by which we then assume/adopt a ⁸⁰presencing—absolutising-identitive-constitutedness¹³ disposition for aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰

‘as if humankind has ever always been as of ‘prelogism⁷⁹/postconverging-or-dialectical-
 thinking²⁰—apriorising-psychologism constructiveness-of-ontological-performance⁷²-<including-
 virtue-as-ontology>’ disposition and never ‘preconverging-or-dementing¹⁹—apriorising-
 psychologism-as-of-postlogism⁷⁸/psychopathy-(as-of-the-‘preconverging/dementing¹⁹—qualia-
 schema’-at-its-uninstitutionalised-threshold¹⁰³-it-wrongly-implies-as-nondescript/ignorable—
 void⁵⁰) at the registry-worldview’s/dimension’s destructuring-threshold-of-ontological-
 performance⁷²-<including-virtue-as-ontology> disposition’ when factoring in
⁴⁵<amplifying/formative—epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁵⁷ as of relative-ontological-incompleteness⁸⁹/relative-
 ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-
 becoming/self-conflatedness¹²/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—
 ontological-normalcy/postconvergence>); in the sense that the
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of recurrent-
 utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰⁴universalisation—
 non-positivism/medievalism and our positivism—procrypticism respectively reflexive of their
 ‘prelogism⁷⁹/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism
 constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>’ disposition as
 of their ⁸⁰presencing—absolutising-identitive-constitutedness¹³, do not factor in that their
 destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-
 decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> wherein
 respectively the transcendental/⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> prospective base-institutionalisation, ¹⁰⁴universalisation,
 positivism/rational-empiricism and notional~deprocrypticism arise as of

‘prelogism⁷⁹/postconverging-or-dialectical-thinking²⁰–apriorising-psychologism
 constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>’ disposition
 imply respectively that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism and procrypticism are then effectively of ‘preconverging-or-
 dementing¹⁹–apriorising-psychologism-as-of-postlogism⁷⁸/psychopathy-(as-of-the-
 ‘preconverging/dementing¹⁹–qualia-schema’-at-its-uninstitutionalised-threshold¹⁰³-it-wrongly-
 implies-as-nondescript/ignorable–void⁶⁰) at the registry-worldview’s/dimension’s
 destructuring-threshold-of-ontological-performance⁷²-<including-virtue-as-ontology>’
 disposition. The point is that ‘ecstatic-existence doesn’t have any inherent/supposed limit of
 manifestation tied-down/bogged-down to human limited-mentation-capacity as of its relative-
 ontological-incompleteness⁸⁹’ (successively as of recurrent-utter-uninstitutionalisation, base-
 institutionalisation–ununiversalisation, ¹⁰⁴universalisation–non-positivism/medievalism and our
 positivism–procrypticism), such that the implied difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ between the prior and
 prospective registry-worldviews/dimensions involving prospective human limited-mentation-
 capacity-deepening⁵³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument construal of
 ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality,-as-to-‘human<amplifying/formative–epistemicity>totalising~purview-of-
 construal’, so-implied from the prospective registry-worldview/dimension transcendence-and-
 sublimity/sublimation/~~supererogatory~~–de-mentativity constructiveness-of-ontological-
 performance⁷²-<including-virtue-as-ontology> exposes the prior registry-worldview/dimension
 destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-
 decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> veridically as of
 manifest ‘preconverging-or-dementing¹⁹–apriorising-psychologism-as-of-

postlogism⁷⁸/psychopathy-(as-of-the-‘preconverging/dementing¹⁹—qualia-schema’-at-its-
 uninstitutionalised-threshold¹⁰³-it-wrongly-implies-as-nondescript/ignorable—void⁶⁰) at the
 registry-worldview’s/dimension’s deconstructing-threshold-of-ontological-performance⁷²-
 <including-virtue-as-ontology>’ ontologically-flawed inordinary/unexpected/anormal catching-
 up-by-extrinsic-attribution-for-social-functioning-and-accordance as from the
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸ of the
 prospective registry-worldview/dimension for
 aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social
⁵⁶meaningfulness-and-teleology¹⁰⁰’ so-construed as difference-in-nature/difference-in-
 apriorising-or-axiomatising²³. Hence, ‘all the human home that exists’ is as of the full
 implications of the perpetuation in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as it
 explains what is the human and its becoming beyond any epochally blinded nombrilism. But
 then while realistically the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
 is driven as of human dimensionality-of-sublimating²⁴—
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> and secondnature institutionalisation dispositions with respect to the
 fact that the human <amplifying/formative>⁸wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-
 of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>)
 disposition of all registry-worldviews/dimensions is very much capable of countenancing
 however fragile prospective ‘relative-ontological-incompleteness⁸⁹/relative-ontological-
 completeness⁸⁸-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-

conflatedness¹⁷/formative–supererogating-<projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>> as to human-and-social–expectations/anticipations—
 metaphoricity⁵⁷–as-rede-mentating/restructuring/reparadigming–psychologism⁹⁰; that is, until
 when that fragility is exploited by temporal sophistic/pedantic dispositions in wrongly and
 cynically implying the equivalence of prospective intemporal-projection and prior temporal-
 projection as to when ancient Sophists elicit the contemplation of Socratic philosophers
 intemporal ¹⁰⁴universalising-idealisation narrative in terms of their epochal
 <amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of–⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>> non-
 universalising narrative, as to when medieval-scholasticism fail to engage prospective budding-
 positivism/rational-empiricism ⁵⁶ meaningfulness-and-teleology¹⁰⁰ and harkening rather to its
 dogmatic pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation, and as to when modern day
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸> seems
 to be blinded to the implication of ‘prospective event³⁷/aporetic thinking implied
¹⁷deprocrypticism—or–preempting—disjointedness-as-of-⁸⁴ reference-of-thought’ and take the
 route of eliciting disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-
 to-reflect-‘immanent-ontological-contiguity⁵⁷’> unconstrained to existential-reality as of
 ontological-primemovers-totalitative-framework⁷³ such that even the idea of a human
 existential narrative tends to be put into question together with a tendency to question the
 pertinence of historically transformative figures and movements, and so in a ‘disparateness-of-

conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷> impotence-inducing exercise’ (as to the fact that where there is uncertainty, whether real or unreal, ontological implications cannot then be effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating–nascence> as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposuring towards a fully ontologising reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of ~~supererogatory~~ acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁶⁸; that is, human aestheticisation as from prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation instigation develops by recomposuring as from ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ to ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’ and then to ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’ with the latter achieving the given registry-worldview/dimension reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation ontologisation/ontological-veracity/aestheticisation-towards-ontology. Basically, human aestheticisation, in reflection of human limited-mentation-capacity and human limited-mentation-capacity-deepening⁵³ possibility, ever always involves a ‘human disposition in

portraying/reflecting/construing existence/ontological-veracity' as of '80presencing—
 absolutising-identitive-constitutedness¹³ finitism of aestheticisation' and as of 'human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities' which then
 define together the aestheticisation specificity of the culturally cumulated
 outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-
 incrusting/plating/coating,-so-reflected-as-institutional-manifestations explaining why human
 institutional constructs like language, cultural practices, etc. are inherently of their given
 cultural specifichness. In this regards, the social-setup in its furtherance of human
 aestheticisation towards human ontologising of ⁵⁶meaningfulness-and-teleology¹⁰⁰ is ever
 always drawn between '80presencing—absolutising-identitive-constitutedness¹³ finitism of
 aestheticisation' rather in constitutedness¹³ as of its reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and 'human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities' rather in
 conflatedness¹² as of instigative originariness-parrhesia,—as—spontaneity-of-aestheticisation;
 explaining the de-mentative/structural/paradigmatic nature of human living-development—as-to-
 personality-development, institutional-development—as-to-social-function-development and
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as to the respective
 possibility bound by either a non-transcendental <amplifying/formative>⁸ wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable–void⁵⁰'-with-regards-to-

prospective-apriorising-implications> and a transcendental opened-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ with regards to ⁸⁴reference-of-thought-level
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³. The prospect for
prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is thus in
many ways ~~re-originary-as-unenframed/unbeholdening/outlier-conceptualisation~~-(imbued-
postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)³¹ 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
‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ finitism of aestheticisation’ and so in
incoherence with outlying implied ‘human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint ⁶¹nonpresencing-<perspective—ontological-
normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ as to
existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression;
explaining why transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity
cannot be construed as of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—
enframed-conceptualisation of ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ finitism
of aestheticisation’ but rather as ⁵⁵maximalising-recomposuring-for-relative-ontological-
completeness⁸⁸—unenframed-conceptualisation of ‘human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>/transcending infinitism
of aestheticisation possibilities’. Basically, ‘human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>/transcending infinitism

of aestheticisation possibilities', as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness⁹⁸ human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence> necessarily imply the prospective devaluing of the '80presencing—absolutising-identitive-constitutedness¹³ finitism of aestheticisation' implied hierarchisation-of-values. However, the reality as of human limited-mentation-capacity is that however a seemingly ¹⁰⁴universal disposition for ontologisation/ontological-veracity/aestheticisation-towards-ontology furtherance, such a disposition is not open-ended as reflected at any destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> as of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, in the sense that the human investment as of '80presencing—absolutising-identitive-constitutedness¹³ finitism of aestheticisation' in prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation implies that it can be rather inclined to reject/ignore prospective 'human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities' of ontologisation/ontological-veracity/aestheticisation-towards-ontology, and so where this discrepancy is sophistically perceived as advantageous to the social-vestedness/normativity-<discretely-implied-functionalism> of social-stake-contention-or-confliction (as manifested with sophistic/pedantic mediums, shamans, witchdoctors, ancient Sophists, medieval-scholasticism pedants and modern day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-

ontological-completeness³⁸)). In this regards, the value-ricochetting/transvaluation—as-to-
 prospective-relative-ontological-completeness³⁸ human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism-<as-from-
 perspective—ontological-normalcy/postconvergence> of a social-setup epistemic-
 ricochetting/transepistemicity hierarchisation-of-values (rather in <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³)
 is what provides the prospect for deflating/undermining its given vices-and-impediments¹⁰⁶ as
 from prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. The
 fact that all registry-worldviews/dimensions are sub-ontological-<as-to-the-limitation-of-
 human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-
 existence's~sublimating-nascence> as of their ‘⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ finitism of aestheticisation’ with respect to prospective ‘human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>/transcending infinitism
 of aestheticisation possibilities’ (so-reflected in the transcendental advancing of
 ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ¹⁰⁴universalising-
 idealisation rather as from re-originary—as-unenframed/unbeholdening/outlier-
conceptualisation-(imbued-postconverging/dialectical-thinking²⁰ -‘projective-
 insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-
 sublimation)⁹¹ Socratic philosophers over the ancient mythologies and cultism of the technically
 more potent Ancient Egyptians and Persians, etc., the transcendental advancing of
 ontologisation/ontological-veracity/aestheticisation-towards-ontology by re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰ -‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation)⁹¹ budding-positivists over medieval-

sophistry in their ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ finitism of aestheticisation’ dynamics seemingly substituting in effect for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’. The ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ of relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ critically and insightfully highlights, in reflection of inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’-existentialism-form-factor, that ‘all registry-worldviews/dimensions are ever always at the crossroads of knowledge-reification⁸⁷ and sophistry as the latter is facilitated by underlying social <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-prospective-apriorising-implications>) as of the implications of human limited-mentation-capacity’; and so, as to the confluence of ‘prospective parrhesiastic instigative intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality (inherently so as all

prospective knowledge is inherently initially underdetermined thus depended at its instigation on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, and is only prospectively validated as of ontological-primemovers-totalitative-framework⁷³ in reflection of the-transcendental-signifier as existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) parrhesiastic seeding-promise of prospective knowledge-reification⁶⁷ reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation’ as of reasoning-through/messianic-reasoning induced constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶⁴ reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation seeding-misprising as mere-form of the prospective knowledge-reification⁶⁷ reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation’ as of reasoning-from-results/afterthought induced destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>. This de-mentatively/structurally/paradigmatically defined existential framework of knowledge-reification⁶⁷ of any given registry-worldview/dimension is known as its parrhesiastic~de-mentating/structuring/paradigming and is intimately associated with its given shiftiness-of-the-Self⁷². The parrhesiastic~de-mentating/structuring/paradigming speaks of ‘a-given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-ontological-completeness⁶⁸-by-reification⁶⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>⁸wooden-language-(imbued—

averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>))’ that then allows for the corresponding ‘reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation ⁸⁴reference-of-thought-level ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for ⁵⁶meaningfulness-and-teleology¹⁰⁰ aposteriorising/logicising/deriving/intelligising/measuring’. This is fundamentally what explains why the state of recurrent-utter-uninstitutionalisation cannot all of a sudden start reasoning as of base-institutionalisation, and the latter as of ¹⁰⁴universalisation, the latter as of positivism/rational-empiricism and prospectively the latter as of deprocrypticism. The overall point here is that it is the parrhesiastic~de-mentating/structuring/paradigming as of parrhesiastic-aestheticisation that ‘invents/creates’ the prospective registry-worldview’s/dimension’s reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, and carries the ‘intemporal parrhesiastic seeding-promise ²⁴dimensionality-of-sublimating—<amplituding/formative>~~supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> of the registry-worldview/dimension ⁵⁶meaningfulness-and-teleology¹⁰⁰ beyond just its mechanical reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’. But then human temporality⁹⁹/shortness loses sight of this ‘parrhesiastic instigative intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality parrhesiastic seeding-promise of prospective knowledge-reification⁸⁷ and
 assumes at the given registry-worldview/dimension destructuring-threshold-
 <uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality>~of-ontological-
 performance⁷²-<including-virtue-as-ontology> ‘an absolutising disposition as of
 temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶⁴
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 seeding-misprising as mere-form of reproducibility—mathesis/motif/throwness-disposition,—
 as—reproducibility-of-aestheticisation reflected in the absolutising of normativities, conventions,
 practices, etc.’ without or a poor sense of the ‘intemporal parrhesiastic seeding-promise
 dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> of the
 registry-worldview/dimension ⁵⁶meaningfulness-and-teleology¹⁰⁰ beyond just its
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’
 (that is, as the shiftiness-of-the-Self⁹² loses sight of ‘Will/Spirit/Drive parrhesiastic instigative
 dispensing-with-immediacy-for-relative-ontological-completeness³⁸-by-
 reification⁸⁷/contemplative-distension⁷⁶’). Such an ‘absolutising disposition with the registry-
 worldview/dimension mere-form of reproducibility—mathesis/motif/throwness-disposition,—
 as—reproducibility-of-aestheticisation’ is what underlies disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> at a
 registry-worldview/dimension destructuring-threshold-<uninstitutionalised-
 threshold¹⁰³/presublimating–desublimating-decisionality>~of-ontological-performance⁷²-
 <including-virtue-as-ontology> ‘wherein normativities, conventions, practices, etc. as
 secondnature institutionalised constructs assume absolute determinism that flawly override
 any parrhesiastic <amplifying/formative—epistemicity>totalising~renewing-realisation/re-

perception/re-thought of ontological-veracity', and explains the Sophists—ideal-type-or-individuation non-universalising inclination on the basis that that social practice is absolutely deterministic of ⁵⁶meaningfulness-and-teleology¹⁰⁰ and the medieval-scholasticism-pedants—ideal-type-or-individuation non-positivising/medievalism dogma on the basis that that social practice is absolutely deterministic of ⁵⁶meaningfulness-and-teleology¹⁰⁰, as well as present day overall pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~<amplifying/formative-epistemicity>~~totalising~in-relative-ontological-completeness³⁸⟩ as of institutional-being-and-craft normativities, conventions, practices, etc. in ‘⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation as of its lack of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought ⁴⁴foregrounding—entailment-⟨postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’ on the basis that such social practices are absolutely deterministic of ⁵⁶meaningfulness-and-teleology¹⁰⁰. In other words, adherence to prospective knowledge-reification³⁷ as of human temporality³⁹/shortness arises as of the existentially constraining untenability of positive-opportunism⁷⁶ induced reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation but doesn’t necessarily elicits intemporal parrhesiastic seeding-promise dimensionality-of-sublimating²⁴—~~<amplifying/formative>~~~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> for prospective knowledge-reification³⁷ as of ‘a weak social mental-

reflex that any parrhesiastic <amplifying/formative-epistemicity>totalising~renewing-
 realisation/re-perception/re-thought of ontological-veracity will put in question prior
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 as can be reflected in normativities, conventions, practices, etc.’, and this is what explains the
 prevalence of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-
 reflect-‘immanent-ontological-contiguity⁶⁷> at uninstitutionalised-threshold¹⁰³ as ‘mere-form
 of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation’ temporally takes pride-of-place and so unconstrained to prospective existence-
 potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression
 sublimating-validation/desublimating-invalidating implications ‘as of parrhesiastic
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought
 of ontological-veracity’ thus providing the framework for ontological-bad-faith/inauthenticity⁶⁴
 and sophistry hanging on unto secondnatured normativities, conventions, practices, etc. thus
 rendering prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
 impotent. Thus ‘the possibility for prospective human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity is ever always a renewed
 parrhesiastic~de-mentating/structuring/paradigming’ that as of its reasoning-through/messianic-
 reasoning can overcome such a <amplifying/formative>⁸wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>), and so counterintuitively to any given registry-worldview/dimension
 notion/sense of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as
 rather occurring along its already secondnatured established reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation normativities,
 conventions, practices, etc.; and this very much explains why the successive registry-

worldviews/dimensions are successive parrhesiastic instigation of renewed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. Further the ‘renewed parrhesiastic~de-mentating/structuring/paradigming’ in undermining prior ‘⁸⁴reference-of-thought-level and thus ⁸⁴reference-of-thought-⁸⁵devolving-level of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷>’ implies ‘⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism as to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression, and not ‘unification as of human-subpotency elicited contrasting-and-comparison’ as the latter just leads to a complexification of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷> along the very same reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of an ontologically-flawed human-subpotency dialogical-equivalence that ‘allows the mortals that we are to average our thoughts’ rather than existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression imposing ontological-veracity as of prospective ontological-primemovers-totalitative-framework⁷³. This explains why the ¹⁰⁴universalising-idealisation of Socratic philosophers, budding-positivists thought and herein as well suprastructuralism/postmodern-thought are all characterised in their knowledge-reification⁸⁷ not by an articulation along the prior established reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but rather prospective existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression constraining parrhesiastic aestheticisation of prospective reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, that in all three cases looks down upon the notion of human-subpotency sophistic/pedantic pretence of

⁴⁴foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-
ontological-contiguity⁶⁷’⟩,—as-operative-notional~deprocrypticism that is no more than
complexification of disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’>. Critically as of such parrhesiastic
instigation of prospective relative-ontological-completeness³⁸ the prior reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation ‘sycophantic-
sophistic pretences of candour’ are edgily/incisively trampled-upon parrhesiastically as the
Socratic philosophers go out of their way to highlight the intellectual discredit of the sophists,
as budding-positivists go out of their way to highlight medieval-scholasticism dogma, and
likewise suprastructuralism/postmodern-thought is beyond just our positivism—procrypticism
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
and as reflected herein with the parrhesiastic highlighting of institutional-being-and-craft and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸⟩ as of
positivism—procrypticism ‘disjointedness-as-of-⁸⁴reference-of-thought reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of its lack of
prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought
⁴⁴foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-
ontological-contiguity⁶⁷’⟩,—as-operative-notional~deprocrypticism
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹; as all that is as
of knowledge-reification³⁷ at uninstitutionalised-threshold¹⁰³ is necessarily as of prospective

parrhesiastic instigation beyond the priorly parrhesiastic instigated reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. In all these three instances of parrhesiastic instigation for human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, it is important to grasp that their validation lies in their ‘parrhesiastic <~~amplifying~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought of ⁸⁴reference-of-thought-level reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ construed as from ⁴⁵<~~amplifying~~/formative—epistemicity>causality~as-to-projective-totalitative-implications,—for-explicating-ontological-contiguity⁶⁷ of relative-ontological-incompleteness³⁹/relative-ontological-completeness³⁸-
 ⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-⟨projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence⟩ as of ‘existence-potency³⁸~sublimating—nascence,—disclosed-from-prospective-epistemic-digression induced ⁴⁴foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism at registry-worldview/dimension ⁸⁴reference-of-thought-level for devolving ⁵⁶meaningfulness-and-teleology¹⁰⁰ as validated by ontological-primemovers-totalitative-framework⁷³’ reflecting a ⁴⁴foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism so-implied in reflecting holographically-⟨conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ successive registry-worldviews/dimensions with respect to human limited-mentation-capacity-

deepening⁵³ implications of
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for
⁵⁶meaningfulness-and-teleology¹⁰⁰ aposteriorising/logicising/deriving/intelligising/measuring,
 and so ‘over human-subpotency dialogical-equivalence implied disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-
 contiguity⁶⁷> unification as of an ontologically-flawed human-subpotency contrasting-and-
 comparison driven notion of ⁴⁴foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),-as-operative-
 notional~deprocrypticism’. Rather the Socratic philosophers are not obstinate as all the
 possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity that can-exist-as-of-existence-potency³⁸~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression (as from ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-
 sublimating²⁴—<~~amplifying~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> for prospective knowledge-reification⁸⁷, with respect to human
 limited-mentation-capacity-deepening⁵³) can only arise as to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-
 ontological-completeness⁸⁸ parrhesiastic instigation implications of ¹⁰⁴universalising-
 idealisation as the ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation
 as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in
 reflecting ‘immanent-ontological-contiguity⁶⁷’),-as-operative-notional~deprocrypticism at

⁸⁴reference-of-thought-level for devolving ⁵⁶meaningfulness-and-teleology¹⁰⁰, and ‘not
 contrasting-and-comparison disparateness-of-conceptualisation-<unforegrounding-
 disentanglement,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷>’ in human-subpotency
 dialogical-equivalence as of non-universalising sophistry reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation secondnatured
 normativities, conventions, practices, etc. as of its lack of prospective Socratic philosophers
¹⁰⁴universalising-idealisation ⁴⁴foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-
 notional~deprocrypticism ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—
 of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³; likewise the
 budding-positivists are not obstinate as all the possibility for prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity that can-exist-as-of-existence-
 potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression (as from
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality intemporal
 parrhesiastic seeding-promise dimensionality-of-sublimating²⁴—
 <amplifying/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> for prospective knowledge-reification⁸⁷, with respect to human
 limited-mentation-capacity-deepening⁵³) can only arise as to existence-potency³⁸~sublimating—
 nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-
 ontological-completeness³⁸ parrhesiastic instigation implications of ‘positivism/rational-
 empiricism’ as the ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation
 as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in

reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism at ⁸⁴reference-of-thought-level for devolving ⁵⁶meaningfulness-and-teleology¹⁰⁰, and ‘not contrasting-and-comparison disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> in human-subpotency dialogical-equivalence as of non-positivism/medievalism dogma reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation secondnatured normativities, conventions, practices, etc. as of its lack of prospective positivism/rational-empiricism ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁴’; and likewise prospective suprastructuralism/postmodern-thought is not obstinate as all the prospective possibility for our prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity that can-exist-as-of-existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression (as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-sublimating²⁴—<~~amplifying~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> for prospective knowledge-reification⁸⁷, with respect to human limited-mentation-capacity-deepening⁵³) can only arise as to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-ontological-completeness³⁸ parrhesiastic instigation implications of ‘¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought’ as the ⁴⁴foregrounding—entailment-

<postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’>,-as-
 operative-notional~deprocrypticism at ⁸⁴reference-of-thought-level for devolving
⁵⁶meaningfulness-and-teleology¹⁰⁰’, and ‘not contrasting-and-comparison disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-
 contiguity⁶⁷> in human-subpotency dialogical-equivalence of positivism–procrypticism’s
 disjointedness-as-of-⁸⁴reference-of-thought reproducibility—mathesis/motif/thrownness-
 disposition,-as-reproducibility-of-aestheticisation secondnatured normativities, conventions,
 practices, etc. as of its lack of prospective ¹⁷deprocrypticism-or-preempting—disjointedness-
 as-of-⁸⁴reference-of-thought ⁴⁴foregrounding—entailment-(postconverging–narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’>,-as-operative-
 notional~deprocrypticism ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness–
 of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹’. 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-reification⁹⁷–
 gesturing/process as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-
 failing-to-reflect-‘immanent-ontological-contiguity⁶⁷> 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-reification⁹⁷–

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 ‘realpolitik of thought’ exercise. Such intellectual shadiness of vague highmindedness is no more different from the gross inanity of ancient sophists or medieval-scholastic pedants, as of naïve shallow-minded ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation as of a poor sense of intemporality⁵²/longness beyond earthly materialism. The transepistemic/epistemic-ricochetting veracity of all singularising/immanenting subject-matters/domains-of-study ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁴⁴foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),-as-operative-notional~deprocrypticism’ reflecting existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴ -<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>, as of the implications of philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, whether with respect to say evolutionary theory in the biological sciences or physics ⁴⁴foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),-as-operative-notional~deprocrypticism theories for instance can ultimately imply the reconceptualisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ in order to supersede the fundamental approach of ‘finite categorising axiomatisation’ as of positivism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument towards
 hermeneutic/reprojective/supererogating/zeroing existential-contextualising-contiguity³⁹
 reifying ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷ of ¹⁷deprocrypticism-or-preempting—
 disjointedness-as-of-⁸⁴reference-of-thought referentialism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in ontological-
 normalcy/postconvergence involving ‘ontologically-projective-as-of-ontological-
 normalcy/postconvergence aestheticising/designed axiomatisation insight’. Basically thus,
 naïve mimicry of mere scientific approaches and methodologies isn’t inherently ontologically-
 pertinent but for vague ‘science-ideology imprimatur’ as of institutional-being-and-craft, as
 priorly any study as of the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-
 construal’ or any <amplituding/formative-epistemicity>totalising~devolved~purview-as-
 domain-of-construal-as-intrinsic-reality/ontological-veridicality should necessarily be in nested-
 congruence as of supposedly coherent ontological-commitment⁶⁶ reflected by ontological-
 primemovers-totalitative-framework⁷³ as to existence-potency³⁸~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression, and so-construed from a philosophical depth
 of contemplation as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-
 of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-
 intuition-or-foresight-as-of-embodied-consciousness’; with the ultimate implication that
 subject-matters/domains-of-study totalising/circumscribing/delineating
 <amplituding/formative-epistemicity>⁸⁴reference-of-thought-⁸⁵devolving ⁴⁴foregrounding—
 entailment-(postconverging~narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-
 contiguity⁶⁷’),-as-operative-notional~deprocrypticism is what validates their

maturity/immaturity. It should be noted here as well that it is human limited-mentation-capacity-deepening⁵³ as of relative-ontological-completeness⁸⁸ as of <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of ‘coherence/contiguity-of-superseding~oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ that underlies the ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism⁷¹ over ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹.

In another respect this author’s re-elaboration of postmodern difference conception, as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism⁷¹ contends that this effectively captures-and-reflects the evolving reality of existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ of human ⁵⁶meaningfulness-and-teleology¹⁰⁰, and so over analytic atomising/taking-to-pieces formalisation approach as of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ that goes on to analyse as if all the analysis that has ever been is as of ⁸⁰presencing—absolutising-identitive-constitutedness¹³ while ignoring the ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of human underlying relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative~supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>> with respect to temporal-to-intemporal ontological-performance⁷²-

<including-virtue-as-ontology> as from past to present to future with regards to existential-
 contextualising-contiguity³⁹ knowledge-reification⁸⁷. Another criticism is the inclination for
 such atomising/taking-to-pieces formalisation predisposition to start out with ad-hoc disparate
 conceptualisations as of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-
 dissingularisation³⁸-as-flawed-epistemic-determinism⁴⁹ that often poorly reflect the ‘ecstatic
 totalising-entailing/nested-congruence’ of existential phenomenality rather than the contrary
 approach that delves directly in existential-contextualising-contiguity³⁹ and then reifies-out
 conceptualisations as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-
 singularisation⁹³-as-veridical-epistemic-determinism⁷¹. 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 reification⁸⁷/elucidation, but rather as extra-contemplative articulations
 and commentaries that in many ways fall back into the very <amplifying/formative>⁸ wooden-
 language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
⁵⁶meaningfulness-and-teleology¹⁰⁶-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>⟩ that is supposed to be reified but now under the
 imprimatur of authority. This is very much unlike the case with proponents of ‘ecstatic
 totalising-entailing/nested-congruence’ whose social and existential analyses are just a natural
 reification⁸⁷/elucidation projection as from within the ‘ecstatic totalising-entailing/nested-
 congruence’ of existential phenomenality framework of their study. Furthermore this contrast
 equally produces other distractive effects in the sense that when such abstract atomising/taking-
 to-pieces formalisation analysis is presumed to be more profound as of its poorly nuanced
 interpretation of existential-contextualising-contiguity³⁹ in a rather blurry social domain-of-
 study, then it assumes that issues of mutual misunderstanding are due to poor writing, poor use

of language or ambiguous conceptualisations of such ‘ecstatic totalising-entailing/nested-congruence’ proponents thought, failing to factor in the existential-contextualising-contiguity³⁹ dereifying effects of abstract atomising/taking-to-pieces formalisation as decontextualising and pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality, wherein the constraining effect of existence/intrinsic-reality/ontological-veridicality as the ‘superior party’ is ignored/overlooked on the naïve token of working on specific aspects or specific interpretation, and so out of sync with existence/intrinsic-reality/ontological-veridicality. Again, what is loss of critical pertinence here is exactly what is implied by ‘⁵⁶meaningfulness-and-teleology¹⁰⁰/knowledge as of existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷’, 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/reification⁸⁷ of their manifestations as validated or can be falsifiable by ontological-primemovers-totalitative-framework⁷³; or otherwise this simply leads to a loss of the sense of ontologically-veridical reality. Ultimately, such abstract atomising/taking-to-pieces formalisation tendencies and further as of a frequently gestational knowledge state with respect to the possibility for prospective social transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, induces a penchant for flawed intellectually supplementing rhetorisation rather than reification⁸⁷ as well as naïve focussing on disparateness of conceptualisations-and-interpretations as of lack or poor constraining ontological-primemovers-totalitative-framework⁷³ disposition rather than an orientation towards the ‘transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² or transversal-analysis-towards-validatory-selectivity-for-⁴⁸foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting

‘immanent-ontological-contiguity⁶⁷’),–as-operative-notional~deprocrypticism of
 conceptualisations-and-interpretations’ as constrained to ontological-primemovers-totalitative-
 framework⁷³ which is what further reifies the body of knowledge by enabling existence as the
 transcendental-signifier/transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity to
 continually select the trace/ontological-aesthetic-tracing-<perspective~ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> of sound and complementary
 conceptualisations-and-interpretations out of a genuine ecstatic reproducibility—
 mathesis/motif/throwness-disposition,—as~reproducibility-of-aestheticisation disseminative
 insight, with unsound/superseded conceptualisations-and-interpretations being discarded
 thereafter. Concretely, we can easily appreciate the greater pertinence of a Foucauldian
 statement of relative truth as of ontologically-veridical difference-conflatedness¹²-as-to-
 totalitative-reification³⁷-in-singularisation³³-as-veridical-epistemic-determinism²¹, construable
 rather as a more precise theoretical, conceptual and operant notion of truth by its existential-
 contextualising-contiguity³⁹ knowledge-reifying ⁴⁵<amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-
 contiguity⁶⁷ as of the ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-
 constructivism-towards-singularisation⁹³ as reflected with ‘intemporal ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ ⁴⁵<amplifying/formative~epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷’ as of Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰; and so when compared to the atomising/taking-to-pieces

formalisation notion of truth-value as of ontologically-flawed identitive-constitutedness¹³-as-
‘epistemic-totality³⁶’-dereification³⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹.
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
⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplituding/formative—
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
mental-dispositions as if all the world that has ever existed is as of ⁸⁰presencing—absolutising-
identitive-constitutedness¹³’, and displaces/decenters the human subject as of its ⁸⁰presencing—
absolutising-identitive-constitutedness¹³ cloistered-consciousness for a more mature and
nuanced conception of truth and the implications of truth; and so, beyond the contemplation of
naïve atomising/taking-to-pieces formalisation dereifying rhetorisations that border on
<amplituding/formative>~wooden-language-⟨imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ populist
interpretations rather than elevating human ontological construal of the social domain-of-study!
It is herein contended that existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity actually
points to appropriate attitude/mental-disposition/care-and-episteme⁵ as of ontologically-
veridical difference-conflatedness¹²-as-to-totalitative-reification⁹⁷-in-singularisation⁹³-as-

veridical-epistemic-determinism³¹ for existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ 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-contiguity³⁹ 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/reification⁸⁷ as of existential-contextualising-contiguity³⁹ –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 singularisation³³/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-contiguity³⁹ elucidation/reification⁸⁷ 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-contiguity³⁹ knowledge-reification⁸⁷ by the implicated immediate-constraining ontological-primemovers-totalitative-framework⁷³ transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity 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/sublimation/~~supererogatory~~–de-mentativity. In many ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification⁸⁷ of existential-contextualising-contiguity³⁹ but not by a naïve/mimicked formalisation as of mere conceptual patterning. Consider in this regard the implications of interpreting natural science transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity knowledge say between Mendelian heredity and DNA genetics or say Descartes Physics and Newton and Leibniz Physics on the basis of naïve formalisation as of conceptual patterning, then in many ways the

latter contributors would be poorly appreciated given that the spectacular transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications of their studies are massively overlooked by a poor appreciation that knowledge is critically all about formalisation as of conceptual patterning rather than existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ ~~45<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-~~implications,-for-explicating-ontological-contiguity⁶⁷. Actually, formalisation in the natural sciences and mathematics is the effective ‘formatting outcome’ of an implicated creative process of existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷. This process is one of human limited-mentation-capacity-deepening⁵³ as of ‘repeating/repetition of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation for existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷, inducing successive differences of ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness⁸⁸’ reflected as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism³¹, 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-contiguity³⁹ reflected as of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹; with ‘repeating/repetition of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation for existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷, inducing successive differences of ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness⁸⁸’ rather reflected as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ which implied singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism enables transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity which is ‘concurrently formatted as formalisation’. Thus we know of the recurrent stories of ‘mathematics invented by physicists or mathematicians working under the physics existential-contextualising-contiguity³⁹ guise’ as of the insight of their existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ of the physics domain-of-study, with such mathematics ‘very often not well presented but essentially sublime’, and thereafter such existential-contextualising-contiguity³⁹ initially reified mathematics is further reified as of mathematics more generalised-level of existential-contextualising-contiguity³⁹ insight while ‘exquisitely formalised in concurrence’. This reality of ‘repeating/repetition of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation for existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷, inducing successive differences of ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness⁸⁸’ is very much obvious from the accounts of ‘successive partial contributions-and-failures’ that lead to major breakthroughs in the natural sciences as of the ‘very same <~~amplituding~~/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’; with this ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ‘repeating/repetition of ⁵⁵maximalising-recomposuring-for-relative-ontological-

completeness⁸⁸—unenframed-conceptualisation for existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷, inducing successive differences of ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness⁸⁸’ construed as occurring within the very same scientist, across scientists of the same interest-of-study in a generation, and across scientists of the same developing interest-of-study crossgenerationally as of the ‘very same <~~amplituding~~/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. In this regard, we can appreciate that as of their differing ontological-performance⁷²-<including-virtue-as-ontology> the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness⁸⁸ is considered as postconverging-or-dialectical-thinking⁷⁰—apriorising-psychologism, and striving to operate the classical-mechanics—axiomatic-constructs in its projected prior relative-ontological-incompleteness⁸⁹ is effectively preconverging-or-dementing¹⁹—apriorising-psychologism; even though both address the ‘very same physics <~~amplituding~~/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. The implications of flawed formalisation credo as of conceptual patterning identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁹ implied dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism extends, as of its flawed primacy of conceptual patterning on the basis of a conception of knowledge that tends to belittle and trivialise original knowledge contributions geared towards creative existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ while naively overrating contributions to

knowledge of a conceptual patterning orientation, in further blurring the study of the social with mischaracterisations and poor appreciation of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications and ultimately induces self-perpetuating artifices of institutional-being-and-craft that mechanically ‘paradoxically then supersede knowledge’ as of its very organic ontological-good-faith/authenticity⁶⁹. One recurrent consequence of the formalisation credo that keeps on arising for instance in the analytic tradition of philosophy as of its non-totalising-entailing or ‘poor conflatedness¹² of totalising-entailing/nested-congruence’, is that the underlying conception about growing the body of human knowledge seems to be the ‘incrementing of all such conceptual patterning conceptualisations’ going by their cross-analysis as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹. Basically, the underlying implication of conflatedness¹², and so over naïve constitutedness¹³, is that all ontologically-veridical conceptualisations can only be veridical by their ‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism; while avoiding any such conceptualising naivety that may imply ‘existence in existence’ as this can only lead to flawed conceptualisations, <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and logocentrism as of constitutedness¹³. Critically, no concepts have any veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ but only rather as of their conflatedness¹² with existence, and cannot be construed as ‘existing in existence’ as implied by constitutedness¹³ which just leads to

ontologically-flawed dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-
 determinism implied identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁷-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹. 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-contiguity³⁹ knowledge-reification⁸⁷ end up transforming subject-matters into
 descriptive enunciations of weak existentially explanatory and predicative capacity. The entire
 project of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is nothing but one of creatively
 elucidating/reifying existence/existential-possibilities, ‘with no out of existence knowledge
 project’, which is merely delusional. Thus, what is critically missing here is the fundamental
 constraining reality for creative existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷,
 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-contiguity³⁹ 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-contiguity³⁹. This failure in fully appreciating the import of ontologically-
 veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-
 veridical-epistemic-determinism²¹ ‘repeating/repetition of ⁵⁵maximalising-recomposuring-for-
 relative-ontological-completeness⁵⁸—unenframed-conceptualisation for existential-
 contextualising-contiguity³⁹ knowledge-reification⁸⁷, inducing successive differences of
 ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology¹⁰⁰
 as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ with increasing

prospective relative-ontological-completeness⁸⁸ as of implied singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism has fundamental ~~45<amplituding/formative-~~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁷, as transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ only arise as of human expansion of its reifying grasp of existential-contextualising-contiguity³⁹. Consider in this regard that the repeated ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation articulation by this author on the theme of conceptual patterning here further complements as of further articulated reification⁸⁷ of this very theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-reification⁸⁷ insight often goes missing with many a subscriber to the formalisation credo, as of reification⁸⁷ along the three frames indicated above (as of same scholar interest-of-study, scholars of the same generation interest-of-study and scholars crossgenerationally developing interest-of-study). In this regard, the contribution of post-structuralist scholars like Foucault, Derrida, Lyotard, Lacan, Deleuze have now and then been belittled as not original, as of a very much naïve conceptual patterning conception of knowledge; going by their profound association with earlier scholars and more specifically Heidegger and Nietzsche. From a creative existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ perspective of knowledge construal, this is no less silly as dismissing and belittling as unoriginal the ideas of later physicists since their contributions are just more evolved formalisation as of conceptual patterning of concepts originarily/as-of-event³⁷ available to earlier contributors to the ‘traditional classical mechanics axiomatic-construct’ propounded by Newton together with the conceptual patterning influences of Galileo, Descartes, Leibniz, etc. as of the conceptual patterning of such concepts like space, time, force, etc. Such a conclusion certainly reflects a ‘massive ontological dearth’ in failing to appreciate the creative existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ ~~45<amplituding/formative-~~epistemicity>causality~as-to-

projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of the latter contributors in both instances. This further speaks of a poor grasp of the human knowledge project as being all about further reifying human grasp of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’, with the intellectual’s job to the best of their abilities rather being about orientating its effort for the best possibility to further this goal whether as of critical altogether new thought development or critical recomposuring of prior thought, or both. More likely than not the headway made by prior scholars means that the good intellectual knows as of the true goal of human knowledge advancement beyond just institutional-being-and-craft that their best effort is rather in further advancing/reifying/elucidating the headway as of ‘repeating/repetition of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation for existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷, inducing successive differences of ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness⁸⁸’. 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-contiguity³⁹ knowledge-reification⁸⁷. Ultimately, and it is this author’s contention, the various scholarly contributions to postmodern-thought can be understood as rather pointing to the de-mentative/structural/paradigmatic disseminative implications of futural Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism—or-
 preempting—disjointedness-as-of-⁸⁴reference-of-thought ontologically-veridical difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹. We can equally appreciate that much of the disseminative rational-
 empiricism/positivism implications of the works of such pioneers like Copernicus, Galileo, and
 specifically Descartes, etc. created ‘a rational-empiricism/positivism disseminative
 metaphoricity⁵⁷ orientation making the human subject thinking as of mathesis ¹⁰⁴universalis
 conceptualisation central’ reflected by Descartes ‘I think therefore I am’, and as followed and
 adopted to resolve various human knowledge issues by subsequent thinkers in successive
 generations as of human ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality reasoning-through/messianic-reasoning wherein in their states of
 undecidability/aporia ‘left it’ to existence as of ontological-primemovers-totalitative-
 framework⁷³ as the veritable transcendental-signifier/transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity to ‘continually select’ rational-
 empiricism/positivism disseminative orientations for transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity, leading to our present refined
 positivism/rational-empiricism conception! But then because our present ‘positivism—
 procrypticism human subject is rather undecentered’ relative to the prospective postmodern—
 notional~deprocrypticism self-conscious mindset we fail to truly appreciate the de-
 mentative/structural/paradigmatic disseminative implications of postmodern-thought as of the
 prospective exercise of ‘leaving it’ to existence as of ontological-primemovers-totalitative-
 framework⁷³ as the veritable transcendental-signifier/transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity to ‘continually select’ postmodern—

notional~deprocrysticism disseminative orientations for transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity, in the same vain that the ‘non-
 positivism/medievalism undecentered human subject’ failed to truly appreciate the de-
 mentative/structural/paradigmatic disseminative implications of prospective
 positivism/rational-empiricism thought. On the other hand, recurrent conceptual patterning
 predispositions and orientations arise because of poor appreciation/reference for judging
 knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein
 the constraining metrics of institutional setups including strangely enough also many such
 tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals,
 ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’>’. Such institutional nombrilistic
 inclinations operate on the naivety that institutional processes are inherently reifying by their
 mere infrastructure and deferential-formalisation-transference, and set up enframed constraints
 that are in many ways self-defeating for the purpose of profound existential-contextualising-
 contiguity³⁹ knowledge-reification³⁷ for transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity. But then with regards to the social
 notwithstanding its high emotional-involvement disruptiveness to knowledge, more profoundly
 existential-contextualising-contiguity³⁹ knowledge-reification³⁷ here implies human
 displacement/decentering even though our temporal/shortness-of-register-of—⁵⁶meaningfulness-
 and-teleology¹⁰⁰ dispositions certainly have a hard time assuming the full implications of such
 prospectively implied transcendental ⁵⁶meaningfulness-and-teleology¹⁰⁰. This further speaks to
 the fact that human knowledge is much more than distantly/remotely abstracted conceptions of
⁵⁶meaningfulness-and-teleology¹⁰⁰ of trite existential-contextualising-contiguity³⁹ knowledge-

reification⁸⁷ ⁴⁵<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–
 implications,-for-explicating-ontological-contiguity⁶⁷, as on critical occasions this puts the
 human subject itself into question; and so, as of ‘ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
 being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-
 through/messianic-reasoning’ even where this edges into contortioning asceticism⁴ as of
 nonextricatory-existential-preempting-of-existential-unthought. Such ‘pure-ontology’
 orientation grounded on creative existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷
 is ever always a ‘conflatedness¹² totalising-entailing/nested-congruence’ as it aspires to
 grasping and articulating ⁵⁶meaningfulness-and-teleology¹⁰⁰ as portends to the
 wholeness/nested-congruence of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplifying/formative–
 epistemicity>totalising~purview-of-construal’; with such construal in reality rather very much
 as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism rather than
 dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism. It is thus not a
 surprise that many natural sciences in their ‘creative existential-contextualising-contiguity³⁹
 knowledge-reification⁸⁷’ develop as and aspire to be whole/congruent in conception, even
 though their concepts can be misconstrued as rather disparate but in effect are ‘operant as of
 wholeness/nested-congruence’. Likewise, the underlying ¹⁷deprocrypticism—or–preempting—
 disjointedness-as-of-⁸⁴reference-of-thought conflatedness¹² totalising-entailing/nested-
 congruence suprastructuralism conception herein is rather articulated as of
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism as of epistemic
 reflection of the ecstatic singularity of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁷ -<as-to-perspective-ontological-normalcy/postconvergence-implied-

‘prospective-aporeticism-overcoming/unovercoming’>. Unlike the constitutedness¹³ rampant with human and social conceptualisations, it is important to grasp that conceptualisations in many a natural science domain tend to be naturally as of conflatedness¹² totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence ⁴⁵<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ with ‘the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative–epistemicity>totalising~purview-of-construal’ implied with regards to all such seemingly ad-hoc conceptualisations being contiguously reflected across space and time’. We can consider in this regard the strongly nested-congruence/contiguity of seemingly disparate conceptualisations as force, energy, etc. in physics or hereditary and functional conceptualisations in biology; reflected as of the specifically ecstatically nested-congruence of such conceptualisations with the existential wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural or existential cogency-and-fluidity among the concepts, speaking-of-and-reflecting their wholeness; the implication is not necessarily that all the whole field-of-study must be grasped all at once but rather that this existential cogency-and-fluidity speaking-of-and-reflecting wholeness must insightfully be grasped before articulating existentially/ontologically pertinent conceptualisations that are equally cogent-and-fluid with the wholeness. That underlying dynamic theoretical-conceptual-operant interrelatedness speaking of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism is often very much lacking in many a social domain-of-study which ad-hoc nature of conceptualisations can easily be misconstrued as of the same wholeness/nested-congruence nature with many natural science conceptualisations. This reality of comprehensive depth of knowledge is easily lost to ad-hoc

and disparate social conceptualisations that by their constitutedness¹³ token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷’ of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity. The naivety of implied constitutedness¹³ in the social is in the expectation that the unity of disparateness of conceptualisations as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal’ will take care of itself in reflecting the ecstatic singularity of existence without human self-conscious wholeness/nested-congruence conception as of conflatedness¹² in this respect; but then such parsimony loses more than just wholeness/nested-congruence in the sense that sound conceptualisations cannot be done without a sense of wholeness/nested-congruence in the first place, and more precisely as of ‘totalising-entailing/nested-congruence conflatedness¹² with existence as of its ecstatic singularity’. While in many ways the natural sciences as immediately-and-directly constrained by ontological-primemovers-totalitative-framework⁷³ are naturally and ad-hocly de-mentated/structured/paradigmed to implicitly construe wholeness/nested-congruence of conception as of ‘totalising-entailing/nested-congruence conflatedness¹² with existence as of its ecstatic singularity’ with regards to their conceptualisations, this cannot be said of the same of the social as of the need for its self-conscious understanding of wholeness/nested-congruence conception as of ‘conflatedness¹² with existence as of its ecstatic singularity’ given its inherent blurriness⁷, <~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and emotional-involvement, in order to then achieve parallel level of ontological-primemovers-totalitative-framework⁷³ knowledge

conception as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism. In effect this ontological difficulty fundamentally has to do with the inherent difficulty of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency⁷⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>`wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)) construed as ‘dispensing-with-shallow-mathesis/motif/throwness-disposition’-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷; with human self-consciousness rather prone to its given ⁸⁴reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for its knowledge construal. The insight for singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism being that as of its ‘dispensing-with-shallow-mathesis/motif/throwness-disposition’-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷, as increasing prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought towards ontologically-uncompromised—referentialism avails, effectively the construal of the social assumes the requisite reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for wholeness/nested-congruence conceptualisation as of the conflatedness¹² of ‘prospective ontological-normalcy/postconvergence ontologically-uncompromised—referentialism notional~deprocrpticism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', as implied by the suprastructuralism conception herein in fully reflecting the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>, and so over our present parsimony/disparateness of conceptualisations 'reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising positivism—procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'. Thus we can appreciate here that ultimately singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism is not just artificially prompted but is rather the de-mentative/structural/paradigmatic consequence of the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵, ultimately as of prospective ontological-normalcy/postconvergence ontologically-uncompromised—referentialism ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought. Our mental-disposition is caught up between its capacity to conceptualise as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism implied prospective relative-ontological-completeness⁸⁸ conflatedness¹² and dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism implied prior relative-ontological-incompleteness⁸⁹ constitutedness¹³; and basically intemporal ontological-performance⁷²-<including-virtue-as-ontology> arises by drawing out the full ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ exclusively as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism implied conflatedness¹²

prospective relative-ontological-completeness⁸⁸ as it enables ‘ontological-performance⁷²⁻
<including-virtue-as-ontology> to be utterly as of predictable de-
mentative/structural/paradigmatic internal-necessity/determinism so-construed as immanence-
function-conflatedness¹²’. Thus the inherent ecstatic singularity of existence carries intemporal
‘immanence-functions-conflatedness¹² 45<amplituding/formative-epistemicity>causality~as-to-
projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ as of
singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism conflatedness¹², while
dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism constitutedness¹³
arises as of <amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ ontological-construal defect when naively
failing to convey the ‘immanence-function-conflatedness¹² implication’ of overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation>. Thus naturalistic methodologies
are only as pertinent as of their explaining of underlying background of the social as of physical
and biological reality, but not as substitutive explanations as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation> of social emanance as this is
bound to induce constitutedness¹³. What is misjudged by many naturalistic methodologies with
regards to the social is the fact that the very reality as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-

epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation> of an outright social emanance
as arising from ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-
process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-
veridical-epistemic-determinism²¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-
projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ as of ‘abstract
cumulation of human memorisation and knowledge immanence’ is beyond the human
neuropsychological background, and as human consciousness as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation> is of an altogether social and
socio-psychological immanence; with the implications that a hypothetical instantaneous erasure
of all humans memory and knowledge will lead to humankind’s retrograding to its most basic
animalistic background potential for social emanance as of the earliest of humans, speaking of
an altogether ‘substantive existential-contextualising-contiguity³⁹
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-
tissue-of-social-emanance’ as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility⁷⁴-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation> built up by ‘intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷ underlying the institutional-
 cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>). In this regard, immanence-
 function-conflatedness¹² rather reflects ‘the ontological-normalcy/postconvergence disposition
 as of ontological-completeness-of-⁸⁴reference-of-thought notional~deprocrypticism point-of-
 departure/perspective as of its protensive self-consciousness’ that fulfils-and-assumes
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of singularisation⁹³/epistemic-immanence/veridical-
 epistemic-determinism going by its full comprehension of existence’s ecstatic singularity
 immanence ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷, hence overcoming our positivism-
 procrypticism <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ mental-reflex in constitutedness¹³ that
 induces dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism; and so, as
 of immanence-function-conflatedness¹² insight as to overall reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation>, and so-reflected the
 supervening-conflatedness¹² of subject-matter epistemic-conceptions say chemistry immanence-
 function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over

physics, biology immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over chemistry, neurology immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over biology, mental/psychological immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over neurology, social emanance-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over mental/psychological, and narrativity (hegemonising intemporal-as-ontological narrative metaphoricity⁵⁷ as of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over social, and as of reasoning-through/messianic-reasoning immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over reasoning-from-results/afterthought. Basically, immanence-function-conflatedness¹² speaks of the counterintuitive mental-reflex for drawing out the full ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ for ‘creative understanding’/insight as of singularisation³³/epistemic-immanence/veridical-epistemic-determinism, going by existence’s ecstatic singularity as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>. This immanence-function-conflatedness¹² insight is effectively what marks prospective deprocrypticism/preempting—disjointedness-as-of-⁸⁴reference-of-thought as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism—procrypticism self-consciousness. Hence existence’s ecstatic singularity is very much akin with the Deleuzian plane of immanence construed herein as of existence’s ecstatic singularity immanence/internal-necessity

⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁵⁷ of singularisation⁹³/epistemic-immanence/veridical-
 epistemic-determinism; the ontological implication here being that ‘we are as potentially
 transcendental as from our flawed constitutedness¹³’ or ‘we are as potentially immanent as of our
 virtuous conflatedness¹²’. Immanence-function-conflatedness¹² points out that the mental-reflex
 for objectifying discursivity between prospective relative-ontological-completeness⁸⁸ and prior
 relative-ontological-incompleteness⁸⁹ is fundamentally flawed as of constitutedness¹³, as all the
 objectifying discursivity that is ontologically-veridical is as of the conflatedness¹² of
 prospective relative-ontological-completeness⁸⁸ over prior relative-ontological-incompleteness⁸⁹
 construed as immanence-function-conflatedness¹². Thus metaphoricity⁵⁷ of non-positivism
 mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset
 registers as of positivism immanence-function-conflatedness¹² reflection of the underlying non-
 positivism mental-disposition with regards to such issues like existential desublimation
 manifestations of superstition, spiritualism, etc. This same conception holds with the
 notional~deprocrpticism immanence-function-conflatedness¹² overriding the
⁵⁶meaningfulness-and-teleology¹⁰⁰ of ⁸¹procrpticism-or-disjointedness-as-of-⁸⁴reference-of-
 thought mindset ‘supposedly in an objectifying/contending discursivity’ with the
 notional~deprocrpticism mindset, as the latter reflects the underlying positivism-
 procrpticism mental-disposition mindset with regards to existential desublimation
 manifestations of disjointedness-as-of-⁸⁴reference-of-thought. In both instances, the issue lies in
 the lack of a common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology¹⁰⁰ aposteriorising/logicising/deriving/intelligising/measuring,
 with immanence-function-conflatedness¹² implying that all the ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ is necessarily as of the prospective relative-ontological-completeness⁸⁸ over the

prior relative-ontological-incompleteness⁸⁹; respectively as of positivism and deprocrpticism. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of de-mentative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-conflatedness¹² with the obviousness there is no point implying an ontologically-flawed objectifying/contending discursivity in assessing the non-positivism existentially-superstitious inclination, the same implication will extend to notional~deprocrpticism immanence-function-conflatedness¹² as of de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our positivism~procrpticism mental-disposition with no pretence of such a positivism~procrpticism ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of⁸⁴reference-of-thought inclination. In other words, immanence-function-conflatedness¹² is all about reflecting the straightforwardness of ontological-primemovers-totalitative-framework⁷³ as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism in arriving at ontological-veridicality over the human mindset flawed-and-naive predisposition to make of its objectifying/contending discursivity as de-mentatively/structurally/paradigmatically deterministic by mere mental-reflex of naively elevating prior relative-ontological-incompleteness⁸⁹ 56meaningfulness-and-teleology¹⁰⁰ as if of prospective relative-ontological-completeness⁸⁸ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-function-conflatedness¹² equally highlights knowledge as of its essential organic construct implications. As a constitutedness¹³ predisposition tends to imagine that knowledge is basically

a cumulative exercise to an already soundly de-mentated/structured/paradigmed mindset, but nothing could be farther from the truth as knowledge is really an exercise of re-forming-or-reshaping-as-transforming the de-mentating/structuring/paradigming of the mind. In other words, it is rather vague to ‘surreptitiously sneak in supposedly positivism knowledge’ into an unquestioned/unchallenged non-positivism mindset, as at best the outcome will be simply a further complexification of the non-positivism mindset apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as with such a reflection as ‘God of plane’ in a non-positivism animistic social-setup, speaking of non-positivism complexification and not positivism knowledge acquisition. This is effectively what validates the notion of the ‘decentering of the human subject’ as central to the very notion of organic knowledge as it enables prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. Such a ‘decentering of the human subject’ implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument are necessarily ironically trampled-upon in the discourse of positivism organic knowledge in a non-positivism social-setup. For instance, walking into the evil forest to retrieve a plant cure with induced curing eliciting psychoanalytic-unshackling with respect to the non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as its superstitious value-reference structure is shown to be inadequate given that it is the violation of that non-positivism value-reference that is what carries the potential for its prospective emancipation into-and-as-of-the-implications-of a prospective positivism mindset. Thus organic knowledge as of its transcendental implications cannot imply that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of a prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought is an appropriate framework for

prospectively implied ⁸⁴reference-of-thought knowledge acquisition. Likewise, it is herein contended that similarly a notional~deprocrypticism contortion reifying gesture necessarily questioning our positivism~procrypticism disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of psychoanalytic-unshackling implications as of the ‘decentering of the human subject’ is the necessary organic knowledge for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. The implication of organic knowledge conception is that the state of recurrent-utter-uninstitutionalisation by its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument fails the objectifying/contending discursivity as of prospective base-institutionalisation immanence-function-conflatedness¹², likewise does base-institutionalisation–ununiversalisation fails as of prospective ¹⁰⁴universalisation immanence-function-conflatedness¹², ¹⁰⁴universalisation–non-positivism/medievalism fails as of prospective positivism immanence-function-conflatedness¹², and prospectively positivism–procrypticism fails in futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism immanence-function-conflatedness¹²; so-implied as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism reflection of existence’s ecstatic singularity. Hence ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-

determinism⁷¹ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ implied organic knowledge is ever always as of the de-mentative/structural/paradigmatic internal-necessity/determinism of prospective relative-ontological-completeness⁸⁸⁻⁸⁴ reference-of-thought as of immanence-function-conflatedness¹², with the pretence of prior relative-ontological-incompleteness⁸⁹-of⁸⁴ reference-of-thought for objectifying/contending discursivity nothing more but flawed <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ temporal ⁵⁶meaningfulness-and-teleology¹⁰⁰. The study of the social as of immanence-function-conflatedness¹² insight grasp that the blurriness⁷, <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and remoteness of cause-and-effect invoke a more refined conception of ontological-primemovers-totalitative-framework⁷³ as reflecting existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant of the pertinence of falsifiability⁴¹ and validation is more in line with the Lakatosian research-programme perspective given the complexity of the social just as many a complex domain in the natural sciences in effect assume the research-programme epistemic model; consider that while the natural sciences are generally more amenable to strong immediate cause-and-effect determination, such complex studies like string theory in physics, medical research, etc. send to assume in effect the research-programme epistemic model. The underlying insight here is that many a complex study purview as well as the study of the social given its poorly constraining immediate cause-and-effect determination, renders knowledge validation more of a 'construct of comprehensive-coherence and competitive claim to ontological pertinence as of extensive research-programme implications', but this should however implicitly reflect concurrently the underlying notions of falsifiability⁴¹-or-deferring-falsifiability⁴¹ and validation-or-deferring-validation. It is herein contended that it is the implicated orientation of many post-structuralists

thinking as of the research-programme epistemic model as articulated herein that renders their thought scientifically credible and pertinent as such scholars like Foucault, Derrida, Deleuze, to cite just these few have turn out to be the dominant scholarly-cited authors in the general humanities, and so precisely because of the very thorough existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ 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-contiguity³⁹ knowledge-reification⁸⁷. This insight equally informs this author’s supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷, as well as existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ as of the disposition for advancing the metalevel transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism of the ‘de-mentative/structural/paradigmatic disseminative implications of postmodern and other human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁶’ thought, that the ontological-pertinence assumes ontological-primemovers-totalitative-framework⁷³ unassailability; and so, not for the mere sake of research-programme extensiveness but as of its internal constraining to falsifiability⁴¹-or-deferred-falsifiability⁴¹ and validation-or-deferred-validation as of existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ as implied by the articulation of ontological-good-faith/authenticity⁶⁹ herein as of

reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme⁵

‘implication of ontological-primemovers-totalitative-framework⁷³’, on the basis that the very first epistemic frontier for ontological-pertinence lies with the scholarly developed creative insight for existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ as knowledge. Ultimately, postmodern-thought has been unassailable to vague scepticism and ontological-bad-faith/inauthenticity⁶⁴ criticism exactly because of its strong scholarly research-programme existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷, and thus an immanence-function-conflatedness¹² insight in the study of the social as of its inherent complex nature is certainly justified to adhere to a research-programme epistemic model as herein articulated. In another respect, while intellectualism as of organic knowledge implications in many ways commands massive social deference and adherence, it is equally important not to naively assume that at uninstitutionalised-threshold¹⁰³, human existential-investment as of its temporality³⁹/shortness cannot be predisposed to anti-intellectualism, as this insight is pertinent in the sense that transcendental knowledge is articulated mostly as of its undermining of human temporal existential-investment. The bigger point here being that the possibility of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity lies in upholding-and-defending authentic intellectualism even as of metaphoricity⁵⁷ beyond <amplituding/formative> ‘wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications> socially intelligible ⁵⁶meaningfulness-and-teleology¹⁰⁰ conceptualisation in <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. metaphoricity⁵⁷ as such ironises on social intellectual nihilism as it is bent on undermining any temporality³⁹/shortness as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality solipsistic intemporality⁵²/longness parrhesiastic askance, and as of immanence-function-conflatedness¹² ‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated–temporal-intemporality⁵² manifestations that usurp and undermine human transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity. Further, while ‘human projected conception of knowledge cumulation’ seems to be ever always ‘perceived absolutely as within an only same institutionalisation ⁸⁴reference-of-thought’, with their merits at least for expanding human mastery of its environment at their given level as well as their defects as of undermining the possibility for prospective knowledge, for instance as of the animistic social-setup to perceive its animistic knowledge system as absolute, as of the medieval/non-positivism social-setup to perceive its medieval scholasticism as absolute or as of our positivism–procrypticism social-setup to perceive our positivism–procrypticism humanistic knowledge system as absolute; it is immanence-function-conflatedness¹² by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁸⁴reference-of-thought. With such immanence-function-conflatedness¹² insight, the epistemic and methodological pretences as of our humanistic positivism–procrypticism are evaluated on their true merits, and such an evaluation reveals that such epistemic and methodological pretences while ‘developed institutional practice’ are just that as-more-or-less-mechanically-institutionalised, and that critically from a deeper perspective the reality is that it is the research-programme as articulated above that underlies human knowledge

cumulation, and so as of the competitive evaluation of various epistemic and methodological commitments made in immediacy and their ultimate prospective evaluation as of their research-programmes productive outcomes. The research-programme as such can be reconstrued as the reevaluation of any propounded knowledge and epistemic de-mentating/structuring/paradigming as of their ultimate existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ 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-contiguity³⁹ knowledge-reification⁸⁷ 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 singularisation³³/epistemic-immanence/veridical-epistemic-determinism so-implied as of ontological-normalcy/postconvergence associated with ontologically-uncompromised—referentialism deprocrypticism; and very much overcoming the limiting effect of our present conception of epistemic commitment as rather dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism as of ontologically-compromised—categorising positivism—procrypticism. Thus, if immanence-function-conflatedness¹² reveals that it is the ‘projected research-programme of any given knowledge construct as of its prospective relative existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷’ that is its preminent epistemic and methodological validation, ‘pretences of pre-given epistemic predispositions’ that do not attend pertinently and similarly to prospective relative existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ are nothing more but <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ predispositions that pretend to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, and
 institutionalised, such <~~amplifying~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ predispositions may actually be de-
 mentatively/structurally/paradigmatically stifling for the possibility of prospective knowledge
 and transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, and more
 seriously so where the possibility of varied research-programme choices are difficultly
 entertainable without institutional backing for research needing major funding and/or resources.
 Finally, the research-programme epistemic model attends to the social as of the reality of
 human emotional-involvement by its extensiveness. Consider that many a transformative
 natural science idea have certainly been ‘supposedly gross conceptualisations’ but with varied
 social responses as of their given social epoch sensitivities; consider in this regard Copernicus
 and Galileo heliocentric world argument eliciting social sensitivities then and equally stark
 physics ideas at the beginning of the last century with relativity and quantum mechanics hardly
 eliciting any social sensitivities, rather as of the disarming effect on conventioning simply on
 the basis of their matter-of-fact cause-and-effect. In many ways the prospect of prospective
 knowledge very much lies with a shakeup of the social ‘sense of presence’ and this is not
 contradictory in the sense that if the present was all that great then its very transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity wouldn’t be occurring, and so
 existence/intrinsic-reality/ontological-veridicality warrants that transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity occurs as to conflict with the naïve social
 ‘sense of presence’ as absolute, and so because it is all about the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/formative-
 epistemicity>totalising~purview-of-construal’ but with contrastive underlying relative-
 ontological-incompleteness⁹⁹/relative-ontological-completeness⁹⁸-

<sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<projective/reprojective—aestheticising-re-motif—
 and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
 normalcy/postconvergence>). It is quite absurd to think that the possibility of prospective
 human transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity especially, as
 of our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, lies
 wholly within the ambit of our ‘sense of presence’ agreeableness; as this rather speaks of the
 framework of our limited certitudes as this limits/stifles the possibility of further profound
 existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ for transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity. While today that notion of contrariety
 has in many ways sanked in and been accepted with natural science knowledge especially so as
 it hardly elicits social emotional-involvement, the fact of the matter is that the possibility of the
 profound study and emancipation of the social inevitably comes with a contrariety of our social
 ‘sense of presence’. Just as the ‘decentering of the subject’ was what brought about the
 positivistic mindset today that allowed for modern day science to develop and just as well
 modern day social science, it is inevitable that a further development of human knowledge as of
 its organic knowledge construct warrants a further ‘decentering of the human subject’ as
 implied by ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-³⁴reference-of-thought; and
 justified by the fact that if previous generations had to undergo their psychoanalytic-
 unshackling for prospective institutionalisation, we can only ever be pushed into the corner of
 our intellectual nihilism when we seem to pretend that we are beyond the prospect of our
 transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity. Immanence-function-
 conflatedness¹² analytical implications equally arise as of the ‘countervailing transversality~of-
 affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² relation induced as of ontological-primemovers-

totalitative-framework⁷³ between ‘existence/existential-possibilities as the selecting transcendental-signifier/transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’ and ‘the ever developing human limited-mentation-capacity as of its deepening from relative uninstitutionalised-threshold¹⁰³ to relative institutionalisation so-construed as prospective institutionalisation dissemination²⁷’, as this transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² is exactly what validates epistemic-veracity as of prospective relative-ontological-completeness⁸⁸ 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-completeness⁸⁸ ⁴⁵<amplifying/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁷, and so as of the de-mentative/structural/paradigmatic implication of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism over dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism. Thus prospective relative-ontological-completeness⁸⁸ is inherently bound with its very own epistemic ⁴⁵<amplifying/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁷ as of the ‘decentering of the human subject’ involved in knowledge-reification⁸⁷. This inherently projects a ‘practical picture of human epistemic determination’ of ‘maximal disseminative human epistemic articulations at relative uninstitutionalised-threshold¹⁰³’ and ‘minimum select human epistemic articulations at prospective institutionalisations’, and so as of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity transversally induced ontological-primemovers-totalitative-framework⁷³ selective epistemic-veracity transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. In this

regard and at the general epistemic level of ⁸⁴reference-of-thought-⁸⁵devolving, we can appreciate the massively shrunk epistemic-veracity possibilities available for our present positivism credible construal of ontological-veridicality over the epistemic-veracity possibilities previously available for non-positivistic social-setups credible construal of ontological-veridicality as of their full existential cognition of superstition, witchcraft, spiritualism, etc., and their social implications; and this reflects the very fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism⁷¹ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ is one associated with increasing thinning out of epistemic-veracity as of prospective relative-ontological-completeness⁸⁸ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ induced from ontological-primemovers-totalitative-framework⁷³. Central to such epistemic-veracity thinning out is the very essential process behind increasing ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ 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-framework⁷³ 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-framework⁷³ and of high emotional involvement, and as such social domains

practically tend to get into amalgamation with the extended-informality as of its deficient
 <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>)
 epistemic impertinence. Prospective notional~deprocrypticism necessarily implies a further
 epistemic-veracity thinning out as of its prospective relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought associated ontological-primemovers-totalitative-framework⁷³, with the
 implication that our positivism~procrypticism uninstitutionalised-threshold¹⁰³ epistemic-
 veracity is in many ways construed as of epistemic impertinence at its disjointedness-as-of-
⁸⁴reference-of-thought uninstitutionalised-threshold¹⁰³ and superseded by futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 disseminative epistemic-veracity and so as the prospective epistemic-veracity thinning out
 outcome of existence/existential-possibilities as the transcendental-signifier/transcendental-
 enabling/sublimating/supererogatory~de-mentativity determinant selector as of the
¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought disseminative
 research-programme coherence and ontological-contiguity⁶⁷. The idea being that the
 notional~deprocrypticism epistemic-veracity as of such disseminative research-programme
 coherence and ontological-contiguity⁶⁷ equally imply an underlying falsifiability⁴¹-or-deferred-
 falsifiability⁴¹ 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-
 framework⁷³ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷ 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-contiguity³⁹ knowledge-

reification⁸⁷ for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Such a notional~deprocrypticism epistemic-veracity implication is pertinent because blurriness⁷ and un-disambiguation underlies the indecision and relative impertinence in many an instance of social knowledge conception that is not thoroughly subjected to ontological-primemovers-totalitative-framework⁷³, such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of ontological-primemovers-totalitative-framework⁷³ as developed in the natural sciences tends to be poorly developed in many a domain-of-study of the social. In this regard, we can appreciate for instance in the physics and other natural sciences <~~amplifying~~/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, the ‘thin epistemic-veracity line’ arrived at transversally as of concurrent cause-and-effect determinations that allows for developed singular or near-singular comprehensive explanations of phenomena ‘discarding the demonstrably impertinent conceptions’, while in contrast with many a domain-of-study in the social, without necessarily implying this as all-encompassing but still critically and substantively so, such a spearheading towards the ontologically decisive is lost/obliterated in an approach driven by theoretical and conceptual mutuality/equilibrium rather than a transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² constraining to the ‘superior party’ that is existence/existential-possibilities, and thus specifically giving room for many an instance of obvious muddlement as well as ontological-bad-faith/inauthenticity⁶⁴ with a corresponding relative passivity to social issues and problems as if institutional-being-and-craft was an end in itself as de-mentatively/structurally/paradigmatically knowledge certifying. Furthermore, while the idea of falsifiability⁴¹ 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-contiguity⁶⁷ of observations, conceptualisations and predictions, in their conflatedness¹² totalising-entailing/nested-congruence or how these conflate as of prospective relative-ontological-completeness⁸⁸ with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. Ultimately, the contrastive epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their existential-contextualising-contiguity³⁹ knowledge-reification³⁷ as of their critical operant implications and unmuddled conceptions. Furthermore, the notional~deprocrypticism epistemic-veracity implies a further extension of deferential-formalisation-transference as of less predisposition to extended-informality <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>). With the ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ that the ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought extended-informality requires an organic-knowledge type of pedagogy based on eliciting an ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality solipsistic sense-of-things, over the usual mechanical-knowledge type of pedagogy which is rather based on eliciting positive-opportunism⁷⁶ sense-of-things. This is critical because the notional~deprocrypticism ⁸⁴reference-of-thought warrants a more originary/as-of-event³⁷

mental-disposition ‘beyond just responsiveness to secondnature institutionalisation’ but
 equally the capacity to assume dimensionality-of-sublimating⁸⁴ —
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality parrhesiastic askesis-or-acumen behind the ‘inventing’ as of reasoning-
 through/messianic-reasoning with respect to ‘upholding and defending ontological-veridicality
 beyond constraining-and/or-secondnature institutionalisation framework’ as well as actually
 perpetuating prospective ontologically-veridical sublimation-as-of-deprocrypticism-
 immanented-implications, and so as of a fundamental mental-disposition for perpetually
 preempting—disjointedness-as-of-⁸⁴reference-of-thought. With the foregoing immanence-
 function-conflatedness¹² insight, of most critical importance and decisiveness as de-
 mentatively/structurally/paradigmatically anchoring futural Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
⁵⁶meaningfulness-and-teleology¹⁰⁰ is the need for a notional~deprocrypticism reconceptualised
 conception of the human construction-of-the-Self. In this regard, we can appreciate critically
 that hitherto and as of a natural human predisposition to <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³,
 the psychology traditions have tended to ad-hocly construe construction-of-the-Self as of a
 human-subpotency flawed absolutising epistemic reference, and so over an existence-
 potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression absolutising
 epistemic reference, specifically as so-construed from our positivism~procrypticism registry-
 worldview/dimension flawed absolutising epistemic reference. The fact that existence/intrinsic-

reality/ontological-veridicality precedes human-subpotency thus questions the veracity of the ontological orientation of traditional psychology/psychoanalysis; wherein ‘the human psychology of absolutising epistemic reference is wrongly conceived as of ontological-normalcy/postconvergence rather than as of epistemic-abnormalcy/preconvergence³⁰’ considering the necessarily decontorting human-subpotency psyche on the constraint of our ontologically-compromised reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of our <amplifying/formative—epistemicity>totalising~throwness-in-existence³⁴. The implication here is that we cannot have a human-subpotency flawed absolutising epistemic reference that as of human-subpotency can surpass the ontological-veracity of the full-potency of existence/intrinsic-reality/ontological-veridicality as absolutising epistemic reference as of ontological-normalcy/postconvergence, and so given human-subpotency prior relative-ontological-incompleteness³⁹ implied flawed prospective ontological-performance⁷²-<including-virtue-as-ontology>. Such a human-subpotency flawed absolutising epistemic reference for ⁵⁶meaningfulness-and-teleology¹⁰⁰ can be construed as of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftness-of-the-Self⁷²/ontological-fracturing/desublimation/gimmickiness complex’; as of ‘human-subpotency temporality⁹⁹/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance⁷²-<including-virtue-as-ontology> as by its <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ it ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance⁷²-<including-virtue-as-ontology> of existence-potency³⁸~sublimating—nascence,—disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality. It is this construction-of-the-Self human-subpotency deficiency element construed as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftness-of-the-Self⁷²/ontological-fracturing/desublimation/gimmickiness complex’ that raises-the-charge-

that-and-reflects-the-notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is de-mentatively/structurally/paradigmatically bound to fail the ontological-performance⁷²-<including-virtue-as-ontology> of base-institutionalisation mental-disposition, that of base-institutionalisation–ununiversalisation will likewise fail as of ¹⁰⁴universalisation mental-disposition, ¹⁰⁴universalisation–non-positivism/medievalism will likewise fail as of positivism mental-disposition, and prospectively our positivism–procrypticism will likewise fail as of notional~deprocrypticism mental-disposition. This element of the dynamic evolution of the human psyche and the underlying instigative agency, herein articulated as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁷²/ontological-fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that doesn’t register our own positivism–procrypticism prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional~deprocrypticism perspective of analysis as of singularisation³³/epistemic-immanence/veridical-epistemic-determinism. We can perceive the ‘<amplifying/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and so as of the latter’s difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-singularisation³³-as-veridical-epistemic-determinism⁷¹ as from the ontological-conguity of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as it reflects-and-contemplates of the uninstitutionalised-threshold¹⁰³ of the prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness⁸⁹-⁸⁴reference-of-thought mental-disposition reflects its uninstitutionalised-threshold¹⁰³ as a nondescript/ignorable–void⁶⁰ (actually speaking of

akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> by ‘resetting its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is flawed at its uninstitutionalised-threshold¹⁰³’ thus taking a flawed posture of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation³⁸-as-flawed-epistemic-determinism⁴⁹ of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>. Such akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹-qualia-schema’ is reflected as of the ‘<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the prior relative-ontological-incompleteness⁸⁹-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as mathesis/motif/thrownness-disposition-at-its-uninstitutionalised-threshold¹⁰³’. Consider the akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹-qualia-schema’ from a prospective positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in this regards, with respect to ‘God of plane’ type of expression in an animistic/base-institutionalisation setup wherein their fundamental apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued/devolved in the animistic/base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁴reference-of-

thought psychologism of ⁵⁶meaningfulness-and-teleology¹⁰⁰ in <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ with its uninstitutionalised-threshold¹⁰³ as a nondescript/ignorable-void⁵⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) whereas such a representation as a nondescript/ignorable-void⁵⁰ wouldn't be recognised from the positivism/rational-empiricism perspective as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. Likewise, as of prospective insight, the nondescript/ignorable-void⁵⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) we imply as of our positivism-procrypticism disjointedness-as-of-⁸⁴reference-of-thought is certainly prospectively contemplatable in futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism reflection of our akasia-susceptibility-or-akrasiatic-drag complex '(<~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹-qualia-schema' of positivism-procrypticism disjointedness-as-of-⁸⁴reference-of-thought in '(<~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-singularisation³³-as-veridical-epistemic-determinism²¹ from the notional~deprocrypticism ontological-contiguity⁶⁷, whereas from our positivism-procrypticism perspective we'll tend to a 'resetting of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' of positivism-procrypticism in ontological-disconguity as of identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹. This expansion of the traditional notion of akasia, as akasia-susceptibility-or-akrasiatic-drag complex is rather as of the perspective of existence-potency³⁸~sublimating-nascence,-

disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-
ontological-normalcy/postconvergence/referentialism
~~<amplituding/formative>~~notional~preempting—disjointedness-as-of-⁸⁴reference-of-
thought/notional~deprocrypticism and not as of ontologically-compromised human-subpotency
epistemic/notional~projective-perspective; and is articulated more completely to reflect
ontological-performance⁷²-<including-virtue-as-ontology> as of the the-
Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³
construal/conceptualisation with respect to prospective relative-ontological-completeness⁸⁸
⁴⁵~~<amplituding/formative—epistemicity>~~causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁵⁷ in accounting for human differences of ontological-
performance⁷²-<including-virtue-as-ontology>. It is herein contended that such a traditional
psychology approach to construction-of-the-Self is constituted as of identitive-
constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation³⁸-as-flawed-
epistemic-determinism⁴⁹. Thus the notion of ‘human akrasia-susceptibility-or-akrasiatic-
drag/shiftiness-of-the-Self⁶²/ontological-fracturing/desublimation/gimmickiness complex’ refers
to the mental dispositional state of de-mentative/structural/paradigmatic rationalised-
closedness-of-ontological-performance⁷²-<including-virtue-as-ontology>-of-the-self ‘as bound
to define-and-shape any given registry-worldview’s/dimension’s specific ontological-
performance⁷²-<including-virtue-as-ontology>-and-vices-and-impediments¹⁰⁶’. Rather an
ontologically-veridical construction-of-the-Self is necessarily in conflatedness¹² as of the
intemporal absolutising epistemic reference of existence-potency³⁸~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression constrainous-implications-over-human-
subpotency so-implied as of ontologically-uncompromised ontological-
normalcy/postconvergence/referentialism and construed as of difference-conflatedness¹²-as-to-
totalitative-reification³⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹. Such a

conflatedness¹² construction-of-the-Self is one that is de-
 mentatively/structurally/paradigmatically enframed in grasping the ‘notional
 dissonance/consonance of human superego and existence-potency³⁸~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression, as it construes of human-subpotency
⁸⁴reference-of-thought given level of ontological-veridicality-
 commitment/aetiologisation/ontological-escalation/otherliness implications; and so as
 devolvingly thereof, construction-of-the-Self is the individual autonomous ecstatic/existential
 referencing/registering/decisioning, contemplating, responding, conceptualising, articulating,
 effecting and acting-out of its social ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the
⁴⁵<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-
 for-explicating-ontological-contiguity⁵⁷ of living-development~as-to-personality-development,
 institutional-development~as-to-social-function-development and Being-
 development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. Thus fundamentally the
⁴⁵<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-
 for-explicating-ontological-contiguity⁵⁷ and orientations underlying construction-of-the-Self as
 of a notional~deprocrypticism conception is rather transformative, in reflecting its protensive-
 consciousness insight of varied human constructions-of-the-self underlying the institutional-
 cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) with successive registry-
 worldviews/dimensions human-subpotency ⁸⁴reference-of-thought induced recurrently from the
 instigative ⁴⁵<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~
 implications,-for-explicating-ontological-contiguity⁵⁷ of ¹⁴de-mentation-
 <supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-

attributive-dialectics). Thus, what critically stands out from traditional psychology as inducing such a novel differentiated and transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self³²/ontological-fracturing/desublimation/gimmickiness complex’. Interestingly, many a traditional take on the notion of akrasia, construed herein as akrasia-susceptibility-or-akrasiatic-drag complex, like the Socratic argument of its non-veridicality strangely enough rather confirms its veridicality, in the sense that such arguments are being made from the perspective of human-subpotency, which is exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that a cholera epidemic that was to occur say in ¹⁰⁰ B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-framework⁷³. Thus intemporal ontological-performance⁷²-<including-virtue-as-ontology> ever always warrants human prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought for empowering and responsible ⁵⁶meaningfulness-and-teleology¹⁰⁰ for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness⁸⁹ as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its

vices-and-impediments¹⁰⁶, and as the very possibility for prospective ontological-performance⁷²-<including-virtue-as-ontology> arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating~nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human <amplituding/formative~epistemicity>totalising~thrownness-in-existence³⁴ the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supererogatory~de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipatory possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable~void⁶⁰’-with-regards-to-prospective-apriorising-implications>)? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance⁷²-<including-virtue-as-ontology> as of human <amplituding/formative~epistemicity>totalising~thrownness-in-existence³⁴ induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality

parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness⁸⁸ possibilities. it is this insight that validates the ontological-veracity of the conception of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹²/ontological-fracturing/desublimation/gimmickiness complex’, and it is inherently so-validated as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹

⁴⁵<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ as it cogently-and-fluidly as of ecstatic-totalising-entailing/nested-congruence ahistorically-and-aculturally reflects-and-accounts-for the transitioning ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ development of the human species psyche. This insight equally specifically underlies the psychoanalytic ontological-veracity of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹²/ontological-fracturing/desublimation/gimmickiness complex’ as it reflects the basic human psychological nature across all ages and times, so appraised as from the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ construal/conceptualisation with respect to prospective relative-ontological-completeness⁸⁸-of-reference-of-thought⁸⁴ ⁴⁵<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ in accounting for human differences of ontological-performance⁷²-<including-virtue-as-ontology> across the successive registry-worldviews/dimensions ⁸⁴reference-of-thought-level of ontological-performance⁷²-

<including-virtue-as-ontology> as well as the temporal-to-intemporal differences of ontological-performance⁷²-<including-virtue-as-ontology> as of each registry-worldview's/dimension's ⁸⁴reference-of-thought-⁸⁵devolving-level, rather than flawed impression-driven/good-naturedness/wishfulness conceptualisation as of inherent identitive essences flawed accounting of human differences. this idea of 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁷²/ontological-fracturing/desublimation/gimmickiness complex' fundamentally harkens back to the notion of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of its 'seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating—nascence-as-of-its-coherence/contiguity'; wherein successive prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought generate de-mentative/structural/paradigmatic existential implications as of 'successive specific less-and-less-degenerate human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁷²/ontological-fracturing/desublimation/gimmickiness complex' with respect to the successive registry-worldviews/dimensions construction-of-the-Self, as of their ontological-performance⁷²-<including-virtue-as-ontology>-and-vices-and-impediments¹⁰⁶. Basically, construction-of-the-Self is herein construed rather as: 'the self, as of its <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ metaphoricity⁵⁷, as of its evolving-and-devolving constraining ⁸⁴reference-of-thought pitting its de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument correspondingly with existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality, as so-entertainable/permissible by its given registry-worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-

accordance', in construction-of-the-Self's existential narrative; involving existential reactive temporisation/bouncing-off of construction-of-the-Self elements (-akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self³²/ontological-fracturing/desublimation/gimmickiness complex, - repression and releasement as subconsciousness, and - anxiety as of reconstitution/reparation involving dreaming/psychical-reshuffling as unconsciousness; as of a psychological analysis of direct mental-processing ontological-performance⁷²-<including-virtue-as-ontology> implications with respect to the constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> of the social epistemic-totality³⁶ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ so-reflected in construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸). The psychoanalytic pertinence of human akrasia-susceptibility-or-akrasiatic-drag complex, so-implied as 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self³²/ontological-fracturing/desublimation/gimmickiness complex', is hinted at even by traditional psychology but rather indirectly as of its ontologically-flawed perspective as of human-subpotency <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ when it recognises that we do fall short of intemporal ontological-performance⁷²-<including-virtue-as-ontology>, but strangely enough hardly has there been articulated any conception about this obviously fundamental de-mentating/structuring/paradigming ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as from the perspective of existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so out of our ⁸⁰presencing—absolutising-identitive-constitutedness¹³ <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ inclination. Thus, human akrasia-susceptibility-or-akrasiatic-drag complex is rather construed

here as of the prior relative-ontological-incompleteness⁸⁹ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ in the shiftiness-of-the-Self³² as of living, institutional and Being ontological-performance⁷²-<including-virtue-as-ontology> arising as of human temporality⁹⁹; wherein ‘human-subpotency temporality⁹⁹/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance⁷²-<including-virtue-as-ontology> by its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance⁷²-<including-virtue-as-ontology> of the existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to 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—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigating recurrent shot for prospective relative-ontological-completeness⁸⁸ as reasoning-through/messianic-reasoning enabling in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ brings about successively weaker degenerative constitutedness¹³ ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self³²/ontological-fracturing/desublimation/gimmickiness complex’, with increasing ontological-performance⁷²-<including-virtue-as-ontology> as of the successive registry-worldviews/dimensions ⁸⁴reference-of-thought. The implied psychoanalysis is one that

propounds that all the psychoanalysis that is ontologically-veridical is rather as of the ‘displacement/decentering of human-subpotency epistemic/notional~projective-perspective towards the realisation of the full existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective’ in order to induce transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, so-construed as superegoic cleansing as of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶/contemplative-distention; as of a prospective psychoanalysis rather constrained to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression normalcy/postconvergence/referentialism as-to-ontologically-uncompromised-ontological-<amplifying/formative>notional~preempting—disjointedness-as-of-⁸⁴reference-of-thought/notional~deprocrypticism. We can fundamentally appreciate that just in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is associated with epistemic-veracity ⁴⁴foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism with the increasing existential ousting of superfluous notions like superstitions, etc., likewise ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹²/ontological-fracturing/desublimation/gimmickiness complex’ as of prospective relative-ontological-completeness⁸⁸ epistemically shrinks with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. That is, in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸

epistemic-veracity of ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism constraining, the ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹²/ontological-fracturing/desublimation/gimmickiness complex’ for everyday existential occurrences as of ⁵⁶meaningfulness-and-teleology¹⁰⁰ ‘is of less-and-less-degenerate epistemic-veracity prompting’, and so successively as from: - the trepidation-consciousness shiftiness-of-the-Self⁹² complex (by its epistemic non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition relative ⁵⁸neuterising as of its random-as-uncircumscribing/undelineating-as-‘epistemic-totality³⁶’ existential—epistemic-totalisation-scheme-of—⁵⁶meaningfulness-and-teleology¹⁰⁰), given its early hunter-gather recurrent-utter-uninstitutionalisation perceptivity-as-of-bad-omen existential-contextualising-contiguity³⁹-lowest-level-reification⁸⁷; - the warped-consciousness shiftiness-of-the-Self⁹² complex (by its epistemic rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism relative ⁵⁸neuterising as of its tendentious—circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential—epistemic-totalisation-scheme-of—⁵⁶meaningfulness-and-teleology¹⁰⁰), given its animistic base-institutionalisation—ununiversalisation perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period existential-contextualising-contiguity³⁹-second-level-reification⁸⁷; - the preclusive-consciousness shiftiness-of-the-Self⁹² complex (by its epistemic ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism relative ⁵⁸neuterising as of its qualifying—circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential—epistemic-totalisation-scheme-of—⁵⁶meaningfulness-and-teleology¹⁰⁰), given its ¹⁰⁴universalisation—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-contiguity³⁹-
 third-level-reification⁸⁷; - the occlusive-consciousness shiftiness-of-the-Self¹² complex (by its
 epistemic positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism relative ⁵⁸neuterising as of its
 categorising—circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’
 existential—epistemic-totalisation-scheme-of—⁵⁶meaningfulness-and-teleology¹⁰⁰), given its
 positivism—procrypticism perceptivity-as-of-full-rational-account-as-exclusive-cause-and-
 effect-conceptualisation existential-contextualising-contiguity³⁹-fourth-level-reification⁸⁷; and
 prospectively - the protensive-consciousness nonshiftiness-of-the-Self⁹² (by its epistemic
 preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplitudinal/formative—
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism deneuterising¹⁶—referentialism
 as of referentialism—circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-
 totality³⁶’ existential—epistemic-totalisation-scheme-of—⁵⁶meaningfulness-and-teleology¹⁰⁰),
 given its notional~deprocrypticism perceptivity-as-of-full-preempting-of-preconverging-or-
 dementing¹⁹-disjointedness-of-thought-conceptualisation existential-contextualising-
 contiguity³⁹-full-level-of-reification⁸⁷. This reality in reflecting holographically-<conjugatively-
 and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
 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 ⁸⁰presencing—absolutising-identitive-constitutedness¹³ terms
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of absolutising reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but rather ‘the

digression). The fact is that Socrates (and as momentarily reflected in his abhorrence of writing as of his focus on the ‘very spirit-of-things in his pedagogy’ over ‘mere reproducing by writing that is not necessarily pedagogically instructive’, and thus not contradictory with Plato’s writing as of recording-for-posterity) and Plato were more engaged with establishing overall philosophical insight beyond just their ¹⁰⁴universalising-idealisation renewed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation over non-universalising sophistry (even as their association of anamnesis with mythical recollection was caught up in the ¹⁰⁴universalising-idealisation apriorising/axiomatising/referencing—psychologism but by the practical demonstration is relevant in all registry-worldviews/dimensions as of the example articulated as well herein by this author with regards to a child’s solipsistic sense of meaning wherein after grasping the rules of additionality even a deliberately collective social misleading will not derail the child’s true sense of meaning) as they factored that any such renewal is being undertaken phronetically/practically with human limited-mentation-capacity that is not of absolutising conceptualisation, speaking prospectively of destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>, and thus what is more profoundly critical is knowledge-reification³⁷ as of the transepistemic implications of human limited-mentation-capacity-deepening⁵³. Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of ¹⁰⁴universalising-idealisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation is what induces existential-contextualising-contiguity³⁹ and thus allows prospective dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-

or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> insight for further human limited-mentation-capacity-deepening⁵³ (as
 to ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-
 coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
 of-embodied-consciousness’, so-enabled by underlying supposedly coherent ontological-
 commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³
⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁵⁷ and not any notion of vague innateness besides the
 existentially inherent human-subpotency potential) leading to further
 superseding/transcendence as of prospective reproducibility—mathesis/motif/thrownness-
 disposition,—as-reproducibility-of-aestheticisation. But the fact is there is comprehensive
 coherence in the philosophical articulations of the three thinkers when construed with this
 comprehensive philosophical knowledge-reification⁸⁷ projection insight. In other words,
 Socratic anamnesis anticipates the implications of knowledge as virtue in the sense that human
 knowledge-reification⁸⁷, and so in all domains without exception, is one of a dynamic
 complementary relationship between dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> and phronesis existential-contextualising-contiguity³⁹ in order to
 grasp ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications
 reflected as existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression as so reflected with prospective originariness-parrhesia,—as-spontaneity-of-
 aestheticisation for renewed reproducibility—mathesis/motif/thrownness-disposition,—as-
 reproducibility-of-aestheticisation. In this regards, Socratic philosophy as of its knowledge is
 virtue contention recognises that the impression-driven/good-naturedness/wishfulness of any

given reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation whether as of non-universalising sophistry or even prospective Socratic philosophers ¹⁰⁴universalising-idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency³⁸~sublimating—nascence,—disclosed-from-prospective-epistemic-digression, and that such a possibility lies in perpetual knowledge-reification⁸⁷ disposition as of the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³. Thus Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only supersedes prior non-universalising sophistry with ¹⁰⁴universalising-idealisation but it can equally be said that it anticipates prospective positivism/rational-empiricism phronesis existential-contextualising-contiguity³⁹ as it reconceptualises science, practical-virtue, rationality, etc. in superseding ¹⁰⁴universalising-idealisation phronesis existential-contextualising-contiguity³⁹ at the latter’s destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>, as well as anticipate the overall human institutional process as herein conceptualised as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity⁶⁷ of phronesis existential-contextualising-contiguity³⁹. In concrete terms, we can contrastively construe of such akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹—qualia-schema’ existential desublimation manifestation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of both a ¹⁰⁴universalisation—non-positivism/medievalism and our positivism—procrysticism registry-worldview/dimension with regards to ‘mental-dispositions of general social living, institutional and Being ontological-bad-faith/inauthenticity⁵⁴ geared to undermine ontological-veracity’; but

then the positivism–procrpticism perspective as of its prospective relative-ontological-completeness⁸⁸ will be less complexed in identifying the mental flaw of the ¹⁰⁴universalisation–non-positivism/medievalism manifestation of akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ as of the former’s <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as it underlies non-positivism preconverging-or-dementing¹⁹–apriorising-psychologism acts ‘like say a plot to accuse someone of sorcery’ than its own akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ as of its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ underlying nondescript/ignorable–void⁶⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) of its preconverging-or-dementing¹⁹–apriorising-psychologism acts of disjointedness ‘say like a plot to frame-up someone’; as the latter on occasion as of a positivism–procrpticism <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation may be construed as smart while it construes of the former as abhorrent, but then not factoring in its own abhorrence from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrpticism–or–preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation. This point out the ontological-veracity for avoiding the

absolutising/⁸⁰presencing—absolutising-identitive-constitutedness¹³ referencing of
 psychology/psychoanalysis as of any human-subpotency epistemic/notional~projective-
 perspective in prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as of
 identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-
 flawed-epistemic-determinism⁴⁹ of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-
 supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>, and
 the critical pertinence in this regard of the notion of ‘human akrasia-susceptibility-or-akrasiatic-
 drag/shiftiness-of-the-Self⁹²/ontological-fracturing/desublimation/gimmickiness complex’ as it
 reflects a more profound and fuller construct of the human psychological potency as of
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-
 epistemic-determinism²¹ in ontological-contiguity⁶⁷ as from existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-
 uncompromised-ontological-normalcy/postconvergence/referentialism; speaking of the
 veridical protractedness of the notional~deprocrypticism protensive self-consciousness as of its
 <amplituding/formative>notional~preempting—disjointedness-as-of-⁸⁴reference-of-thought as
 can be conveyed with an elucidative storied-construct/ontologically-valid-narration. In many
 ways, akrasia-susceptibility-or-akrasiatic-drag complex is simply a validation of the
 fundamental de-mentating/structuring/paradigming of the human psyche as it is caught up
 between dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism
⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-
 for-explicating-ontological-contiguity⁶⁷ of prior relative-ontological-incompleteness⁸⁹ of its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism
⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-
 for-explicating-ontological-contiguity⁶⁷ of prospective relative-ontological-completeness⁸⁸ of its

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a notional~deprocripticism articulation herein of akrasia-susceptibility-or-akrasiatic-drag complex as the de-mentative/structural/paradigmatic constraining pervasiveness of any given registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its uninstitutionalised-threshold¹⁰³ construes that: as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–apriorising-psychologism> of prospective relative-ontological-completeness³⁸ like base-institutionalisation with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as from its singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism perspective, lent to the akrasiatic judgment of prior relative-ontological-incompleteness⁸⁹ like recurrent-utter-uninstitutionalisation as from its dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism perspective, will be construed as of the latter’s <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in recurrent-utter-uninstitutionalisation conventioning-referencing over any such prospective base-institutionalisation pretence of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ 45<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷, and as of social-stake-contention-or-confliction it further elicits sophistic/pedantic significant-otherness dispositions inclined to undermine such prospective transcendental implications as it falsely absolutises the conventioning-referencing of recurrent-utter-uninstitutionalisation over any such implied prospective Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective base-institutionalisation; as so reflected across
 the successive uninstitutionalised-threshold¹⁰³ in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
 inducing human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. This
 explains why prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity is actually reflected by the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ as of transversality~of-affirmative-and-unaffirmative~
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² epistemic-
 ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity⁵⁷, and not
 incisively about dialogical-equivalence level of contemplation induced transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity even as such a dialogical conception
 arises as of mutual
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument say with
 Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
 and-teleology¹⁰⁰ common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁸s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> devaluing their
⁸⁰presencing—absolutising-identitive-constitutedness¹³ conventioning-referencing as of
 sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior
 relative-ontological-incompleteness⁸⁹ or as with budding-positivists Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁸s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> devaluing their
⁸⁰presencing—absolutising-identitive-constitutedness¹³ conventioning-referencing in medieval-
 scholasticism pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
 ontological-incompleteness⁸⁸s or with a Rousseau Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
 and-teleology¹⁰⁰ as of social enlightenment common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁸s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> devaluing the
 conventioning-referencing as of aristocratic/despotic self-aggrandisement
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
 ontological-incompleteness⁸⁸s. Thus more critically prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity is induced as of the
 displacement/decentering-of-the-human-subject in its prior relative-ontological-
 incompleteness⁸⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,
 and so as of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason
 metaphoricity⁵⁷ that exploits the supposedly coherent ontological-commitment⁵⁶ so-implied as
 of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-

existential-reality with respect to its social-stake-contention-or-confliction' which opens it up to prospective intemporal-as-ontological metaphoricity⁵⁷. The reality thus is that prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity from a ⁸⁰presencing—absolutising-identitive-constitutedness¹³ perspective is not actual ⁵⁶meaningfulness-and-teleology¹⁰⁰ but rather such is rather acting as a constrained metaphoricity⁵⁷ upon a social-setup supposedly coherent ontological-commitment⁵⁶ to which the social-setup cannot overtly turn around and wholly assume a contradictory nihilistic disposition; with metaphoricity⁵⁷ rather inducing prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ mostly as of prospective crossgenerational reasoning-from-results/afterthought. In this regards as of the possibility of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrpticism transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, this author is of the opinion that any intellectual endeavour must precedingly guarantee that it is truly involved in a transparent ontological reification⁸⁷ exercise exclusively as of the full existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression reflection of its ontological-veracity or ontological-impertinence, and so rather than subject to sophistry, as the latter instance will fundamentally undermine and ridicule the underlying intellectual a priori aspiration for reification⁸⁷. In this regards, and as of extensive contemplation, it is herein contended that in many ways such ontological virginity with regards to intellectual practice today is covertly being undermined at the more fundamental level of social emancipation contemplation, and explains why it has herein been seen as relevant to introduce the notion of ontological-bad-faith/inauthenticity⁶⁴ anticipating of such anti-intellectual dispositions. As of a further indictment, this author is sceptical of 'covert cohorting initiatives' that substitute intellectual work for ontological-veracity with 'politicised intellectualism' as to which type of theories can be entertained or not, as if there can be

knowledge without knowledge! Such cohorting initiatives pretences like those of many supposedly ‘thinking political societies’ since the end of the Cold War have rather had catastrophic consequences on the world all round in terms of the price of wars including with regards to the hegemonising policies these covert initiatives were supposed to instigate. Generally, the idea that such entities and initiatives covertly undermining the sovereignty of democracies, serve any given society, nation or human progressive purposes is rather counterproductive, as in fact this actually disrupts the natural course of sensible human answers to problems and issues and because of their parochial vision end up aggravating and escalating them, furthering a social narrative of double standards. The last frontier one can contemplate of with regards to such a proclivity is when it comes to undermining the intellectual sovereignty as of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰. Knowledge cannot and should not be forestalled because of any supposed politico-economic penchant. The idea that liberal society can only be upheld by artificial and anti-intellectual undermining of many a critical theory including postmodern-thought as of the vital possibility of human social regeneration, is ridiculous and speaks of intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up to free intellectuals to affirm themselves as to what they think society and human intellectual potential can be, beyond the institutional constraints geared to such naïve conventioning-referencing which seem to imply that as of its anti-knowledge posture it will determine the limits of what can be human knowledge. Human history has systematically shown that despite human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor there is an

effective mechanism of human registry-worldview's/dimension's institutionalisation that draws out the best from mankind, and the more critical problem for human emancipation arises as of the contending sophistries that confuse-and-disrupt-as-of-significant-otherness that institutionalisation mechanism in one way or the other, and that's why at all stages of human history, the reasoning-through/messianic-reasoning disposition has more critically focussed rather on calling out the prospective institutionalisation perturbation of such sophistries; especially when these show no qualm in integrating the most ignoramus of <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void'⁶⁰-with-regards-to-prospective-apriorising-implications>) dispositions as of a supposed notion of intellectual advancement. In this regards, this author is very much proud of the theoretical orientation taking herein as of a strictly ontological-veracity inclination as to the reality of the fact that existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression supersedes human-subpotency, and it is the latter that adjusts to the former. This is exactly what is reflected by ontological-fracturing, wherein the potential for ontological-normalcy/postconvergence is de-mentatively/structurally/paradigmatically fractured-at-given-ontologically-compromised-thresholds in the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the successive given levels in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; from recurrent-utter-uninstitutionalisation ontological-fracturing, base-institutionalisation-ununiversalisation ontological-fracturing, ¹⁰⁴universalisation-non-positivism-medievalism ontological-fracturing, positivism-procrypticism ontological-fracturing towards futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰ as of

prospective notional~deprocrpticism ontological-normalcy/postconvergence; as of the implications of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’ in instigating ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism⁷¹ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’. Ontological-fracturing as such is a reflection of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and points out that the way we tend to conceptualise/construe-of idealisation as reflected in rules, institutional essence, institutional processes and ideals is ontologically-flawed/wrong as the assumption is one that tends to imply beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ only human intemporal ontological-performance⁷²-<including-virtue-as-ontology> by mental-reflex, rather than the reality of human temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology> of any given idealisation; speaking of the reality that any idealisation construed as of rules, institutional essence, institutional processes and ideals is de-mentatively/structurally/paradigmatically bound to be ontological-fractured as of human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor. The implication here is that all
projections of idealisation should be anticipatory-and-preemptive of the possibility of their
prospective ontological-fracturing, for efficient institutionalisation percolation-channelling-<in-
deferential-formalisation-transference>, ‘in order to be more ontologically pertinent and
resilient constructs’, as they are otherwise subject to the temporal denaturing¹⁵ of such
idealisations with regards to their more profound transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity implications. In the same vein, we tend as
of habit to construe of the fulfilment of human ideals as of the inherent institution and/or
inherent individual identitive dispositions, rather than the fact that it is actually brought about
by the de-mentative/structural/paradigmatic relations as of projected principles and essences
implied intemporally (in cognisance of human temporal-to-intemporal-individuations-within-
the-receptable-of-the-individual); and thus that our capacity to fulfil such principles and
essences lies with our grasping-and-nurturing-appropriate-intemporal-individuation projection
rather than falling back to identitive individual inherence or institutional inherence. As even
where it may seem that any given individual or institutional ontological-performance⁷²-
<including-virtue-as-ontology> is inherent, the underlying de-mentative/structural/paradigmatic
reality is rather guaranteed and accounted for as of the effective grasping-and-nurturing-
appropriate-intemporal-individuation projection for ontological-performance⁷²-<including-
virtue-as-ontology> in that individual or institution rather than just identitive inherence. In the
bigger scheme of things, human registry-worldview’s/dimension’s institutionalisation outcome
as of percolation-channelling-<in-deferential-formalisation-transference> doesn’t substitute for
the <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
thought as of the underlying dimensionality-of-sublimating⁷⁴—

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> individuation disposition that of reasoning-through/messianic-
 reasoning brought about secondnature institutionalisation. The bigger point here is that there is
 never going to be an inherent suprasocial or ~~<amplituding/formative>~~⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>> framework that ‘invents’ and accounts for prospective
 social transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ idealisation, in
 the way that human idealisation is often wrongly construed and propounded. All the human
 idealisation that exists is as of effective individuals and institutional intemporal individuation
 projection for prospective ~~<amplituding/formative-epistemicity>~~totalising~renewing-
 realisation/re-perception/re-thought of what they as of reasoning-through/messianic-reasoning
 idealise as from their underlying baseline registry-worldview/dimension ⁸⁴reference-of-thought
 and the subsequent secondnature institutionalisation of its given intemporal ontological-
 performance⁷²-<including-virtue-as-ontology>; and so, beyond the naivety of construing a
 given registry-worldview/dimension reasoning-from-results/afterthought as a suprasocial or
~~<amplituding/formative>~~ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>>
 absolutising epistemic reference of ontological-veracity for prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~de-mentativity~~ idealisation. We can garner that it is
 intemporal individuations transversality~of-affirmative-and-unaffirmative-disambiguated-
 ‘motif-and-apriorising/axiomatising/referencing’¹⁰² intemporal projection as of ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-
 through/messianic-reasoning in recurrent-utter-uninstitutionalisation that induced prospective
 base-institutionalisation and not a suprasocial or <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>> absolutising epistemic reference in recurrent-utter-
 uninstitutionalisation, likewise for prospective ¹⁰⁴universalisation and not a suprasocial or
 <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>>
 absolutising epistemic reference of base-institutionalisation-ununiversalisation, likewise for
 prospective positivism and not a suprasocial or <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>> absolutising epistemic reference of ¹⁰⁴universalisation-
 non-positivism/medievalism; and so prospectively it is naivety as well to construe that we do
 have a suprasocial or <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-
 of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>>
 absolutising epistemic reference for our prospective transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity rather than as of prospective intemporal
 individuation transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² intemporal projection as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-

through/messianic-reasoning in our positivism~procrypticism to bring about futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider in this regards for instance that while we generally tend to wrongly imply of a suprasocial absolutising epistemic reference that can de-mentatively/structurally/paradigmatically bring about human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, it is inevitably the case that the examination of any such representation with say for instance the physics <~~amplituding~~/formative~epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality since medievalism points that such transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity idealisation necessarily had to pass through the intemporal individuation transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning of the Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Poincarés, Rutherfords, Einsteins, Bohrs, etc and the subsequent secondnatured institutionalisation as of percolation-channelling-<in-deferential-formalisation-transference>. There has never been any suprasocial or <~~amplituding~~/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ absolutising epistemic reference of ontological-pertinence for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity idealisation as we seem to construe/contemplate of today-or-at-any-given-presence-epoch as of reasoning-from-results/afterthought, as the fact is human transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity arises ultimately as of internalised
 epistemic responsibility of intemporal individuation transversality~of-affirmative-and-
 unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² projection as
 of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-
 through/messianic-reasoning that supersede the pretence of any such absolutising epistemic
 reference on the basis of a suprasocial reasoning-from-results/afterthought. Thus the abstraction
 as of suprasocial or <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-
 of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)
 absolutising epistemic reference about human nature transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity idealisation ‘doesn’t truly exist’, but for
 effective operant human intemporal individuation transversality~of-affirmative-and-
 unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² intemporal
 projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
 of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for
 reasoning-through/messianic-reasoning and subsequent secondnature institutionalisation.
 Critically, it is this grasping-and-nurturing-appropriate-intemporal-individuation projection
 ontological-performance⁷²-<including-virtue-as-ontology> over the flawed notion of individual
 inherent and institutional inherent absolutising epistemic reference of intemporality⁵², as of the
 awareness of the reality of human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-
 normalcy/postconvergence>’~existentialism-form-factor, that underlies the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ 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-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality reflected in effective remedy as of ontological-primemovers-totalitative-framework⁷³ over imagined <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications> opinionatedness, but rather that human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity idealisation is more operantly and effectively as of solipsistic projection of intemporal individuations dimensionality-of-sublimating²⁴—<amplituding/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> epistemic internalisation for intemporal ontological-performance⁷²-<including-virtue-as-ontology>. The secondnatured institutionalisation as reflected as of suprasocial or <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) abstract integration/assimilation of such resultant intemporal ontological-performance⁷²-<including-virtue-as-ontology> is ever always ontologically jeopardisable/compromisable as of the de-mentative/structural/paradigmatic reality of human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'~existentialism-form-factor, wherein human temporal individuations are ever always bound to prospectively denaturing¹⁵

secondnatured institutionalised intemporal ontological-performance⁷²-<including-virtue-as-ontology> at the uninstitutionalised-threshold¹⁰³ as without the constraining prior institutionalisation mechanical-knowledge the underlying ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality sense of intemporal-projection behind its ‘inventing’ is lost; as is needed for prospective institutionalisation prospective relative-ontological-completeness⁸⁸ epistemic want of prospective reasoning-through/messianic-reasoning to overcome the prior relative-ontological-incompleteness⁸⁹

⁴⁵<~~amplituding~~/formative—epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷. Interestingly, thus if there is no suprasocial or <~~amplituding~~/formative>~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>)

absolutising epistemic reference of ontological-veracity for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity but for prospective dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding secondnatured institutionalisation of intemporal ontological-performance⁷²-<including-virtue-as-ontology>, then all the critical human intemporal ⁵⁶meaningfulness-and-teleology¹⁰⁰ for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity that-exists-and-can-prospectively-exist-

respectively effectively arises-and-lies in the ‘induced metaphoricity⁵⁷ of such prospective
 intemporal individuation transversality~of-affirmative-and-unaffirmative~disambiguated-
 ‘motif-and-apriorising/axiomatising/referencing’¹⁰² intemporal projection as of ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-
 through/messianic-reasoning and corresponding secondnature institutionalisation of
 intemporal ontological-performance⁷²-<including-virtue-as-ontology>’. Just as demonstrated
 above with the physics <amplituding/formative~epistemicity>totalising~devolved—
 purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality, in
 the instance philosophy reflecting the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’ we can as well appreciate, going by the
⁴⁵<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-
 for-explicating-ontological-contiguity⁶⁷ of difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ over identitive-
 constitutedness¹³-as-‘epistemic-totality’³⁶-dereification⁸⁷-in-dissingularisation³⁸-as-flawed-
 epistemic-determinism⁴⁹, that there was no suprasocial or <amplituding/formative>⁸ wooden-
 language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>⟩ absolutising epistemic reference for the transcendence-
 and-sublimity/sublimation/supererogatory~de-mentativity idealisation of say Plato’s idea
 concept nor say Descartes’s cogito concept but in both cases for their operant prospective
 intemporal individuation transversality~of-affirmative-and-unaffirmative~disambiguated-
 ‘motif-and-apriorising/axiomatising/referencing’¹⁰² intemporal projection as of ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding secondnatured institutionalisation of intemporal ontological-performance⁷²-<including-virtue-as-ontology>. Likewise, it is herein contended that this difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ equally applies prospectively with respect to the ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied transcendence-and-sublimity idealisation, and so as of operant prospective intemporal individuation transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding secondnatured institutionalisation of intemporal ontological-performance⁷²-<including-virtue-as-ontology>, as herein implied; overriding pretences of suprasocial or <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>) absolutising epistemic reference, and as subject only to falsifiability⁴¹ and validation as of ontological-primemovers-totalitative-framework⁷³ of the ‘superior party’ that is existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality. The fact is and as confirmed by ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated

ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷’, prospective ⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transcendence-
 and-sublimity/sublimation/~~supererogatory~~-de-mentativity idealisation as of their prospective
 reasoning-through/messianic-reasoning highlight that the traditional reasoning-from-
 results/afterthought construct is construed: - for the Platonic idea transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity as of sophistry, - for the Cartesian cogito
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of medieval-
 scholasticism pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation, and prospectively for notional~deprocrypticism
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of spurious
 institutional-being-and-craft muddlement. Effectively, human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor implies that
 metaphoricity⁵⁷ why tending ultimately towards intemporality⁵², is effectively of both
 intemporal/longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ and temporal/shortness-
 of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ manifestations. But any given social-setup
 ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality
 with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and
 objectively uphold and function going by its specific registry-worldview/dimension
⁵⁶meaningfulness-and-teleology¹⁰⁰ as well as the fact that human perceived social-stake-
 contention-or-confliction interests drift within-and-across social-setups whether with regards to

basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities, implies that any such registry-worldview/dimension social-setup has basic de-mentating/structuring/paradigming supposedly coherent ontological-commitment⁶⁶ for its effective functioning which lays it prospectively exposed to metaphoricity⁵⁷ as of prospective ontological-primemovers-totalitative-framework⁷³ as from prospective existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective; as such a registry-worldview/dimension would difficultly renege, as of contradictory and incoherent implications, on such critical prospective ontological-veracity implications of such prospective relative-ontological-completeness⁸⁸ of ⁵⁶meaningfulness-and-teleology¹⁰⁰. It is this element that equally ultimately renders the study of the social, notwithstanding its strong underlying <amplifying/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, as of potentially the same ontological-performance⁷²-<including-virtue-as-ontology> possibility as with the natural sciences. That is the apparent conventioning-referencing of the social as of an immediacy perspective naively implies the social is of a poor supposedly coherent ontological-commitment⁶⁶ 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-commitment⁶⁶ as of its ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹~as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which is then enabling for the critical metaphoricity⁵⁷ of prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-veracity implications of ontological-primemovers-totalitative-framework⁷³ as of prospective relative-ontological-completeness⁸⁸. In other words, as of transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of human metaphoricity⁵⁷ of temporal-to-intemporal~ontological-performance⁷²-<including-virtue-as-ontology>-of-narratives, we know that the

ontological-primemovers-totalitative-framework⁷³ that underlies existence-
 potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression
 sublimating-validation/desublimating-invalidation implications of ontological-veracity is bound
 in the long run to select/skew-toward the intemporal/ontological over the temporal, whether as
 of internal cultural transformation or cultural diffusion. This is exactly why the overall
 ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷’ ultimately has a direction as of
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, notwithstanding
 de-mentative/structural/paradigmatic implications of ‘human notional~firstnaturedness—
 temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-
 transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-
 referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-
 virtue-as-ontology>) at uninstitutionalised-threshold¹⁰³ as reflecting both desublimating
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’. We can
 appreciate both with regards to the social fabric as well as the natural sciences this common
 basis of supposedly coherent ontological-commitment⁶⁶ 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-commitment⁶⁶ of human societies conventioning as of their ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ render themselves exposed to the transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity of the prospective relative-ontological-completeness⁸⁸ as projected by the industrial revolution underlying technical and scientific knowledge manifesting as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression selection/skewing of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the ¹⁰⁴universal objectivity as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression of the underlying sciences and their applications. It is this insight as of ‘existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression selection/skewing of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ that animates the elucidation of metaphoricity⁵⁷ herein as of ontology-driven ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’, more than just a notion of mere subjective human-subpotency epistemic/notional~projective-perspective narratives; and so, as underlined by human limited-mentation-capacity-deepening⁵³ inducing prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷. This ontology-driven assessment of intemporality⁵²/longness metaphoricity⁵⁷ perspective rejects the often wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-

pieces identitive-constitutedness¹³-as-‘epistemic-totality’³⁶-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ critiques when misrepresenting the ontologically-veridical observations/remarks/‘constatations’ as of ecstatic-totalising-entailing/nested-congruence of postmodern thinkers. Rather as construed herein, relative truth speaks to ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ as of the ⁴⁵~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of prospective relative-ontological-completeness⁵⁸, and so-construed as of difference-conflatedness⁴²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ perspective. In other words, it is herein contended that the implied notion of relative truth expressed by postmodern-thought is not a rejection of truth as they are wrongly accused, but that truth deepens relatively with human limited-mentation-capacity-deepening⁵³; and this notion of relative truth is reflected in their works/research-programmes that undermine our ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ identitive-constitutedness¹³-as-‘epistemic-totality’³⁶-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ perspective. Further, the implication as well is that the adjudicator as to transcendental-signifier/transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity with regards to truth as it enables transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity then is existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as of its ontological-primemovers-totalitative-framework⁷³ ⁴⁵~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ selecting/skewing for ontological-pertinence within the underlying human metaphoricity⁵⁷ scheme of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-

of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁶⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁷’, and not just mere human subjectivity. Even though in the short-term/immediacy perspective the specific metaphoricity⁵⁷ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ transmission/spreading perspective, the supposedly coherent ontological-commitment⁶⁶ so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ exposes it to the metaphoricity⁵⁷ of the scientific and liberal worldview narrative; wherein for instance such pre-industrial societies were constrained politically and as of national vision, economically and culturally to the effect of progressing industrialisation as it induced the requisite knowledge, skills, beliefs, lifestyle, organisations, etc. changes undermining systematically prior de-mentating/structuring/paradigming of societies. Such an overall prospective institutionalisation metaphoricity⁵⁷ constraining is very much unlike what we may naively imagine the prior human ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ for say a suprasocial or <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) human mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ unlike our subsequent reasoning-from-

results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity⁵⁷ as of a self-
 consciously instigated prior suprasocial or <amplitudinal/formative>⁸ wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>) comprehensive sense of prospective metaphoricity⁵⁷.
 This points to a more comprehensive reality of human epistemic-veracity arising as of our
 <amplitudinal/formative-epistemicity>totalising~thrownness-in-existence³⁴ with regards to the
 fact that while of immediate epistemic strive for knowledge we are naturally predisposed to
 immediate validation-and-falsifiability⁴¹ implications as of ontological-primemovers-
 totalitative-framework⁷³, 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-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> ricocheting that speaks
 of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of
 prospective relative-ontological-completeness⁸⁸ appraisal. The reason for making this point is
 equally to undermine any overrating of human comprehensive contemplation of any such
 implied suprasocial or <amplitudinal/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-
 of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>)
⁸⁰presencing—absolutising-identitive-constitutedness¹³ mindset not dispensing-with-
 immediacy-for-prospective-ontological-completeness/contemplative-distension, and so in order
 to effectively put in perspective the deficiency of epistemic-veracity so-inherent when it comes
 to prospective metaphoricity⁵⁷ implications of operant prospective intemporal individuation

transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning. We can appreciate as well in the bigger scheme of things the ontological-veridicality of this scepticism with regards to any such suprasocial or <amplifying/formative> ‘wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications> epistemic-veracity pretence, as expressed before with respect to Plato’s idea ¹⁰⁴universalisation involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation. Just as we can appreciate that in ‘the very same physics <amplifying/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-completeness⁸⁸-of-axiomatic-construct-or-⁸⁴reference-of-thought, the epistemic-veracity as implied in succession from Copernicus, Galileo, Descartes, Newton, Leibniz, Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is mostly as of ricochetting prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having the right epistemic-veracity should provide the direct possibility for constructing its de-mentative/structural/paradigmatic ⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge, such that the fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-

its-limits somewhere is ever always directly related to the fact that its epistemic-veracity has equally thresholded/attained-its-limits, with the possibility for prospective breakthrough arising as of shifting epistemic-veracity; such that we can appreciate that the history of physics or any domain-of-study can be construed as the history of its developing epistemic-veracity in succession as ultimately constrained to ontological-primemovers-totalitative-framework⁷³ validation-and-falsifiability⁴¹. Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge on a vague notion of any ⁸⁰presencing—absolutising-identitive-constitutedness¹³ epistemic-veracity that at the very least doesn't rise to projectively contemplate and appraise of such prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge prospectively implicated epistemic-veracity of research-programme and validation-and-falsifiability⁴¹. Thus metaphoricity⁵⁷ as such is a notion that is beyond just simplistic transmission/spreading of prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ⁵⁶meaningfulness-and-teleology¹⁰⁰ as say the commonality of such metaphoricity⁵⁷ inclined re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)³¹ thinkers sharing a common emancipatory metaphoricity⁵⁷ mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their ¹⁰⁴universalisation projection or the Descartes, Galileos, Copernicuses, Newton, etc. with budding-positivism/rational-empiricism. But rather beyond such shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ⁵⁶meaningfulness-and-teleology¹⁰⁰ that is instigative, metaphoricity⁵⁷ is critically about the

prospective ricochetting de-mentating/structuring/paradigming implications for inducing such prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ implications on the fabric of the social as an epistemic-totality³⁶ framework beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶, as the supposedly coherent ontological-commitment⁶⁶ of ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ of the social-setup exposes it to such an epistemic-ricochetting/transepistemicity metaphoricity⁵⁷. This is so because in the long run transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of temporal-to-intemporal—ontological-performance⁷²-<including-virtue-as-ontology>-of-narratives is rather as of ontological-primemovers-totalitative-framework⁷³ selecting/skewing-towards intemporality⁵²/ontological-veracity as to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. It is important thus to grasp that a social-setup value construct lies somewhere between the possibility of its conventioning-referencing and its ⁸⁰presencing—absolutising-identitive-constitutedness¹³ Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, when it comes to assessing the possibility of prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ inducing of metaphoricity⁵⁷. It is not necessarily the case that a society that doesn’t or poorly appreciate the implication of science will value as of immediacy prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ like the cultivation of science over its conventioning-referencing as a cultural inclination or metaphysical predisposition or a creed; as we can appreciate the contrasting disposition towards the cultivation of science as in Europe and the Arabic world during the medieval period, or even

disparity in ontological progressiveness within the very same societies at various epochs. Thus the assumption that any given society or period is absolutely turned/committed to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ including our modern period, is a flawed appraisal; as in many ways, beyond our <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ perception, a closer look at institutional functioning easily points out the pre-eminence of spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-threshold¹⁰³ as of the privileging of conventioning-referencing over purely prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, and in many ways this explains at the more socially visible spectrum that is politics, the perceived political impotence today. This insight is critical for appreciating the implication of the conception of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism metaphoricity⁵⁷ in our positivism~procrypticism; as its brings to the self-consciousness the reality that the implication of such a notional~deprocrypticism articulation is bordering on the limits/thresholds of our institutional capacity for prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of a privileging of conventioning-referencing disposition to adopt and assume intellectual nihilism at such an uninstitutionalised-threshold¹⁰³; it is herein contended that the reality is similar to that which scuppered Arabic medieval science or scuppered medieval China progressiveness. The ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality reasoning-

through/messianic-reasoning instigated ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-
 singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁷ warrants such intemporal relaying of prospective Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ beyond just conventioning-referencing; as the very
 possibility of successive registry-worldviews/dimensions as of prospective relative-ontological-
 completeness⁸⁸ arises because such reasoning-through/messianic-reasoning can devalue their
⁸⁰presencing—absolutising-identitive-constitutedness¹³ conventioning-referencing to value
 prospective possibility for Being-development/ontological-framework-expansion-as-to-depth-
 of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 explained above with Socrates/Plato/Aristotle with their schools Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ common ¹⁰⁴universalising-idealisation
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁸s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> devaluing their
⁸⁰presencing—absolutising-identitive-constitutedness¹³ conventioning-referencing as of
 sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior
 relative-ontological-incompleteness⁸⁹ or as with budding-positivists Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ common positivism/rational-empiricism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective

relative-ontological-completeness⁸⁸s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> devaluing their
⁸⁶presencing—absolutising-identitive-constitutedness¹³ conventioning-referencing in medieval-
 scholasticism dogmatism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
 ontological-incompleteness⁸⁸s or with a Rousseau Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-
 and-teleology¹⁰⁰ as of social enlightenment common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁸s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> devaluing the
 conventioning-referencing as of aristocratic/despotic self-aggrandisement
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
 ontological-incompleteness⁸⁸s. Ultimately, the question can be asked as well of our present
 positivism—procrypticism wherein its conventioning-referencing procrypticism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument falsely seem to
 project ontological-pertinence why assuming little or no prospective Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ responsibility in an existential-extrication-
 as-of-existential-unthought posture; as such conventioning-referencing narratives increasingly
 protrude into supposedly prospective Being-development/ontological-framework-expansion—
 as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰ purviews in usurpation, and so together with generalised intellectual teleological-

decadence-<in-dimensionality-of-desublimating-lack-of²⁵—
 <amplitudinal/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> as of its populism and pecuniary value drive substituting for
 intellectual reification⁸⁷, and as so increasingly reflected mediatically. This human contrastive
 mental-disposition to prospective Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ and
⁸⁰presencing—absolutising-identitive-constitutedness¹³ conventioning-referencing speaks at a
 more fundamental level of the reality that the human subject is not psychologically necessarily
 driven by an absolute commitment to prospective ontological-veracity given its registry-
 worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-
 akrasiatic-drag/shiftiness-of-the-Self⁹²/ontological-fracturing/desublimation/gimmickiness
 complex’; and thus that it has an ontological-veracity deconstructing-threshold-
 {uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality}~of-ontological-
 performance⁷²-<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ it will relate to
 ontological-veracity as relatively impertinent on critical occasions as of its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 <amplitudinal/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, and so-reflected socially as of the
 uninstitutionalised-threshold¹⁰³. The underlying insight about such ontological-veracity
 deconstructing-threshold-{uninstitutionalised-threshold¹⁰³/presublimating—desublimating-
 decisionality}~of-ontological-performance⁷²-<including-virtue-as-ontology> is that the state of
 human-subpotency is one where overall its capacity to reflect existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-

uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited such that human ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal ever always varies as of ‘individual whim/impulsion narratives ontological-performance⁷²-<including-virtue-as-ontology>’, ‘<amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) narratives ontological-performance⁷²-<including-virtue-as-ontology>’, ‘suprasocial narratives ontological-performance⁷²-<including-virtue-as-ontology>’ and ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’, with the latter as critically bound to fulfil ontological-veracity as of its direct and utter subjection to the superior party that is existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework⁷³ and then its percolation-channelling-<in-deferential-formalisation-transference> implications, while it can be appreciated that the preceding three dispositions as of their <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ are not critically as so-committed to ontological-veracity. Narratives as such are the very <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ drive for human ⁵⁶meaningfulness-and-teleology¹⁰⁰ underlying language development, wherein ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ as of its dispensing-with-immediacy-for-relative-ontological-completeness³⁸ profoundness is as of singularisation³³/epistemic-immanence/veridical-epistemic-determinism and so over the temporal-ontological-performance⁷²-<including-virtue-as-ontology>-of-narratives as of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism. Unsuspectingly, the reality of projected narratives as of human-subpotency—

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor across the
 institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) is rather regular and stable as
 of the dynamics of temporal-to-intemporal—ontological-performance⁷²-<including-virtue-as-
 ontology>-of-narratives, and so as of their respectively poor to profound dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-
 distension²⁶/contemplative-distension implications with regards to social-stake-contention-or-
 confliction at the given registry-worldview/dimension. It is equally critical to note that as of the
 profoundness of their social-stake-contention-or-confliction existential-investment, temporal-
 ontological-performance⁷²-<including-virtue-as-ontology>-of-narratives will drag out as of
 preconverging-or-dementing¹⁹—apriorising-psychologism-‘apriorising-teleological-degradation-
 in-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>’ of akrasia-susceptibility-or-
 akrasiatic-drag complex in obviation of prospective ontological-veracity without the
 constraining untenability as of ontological-primemovers-totalitative-framework⁷³ as to
 existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression of
 intemporal ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-
 virtue-as-ontology>’, going by the fact that the supposedly coherent ontological-commitment⁴⁶
 so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-
 being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it
 up to the prospective intemporal-as-ontological metaphoricity⁵⁷ of ‘ontologically-
 hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’. The

reality of a regular and stable dynamic of human temporal-to-intemporal—ontological-
 performance⁷²-<including-virtue-as-ontology>-of-narratives across the institutional-
 cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>), critically and naturally makes
 of anthropology more of a ¹⁰⁴universally and operantly principled construction of human
 existence reification³⁷ as of anthropopsychology, beyond more or less a traditional orientation
 categorising epistemic disposition with regards to human cultural life, the social and practices
 of specific societies, with respect to the coherence of human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor
⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-
 for-explicating-ontological-contiguity⁶⁷ as of the de-mentative/structural/paradigmatic
⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-
 for-explicating-ontological-contiguity⁶⁷ of ‘human akrasia-susceptibility-or-akrasiatic-
 drag/shiftiness-of-the-Self⁹²/ontological-fracturing/desublimation/gimmickiness complex’; as
 reflected as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism over
 dissingularisation⁹⁸/epistemic-nonimmanence/flawed-epistemic-determinism. Basically, the
 possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ arises as of human generation of
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> accordioning-(as-of-varying-
 individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-

imbued-ontological-performance⁷²-<including-virtue-as-ontology> ontological-performance⁷²-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of the specific destructuring-threshold-(uninstitutionalised-threshold⁶³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁷²/ontological-fracturing/desublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ that is implicated with respect to the supposedly coherent ontological-commitment⁶⁶ so-implicit as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opening it up to prospective intemporal-as-ontological metaphoricity⁵⁷, such that sublimating⁴⁶ historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ can effectively be construed as of the dynamism of the ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’, as it supersedes temporal-ontological-performance⁷²-<including-virtue-as-ontology>-of-narratives as of its constraining to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of ontological-primemovers-totalitative-framework⁷³ 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-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ drive in generally overcoming human egregious superstitious beliefs towards our positivism and science orientation today as well as ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ about purviews-of-existence which are today articulated in institutionalised

frameworks as of subject-matter narratives like physics, law, biology, etc. delegating social opinionatedness and substituting social percolation-channelling-<in-deferential-formalisation-transference> for ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’. The ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ successive overcoming of uninstitutionalised-threshold¹⁰³ involves a migration of the hegemony of social⁵⁶ meaningfulness-and-teleology¹⁰⁰ away from ‘individual whim/impulsion narratives ontological-performance⁷²-<including-virtue-as-ontology>’, ‘<amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) narratives ontological-performance⁷²-<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance⁷²-<including-virtue-as-ontology>’ which reflect human-subpotency <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³, towards the hegemony of ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ rather reflecting existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as validated or invalidated by ontological-primemovers-totalitative-framework⁷³, thus involving the displacement/decentering-of-the-human-subject with regards to human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity arising as of constraining to existence/intrinsic-reality/ontological-veridicality. As such we can appreciate that our present positivism institutionalisation outcome is the result of prior institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) in succession of mainly the ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-

ontology>’ as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, while all ‘individual whim/impulsion narratives ontological-performance⁷²-<including-virtue-as-ontology>’, ‘<amplitudinal/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ narratives ontological-performance⁷²-<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance⁷²-<including-virtue-as-ontology>’ as of human-subpotency constraining were discarded. The implication here is that prospective relative-ontological-completeness⁸⁸ will necessarily imply a discarding of our present positivism–procrypticism ‘individual whim/impulsion narratives ontological-performance⁷²-<including-virtue-as-ontology>’, ‘<amplitudinal/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ narratives ontological-performance⁷²-<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance⁷²-<including-virtue-as-ontology>’ as of human-subpotency, for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression involving the displacement/decentering-of-the-human-subject; reflecting the latter’s profoundness in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶ as enabling Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰. This author further contends that as of our positivism–procrypticism

uninstitutionalised-threshold¹⁰³ in disjointedness-as-of-⁸⁴reference-of-thought, futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-
 ontology>’ is not meant in anyway to be explicative, as of the idea of falsely validating our
 defective ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, thus wrongly
 inducing ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³; but rather has to project as of prospective
 epistemic-ricochetting/transepistemicity the requisite percolation-channelling-<in-deferential-
 formalisation-transference> as the mechanism for futural Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 institutionalisation based on ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-
⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising, and so just as with the positivism projection of the
 requisite percolation-channelling-<in-deferential-formalisation-transference> of positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising as the mechanism of prospective positivism
 institutionalisation rather than engaging in defective non-positivism/medievalism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

~~amplifying~~/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasitic-drag³³. Besides and overlaid on this underlying
 human-subpotency background deficiency as of human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, is the reality
 that human ⁵⁶meaningfulness-and-teleology¹⁰⁰ fundamentally develops out of the
 constructive/institutionalising/nascent–sublimating-decisionality and deconstructing-threshold-
 {uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality}~of-ontological-
 performance⁷²-<including-virtue-as-ontology> nature of the social-construct (as significant
 otherness to the individual), and as this social-construct conventioning-referencing is thereof
 reflected in its relationship with inherent ontological-veracity as of Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰, that goes into building the individual
 capacity to uphold ontological-veracity when the social-construct as its significant otherness is
 constructive/institutionalising/nascent–sublimating-decisionality of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ 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
 deconstructing-threshold-{uninstitutionalised-threshold¹⁰³/presublimating–desublimating-
 decisionality}~of-ontological-performance⁷²-<including-virtue-as-ontology> of
⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵
 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 underpinning–suprasocial-construct settings significant otherness destructuring–threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring–threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> effect of social-construct settings with regards to individual possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity is validated by the idea that even the most assured critique in the ontological-veracity of their ideas when this elicits the uninstitutionalised-threshold¹⁰³ cannot just articulate them as if the social-construct is ‘purely/absolutely receptive-as-constructive/institutionalising/nascent–sublimating-decisionality to ontological-veracity’ but need to implicitly recognise the social-construct predisposition to destructure such ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold¹⁰³, and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶/contemplative-distension to strategically articulate such ⁵⁶meaningfulness-and-teleology¹⁰⁰ going by the possibility of the social-construct as of its potential constructive/institutionalising/nascent–sublimating-decisionality significant otherness to tolerate it in the immediacy, even as the social-construct is rather predisposed in the immediacy to destructure at this uninstitutionalised-threshold¹⁰³ as of its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁷²/ontological-fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly

coherent ontological-commitment⁵⁶ so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to prospective intemporal-as-ontological metaphoricity⁵⁷, 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold¹⁰³; with any such superseding ontological-veracity at the social-setup uninstitutionalised-threshold¹⁰³ rather beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵, as base-institutionalisation implied ⁵⁶meaningfulness-and-teleology¹⁰⁰ is beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ of recurrent-utter-uninstitutionalisation, that of ¹⁰⁴universalisation is beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ of base-institutionalisation—ununiversalisation, that of positivism is beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ of ¹⁰⁴universalisation—non-positivism/medievalism, and prospectively that of deprocrypticism is beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ of positivism—procrypticism; and so because any given registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁷²/ontological-fracturing/desublimation/gimmickiness complex’ defines the social-construct institutionalisation threshold perceived intemporal ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ but then is equally amenable to <amplifying/formative>⁸ wooden-language-<imbued—temporal—mere-

form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—categorical-imperatives/axioms/registry-
 teleology¹⁰⁰> failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation manifesting at ⁸⁴reference-of-
 thought-⁸⁵devolving-level as of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 and so-disambiguated as of ‘⁸⁴reference-of-thought-⁸⁵devolving-level difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹ reflected as the divergent temporal-to-intemporal ontological-performance⁷²-
 <including-virtue-as-ontology> of the ⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’>’. This social-construct constructive/institutionalising/nascent—sublimating-
 decisionality and destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—
 desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> of
⁵⁶meaningfulness-and-teleology¹⁰⁰ reality is exactly what renders ‘prospective metaphoricity⁵⁷
 as of ontological-veracity superseding of uninstitutionalised-threshold¹⁰³’ necessarily as of
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
 or-acumen as of reasoning-through/messianic-reasoning, wherein the reality of social
 transformation is more veridically as of prospective ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> epistemic-ricochetting/transepistemicity rather than any prior
⁸⁰presencing—absolutising-identitive-constitutedness¹³ epistemic grounding; with
 transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity over the
 uninstitutionalised-threshold¹⁰³ de-mentative/structural/paradigmatic ‘human akrasia-

susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁷²/ontological-
 fracturing/desublimation/gimmickiness complex' as of prospective superseding rede-
 mentating/restructuring/reparadigming
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³
⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁵⁷ for affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²⁰-apriorising-psychologism> of prospective registry-worldview/dimension.
 The ultimate point here being that critically the notion of human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity more often than not occur as 'reasoning-
 through/messianic-reasoning projection-beyond-the-presencing-human-self-consciousness-as-
 reinventing-prospective-⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence>-human-self-consciousness' rather than as it can wrongly be
 implied with 'reasoning-from-results/afterthought postures as of ⁸⁰presencing—absolutising-
 identitive-constitutedness¹³ self-consciousness mastery and direction' which are rather
 ontologically-flawed <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³. In this regards, ontological-veracity as of
 a perpetual predisposition for prospective relative-ontological-completeness⁸⁸ is ensured by
 supposedly coherent ontological-commitment⁶⁶ to undermine the social-construct predisposition
 to destructure ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its conventioning-referencing for social-
 functioning-and-accordance at its uninstitutionalised-threshold¹⁰³, and enable the construal of
 prospective ontological-veracity by 'ontologically-hegemonising-narrative⁷¹ ontological-
 performance⁷²-<including-virtue-as-ontology>', as of ontologically-veridical difference-

conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
 determinism²¹, over ‘individual whim/impulsion narratives ontological-performance⁷²-
 <including-virtue-as-ontology>’, ‘<amplifying/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>) narratives ontological-performance⁷²-<including-virtue-as-ontology>’ and
 ‘suprasocial narratives ontological-performance⁷²-<including-virtue-as-ontology>’ in their
 various flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁷-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ postures. The social epistemic-totality³⁶
 reality of the metaphoricity⁵⁷ flux of temporal-to-intemporal-ontological-performance⁷²-
 <including-virtue-as-ontology>-of-narratives thus implies that in effect a social-setup is a
 construct of ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-
 from-perspective-ontological-normalcy/postconvergence> accordioning-(as-of-varying-
 individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>) ontological-performance⁷²-
 <including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as an epistemic-
 totality³⁶ of ⁵⁶meaningfulness-and-teleology¹⁰⁰, wherein the most totalisingly-
 entailing/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-
 narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ is de-
 mentatively/structurally/paradigmatically superseding over more specific and spurious
 temporal-ontological-performance⁷²-<including-virtue-as-ontology>-of-narratives but with all
 such temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>-of-
 narratives susceptible to recombination in unsuspecting ways given human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor, and are
 variously enabled or inhibited in different spheres/settings wherein the extended-informality
 including the extended-informality of institutional frameworks is more susceptible to spurious
 and specific temporal—ontological-performance⁷²-<including-virtue-as-ontology>-of-narratives
 unlike the strictly formalised institutional frameworks tending to totalisingly-
 entailing/ontologising/institutionalising of narratives. It is this possibility of narratives
 recombination as of formative and enculturating implications as well as the criss-crossing of
 formal and informal spheres/settings differing temporal-to-intemporal value-references that
 renders even totalisingly-entailing/ontologising/institutionalising narratives susceptible to
 recombination with temporal—ontological-performance⁷²-<including-virtue-as-ontology>-of-
 narratives, thus leading to their possible ontological denaturing¹⁵ as of uninstitutionalised-
 threshold¹⁰³ implications. Ultimately, it is herein contended that conceptualising ontological-
 veracity reflecting existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-
 epistemic-digression as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective
⁵⁶meaningfulness-and-teleology¹⁰⁰ rather boils down to grasping prospective relative-
 ontological-completeness³⁸ ⁴⁵<amplifying/formative—epistemicity>causality~as-to-projective-
 totalitative—implications,-for-explicating-ontological-contiguity⁶⁷ as of
 notional~deprocrypticism. Effectively prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰, as
 articulated from ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-
 virtue-as-ontology>’ reflecting existence-potency³⁸~sublimating—nascence,-disclosed-from-
 prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism perspective, can be construed as: prospective relative-
 ontological-completeness³⁸ rede-mentating/restructuring/reparadigming in

superseding/undermining/deflating the ‘relative-ontological-incompleteness⁸⁹ perception of
 prospective relative-ontological-completeness⁸⁸ de-mentating/structuring/paradigming’;
 wherein the former’s
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its rede-
 mentating/restructuring/reparadigming substitutes for the latter’s
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-
 mentating/structuring/paradigming, and so as of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/formative–
 epistemicity>totalising~purview-of-construal’. This knowledge notion, construed as organic-
 knowledge, involving articulating prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its de-
 mentating/structuring/paradigming
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument substituting of
 prior ⁵⁶meaningfulness-and-teleology¹⁰⁰ de-mentating/structuring/paradigming
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument can be referred to
 as ~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ with regards to
 human limited-mentation-capacity-deepening⁵³ as of prospective psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring; speaking of the recurrent edging
 towards completion of ontological-performance⁷²-<including-virtue-as-ontology> as of
 intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
 parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for
 completeness as of successive reproducibility—mathesis/motif/throwtness-disposition,—as–
 reproducibility-of-aestheticisation for a ‘seeding promise of human-subpotency ontological-
 performance⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-

potency-of-existence's~sublimating~nascence-as-of-its-coherence/contiguity', which by that token as of the ⁸⁴reference-of-thought-level induces the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ in ontological-contiguity⁶⁷ from notional~deprocrypticism. In other words, ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-incompleteness⁸⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as its 'identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification⁸⁷-in-dissingularisation³⁸-as-flawed-epistemic-determinism⁴⁹ of ⁵⁶meaningfulness-and-teleology¹⁰⁰', 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-completeness⁸⁸ 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 ⁸⁰presencing—absolutising-identitive-constitutedness¹³ de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> rede-mentating/restructuring/reparadigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as of 'difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ of ⁵⁶meaningfulness-and-teleology¹⁰⁰'; in both cases, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<~~amplifying~~/formative–epistemicity>totalising~purview-of-construal’ but with differing ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as it is such ‘difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ construed as ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ that induces the animistic social-setup ⁸⁴reference-of-thought-level prospective society-wide transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity into positivism/rational-empiricism. Thus, the prospect of all human ⁵⁶meaningfulness-and-teleology¹⁰⁰ arises as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent/relaying instigating, at uninstitutionalised-threshold¹⁰³, in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of human limited-mentation-capacity-deepening⁵³ implications for prospective relative-ontological-completeness⁸⁸ inducing the sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³. We can appreciate in this regards that the successive registry-worldviews/dimensions ⁸⁴reference-of-thought are actually in an ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ relation with each other as of prospective relative-ontological-completeness⁸⁸ with regards to construing the very same <~~amplifying~~/formative–epistemicity>totalising/circumscribing/delineating purview-of-construal-as-existence: wherein base-institutionalisation rulemaking edgily/incisively

reconstrues existence as of rulemaking over recurrent-utter-uninstitutionalisation construal of
 existence as of non-rules—apriorising/axiomatising/referencing—psychologism;
¹⁰⁴universalisation edgily/incisively reconstrues existence as of ¹⁰⁴universalisation-directed-
 rulemaking over base-institutionalisation—ununiversalisation construal of existence as of
 rulemaking; positivism/rational-empiricism edgily/incisively reconstrues existence as of
 positivising/rational-empiricism-based-universalisation-directed-rulemaking over
¹⁰⁴universalisation—non-positivism/medievalism construal of existence as of ¹⁰⁴universalisation-
 directed-rulemaking; and prospectively, notional~deprocrypticism edgily/incisively reconstrues
 existence as of preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-
 ‘³¹<amplituding/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism 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 ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation
 implying the affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁷⁰—
 apriorising-psychologism> an altogether prospective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and not
⁵³incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation which
 will wrongly imply the affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁷⁰—
 apriorising-psychologism> of the priorly superseded
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instead of its

unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-
 psychology>. ~~supererogatory~~ acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as-of-
 contrastive-preconverging-or-dementing¹⁹—apriorising-psychologism-and-postconverging-or-
 dialectical-thinking²⁰-differentiation reflection of ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> highlights ‘human akrasia-
 susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁷²/ontological-
 fracturing/desublimation/gimmickiness complex’ as of temporal-to-intemporal—ontological-
 performance⁷²-<including-virtue-as-ontology>-of-narratives as so-disambiguated as of
 ‘⁸⁴reference-of-thought-⁸⁵devolving-level difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ reflected as the differing
 temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology> in the
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ at the given
 uninstitutionalised-threshold¹⁰³, thus articulating the social epistemic-totality⁷⁶ possibility of
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> accordioning-(as-of-varying-
 individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>) ontological-performance⁷²-
 <including-virtue-as-ontology>-including-virtue-as-ontology of narratives’. ‘ontologically-
 hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ as
 intemporal/ontological is thus effectively as to overall reifying-and-empowering-reflexivity-of-

ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation> the reflection of the social
epistemic-totality³⁶ of human ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-(as-
of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance⁷²-<including-virtue-as-ontology>) ontological-performance⁷²-
<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of living-
development-as-to-personality-development, institutional-development-as-to-social-function-
development and Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, with respect
to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism
contrastive disclosing of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self¹²/ontological-fracturing/desublimation/gimmickiness complex’, and so-disambiguated
ontologically as of ⁸⁴reference-of-thought-⁸⁵devolving-level ontologically-veridical difference-
conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
determinism²¹ ‘differentiating/disambiguating transversality’ of ‘notional~firstnaturedness—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-
transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-
referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-
virtue-as-ontology>) ontological-performance⁷²-<including-virtue-as-ontology>-including-

virtue-as-ontology of narratives’; wherein what marks out temporal–ontological-performance⁷²-
<including-virtue-as-ontology>-of-narratives is their ‘overt untransvaluated–temporal-
intemporality⁵² existential-extrication-as-of-existential-unthought akrasia-susceptibility-or-
akrasiatic-drag complex’ as of the dynamic implications of direct and conjugating human
temporal dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>
manifestation of postlogism⁷⁸-
slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ‘⁸⁴reference-of-thought-⁸⁵devolving-level difference-conflatedness¹²-as-
to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ reflected as
the differing temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology>
of the ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’, and what marks
out ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-
ontology>’ as of intemporal aetiologisation/ontological-escalation of prospective
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is its dispensing-with-
immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-
distension²⁶/contemplative-distension in nonextricatory-existential-preempting-of-existential-
unthought, and so with respect to overall registry-worldview/dimension uninstitutionalised-
threshold¹⁰³ implication (procrypticism or non-positivism–medievalism or ununiversalisation or
recurrent-utter-uninstitutionalisation) as of its <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. flawed Basically,

‘ontologically-hegemonising-narrative’⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ is thus as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> the social epistemic-totality³⁶ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>-of-narratives differentiated transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² as of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. The possibility of ‘ontologically-hegemonising-narrative’⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ as construed from existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is what allows for veridical aetiologisation/ontological-escalation as of transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ implied as of singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism over dissingularisation⁷⁸/epistemic-nonimmanence/flawed-epistemic-determinism, just as with the natural sciences and so beyond the notion of subjectivity as of ontological-primemovers-totalitative-framework⁷³ validation and falsifiability⁴¹ 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-threshold¹⁰³) relationship with ontological-veracity, this is exactly what inevitably validates the articulation of ontological-veracity/ontological-veridicality as more completely involving the displacement/decentering-of-the-human-subject priorly as implied with Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative in reflecting the need to undermine human destructuring-threshold-〈uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality〉~of-ontological-performance⁷²-<including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature, thus overcoming underlying logocentrism as of prospective relative-ontological-completeness implications; reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness⁸⁸ and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness⁸⁸ as of projected conflatedness¹². This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative constitutedness¹³ since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness⁸⁹ on ontological-veracity; as it construes of ‘logocentric habituated social conditions’ as inherently ontological or beyond ontological treatment while failing to countenance the ‘decentering heavy lifting’ involved in undermining ontologically impertinent ‘logocentric habituated social conditions’ in enabling the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ right up to our present, and as of prospective transformative emancipatory possibilities. In the bigger scheme of things, the social-construct as significant otherness is ever always inherently put into question itself given its constructive/institutionalising/nascent–

sublimating-decisionality and destructuring-threshold-(uninstitutionalised-
 threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> nature speaking of its reasoning-from-results/afterthought, with
 regards to its capacity-and-disposition to uphold prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity ontological-veracity/ontological-
 veridicality; as so implied in the epistemic-ricochetting/transepistemicity unorthodoxy herein
 expounding futural Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of
 prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally
 the unorthodoxy of all prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity ⁵⁶meaningfulness-and-teleology¹⁰⁰
 whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes,
 Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-
 reasoning. This basic idea of the social-construct as of its
 constructive/institutionalising/nascent-sublimating-decisionality and destructuring-threshold-
 (uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-
 performance⁷²-<including-virtue-as-ontology> nature is effectively what underlies in
 ontologically neutral/objective terms-as-of-axiomatic-construct such displacement/decentering-
 of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian
 genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the
 ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully
 more of a purely ontological notion is caught up in our positivism-procrypticism prior relative-
 ontological-incompleteness⁸⁹ human social-stake-contention-or-confliction in disjointedness-as-
 of-⁹⁴reference-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-completeness⁸⁸ deprocrypticism; explaining in many ways the difficulty for Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding-positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the ¹⁰⁴universalisation–non-positivism/medievalism prior relative-ontological-incompleteness⁸⁹ 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-completeness⁸⁸ positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-prospective-apriorising-implications>)); which will explain in many ways the difficulty of the Copernicuses, Galileos, Descartes’, Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism–procrypticism prior relative-ontological-incompleteness⁸⁹ human social-stake-

contention-or-confliction as of its disjointedness-as-of-⁸⁴reference-of-thought but that a more fuller pure-ontology appreciation of the deconstruction notion as of prospective relative-ontological-completeness⁸⁸ notional~deprocrypticism rather subsumes all such binary opposition conceptions basically into the binarity of intemporality⁵²/longness and temporality³⁹/shortness as to human limited-mentation-capacity relative ontological-performance⁷²-<including-virtue-as-ontology>. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness⁸⁸ notional~deprocrypticism that we can appreciate more profoundly the ¹⁰⁴universal 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 ¹⁰⁴universal ontological profundity for analysing everything as of prospective relative-ontological-completeness⁸⁸ notional~deprocrypticism herein construed as ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation³³; 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-completeness⁸⁸/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-completeness⁸⁸ 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 ¹⁰⁴universally emancipatory as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or consumer technology or even scientific and technological nomenclatures; with any such discriminatorily selective predisposition and failure to share its usefulness being an indictment of a lack of the requisite liberalism for perpetuating human scientific progress and basically overall human emancipation. Ultimately, the social-construct as of its constructive/institutionalising/nascent-sublimating-decisionality and destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> nature inherently points out why human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of intemporal metaphoricity⁵⁷ epistemic pertinence doesn't lie with any inherent suprasocial framework or inherent <~~amplifying~~/formative>*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications> framework. The fact is that the inherent human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor renders such
 <amplifying/formative>’ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>)
 framework or suprasocial framework epistemic pertinence for prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity untenable, as susceptible to prospective
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism. Such epistemic
 pertinence for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity is rather de-mentated/structured/paradigmed dynamically as of prospective
 reasoning-through/messianic-reasoning epistemic-ricochetting/transepistemicity possibility
 exploiting the supposedly coherent ontological-commitment⁶⁶ so-implied as of a social-setup
 ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality
 with respect to its social-stake-contention-or-confliction’ which opens it up to prospective
 intemporal-as-ontological metaphoricity⁵⁷. It is by this token that the intemporal ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
 or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness can as to
 existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression
 ontological-primemovers-totalitative-framework⁷³ validation induce transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity thus constraining the positive
 opportunism for prospective human secondnature institutionalisation as of crossgenerational
 percolation-channelling-<in-deferential-formalisation-transference>. The insight here is that the
 epistemic possibility for human prospective aetiologisation/ontological-escalation as reflected
 in all prior transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is more
 decisively about such intemporal ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-
 existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
 exploiting of the supposedly coherent ontological-commitment⁵⁶ so-implied as of a social-setup
 ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality
 with respect to its social-stake-contention-or-confliction’, rather than a naïve reliance on
 <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications> or
 suprasocial epistemic relevance which is actually the outcome as reasoning-from-
 results/afterthought of secondnature institutionalisation poorly inclined to such requisite
 prospective reasoning-through/messianic-reasoning. Human akrasia-susceptibility-or-akrasiatic-
 drag complex is rather reflected operantly and pertinently as of human ‘ontologically-flawed
 antiakrasiatic disposition’ so-construed from existence-potency³⁸~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression ontological-veracity perspective and so over
 our human-subpotency epistemic/notional~projective-perspective which is rather in an
 ontologically-flawed <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³. (It should be noted here thus that going
 by the entire projection of this work rather towards futural Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶ meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism as of the
 notional~deprocrypticism framework as implied by existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-
 perspective as a more re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-
 (imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)³¹ reformulation as of

the displacement/decentering-of-the-human-subject in the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ~~45<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷~~ with regards to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰, institutional-development—as-to-social-function-development and living-development—as-to-personality-development implied as of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-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 ¹⁰⁴universalising-idealisation self-consciousness but very much along the lines of Socratic unification of knowledge and virtue, with a deliberate adherence to the derivation ‘akrasiatic’ rather than the traditional derivations ‘acratice’ or ‘akratic’ to mark such a break, and further the term ‘antiakrasiatic’ also along the same lines is further meant to emphasise the underlying idea that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-completeness⁹⁸ is then about superseding the lack, and such relative-ontological-incompleteness⁹⁹ is superseded rather as of ~~supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-~~ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ~~45<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷~~ of human limited-mentation-capacity-deepening⁵³ that goes well beyond a ‘golden mean’/moderation/temperance, etc. behaviour interpretation as implied with ‘enkrateia’ which, as explained and further elaborated elsewhere herein, doesn’t has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/understanding/knowledge-

reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ reference of ontological-
 contiguity⁶⁷ but for naively and wrongly implying good-natured qualities as being ontological;
 and such ‘antiakrasiatic disposition’ is more critically reflected as of underlying human
 ‘intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
 parrhesiastic seeding-promise of prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-
 virtue-as-ontology>’ with the ‘akrasiatic disposition’ construed as of ‘temporal/sophistic-as-
 ontologically-flawed/ontological-bad-faith/inauthenticity⁶⁴ reasoning-from-results/afterthought
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 seeding-misprising of prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ as covert-pretence-of-
 equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-<including-
 virtue-as-ontology>’..) This existence-potency³⁸~sublimating—nascence,—disclosed-from-
 prospective-epistemic-digression ontological-veracity perspective reflects the fact that as of our
 human-subpotency, beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-
 extrication-as-of-existential-unthought>⁶ we-fail-to-factor-in/we-are-oblivious-to our human
 limited-mentation-capacity implications as of our ontologically-compromised
 <amplifying/formative—epistemicity>totalising~throwness-in-existence³⁴, so-reflected with
 the successive registry-worldviews/dimensions ⁸⁴reference-of-thought-level reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁴⁵<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,—
 for-explicating-ontological-contiguity⁵⁷, to then proceed in
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-

validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism> as of our existential-instantiations and so defectively as if we have no limited-
 mentation-capacity and no ontologically-uncompromised <amplifying/formative-
 epistemicity>totalising~thrownness-in-existence³⁴; and this with respect to our articulated—or-
 acquiesced-to ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-
 as-ontology>, such that inherently our ontological-performance⁷²-<including-virtue-as-
 ontology> is ever always constrained as of constructive and destructuring-threshold-
 (uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-
 performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology¹⁰⁰. The
 destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-
 decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> of human
 articulated—or-acquiesced-to ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-
 <including-virtue-as-ontology>, and as de-mentatively/structurally/paradigmatically reflected at
 the uninstitutionalised-threshold¹⁰³, speaks of a threshold at which as of our human-subpotency
 we fail to assume the intellectual-and-moral responsibility arising as of ontological-veridicality
 so-reflected as from the full sublimating-over-desublimating implications of existence-
 potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression ontological-
 veracity perspective insight of affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism>. This is the overall notion explaining human
 akrasia-susceptibility-or-akrasiatic-drag complex, and so as of human limited-mentation-
 capacity notional implications. Thereafter, understanding of this human ‘ontologically-flawed
 antiakrasiatic disposition’ is all about conceptualising the effective operant ontologically-
 constraining conditions as of human existential-instantiations given our limited-mentation-
 capacity implied as of temporality⁹⁹/shortness and intemporality⁵²/longness implications, and so

construed epistemically as ontological-normalcy/postconvergence analysis. Insightfully, we can appreciate that the absolute human ontologically-veridical antiakrasiatic disposition can only be as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism so-reflected with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism registry-worldview/dimension, over human-subpotency–as-of-ontologically-compromised-epistemic-abnormalcy/preconvergence³⁰ so-reflected variously with the preceding successive registry-worldviews/dimensions; wherein notional~deprocrypticism as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression will rather speak of prospective ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ which as of its inherent constructive ontological-performance⁷²-<including-virtue-as-ontology> is of a de-mentative/structural/paradigmatic implication that ultimately supersedes the destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> notionally underlying human-subpotency. Thus all the problem of human ontologically-flawed antiakrasiatic disposition boils down to construing the underlying human mental-processing disposition, construed as of phenomenal-abstractiveness implications, as from human-subpotency dispositional possibilities of ontological-performance⁷²-<including-virtue-as-ontology> to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression possibility of ontological-performance⁷²-<including-virtue-as-ontology>. In this respect, we can appreciate that the successive registry-worldviews/dimensions ⁸⁴reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ are

effectively differing de-mentative/structural/paradigmatic antiakrasiatic dispositions-as-of-self-consciousness varying from most ontologically-flawed as of recurrent-utter-uninstitutionalisation to most ontologically-veridical as futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective deprocrypticism. We can further appreciate that all the successive registry-worldviews/dimensions ⁸⁴reference-of-thought are marked at their ⁸⁴reference-of-thought-⁸⁵devolving-level by temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology> speaking of differing ontological-performance⁷²-<including-virtue-as-ontology>-including-virtue-as-ontology of intemporal and disambiguated temporal ontologically-flawed antiakrasiatic-disposition as of postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation reflecting <amplifying/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰). This analysis so far sums up the overall framework of human temporal-to-intemporal ontologically-flawed antiakrasiatic disposition as of the social epistemic-totality³⁶ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. Further and of much more profound reification⁸⁷ implications, is the reality that the social-construct constructive and destructuring nature can be fundamentally accounted for by the fact that human antiakrasiatic disposition aspiration is truly reflected as from the effective implications of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning

‘seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating-nascence-as-of-its-coherence/contiguity’; thus with the latter reconceptualised as ‘human-subpotency equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>’. This reflects the epistemic-veracity of construing human-subpotency ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>’ of its articulated—or—acquiesced-to ⁵⁶meaningfulness-and-teleology¹⁰⁰ as from existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression ontological-performance⁷²-<including-virtue-as-ontology>, which underlies beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ the ¹⁰⁴universal-transparency¹⁰⁵-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of the social epistemic-totality³⁶ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-performance⁷²-<including-virtue-as-ontology>/institutionalisation/nascent-sublimating-decisionality—by—destructuring-threshold-<(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> in ‘a metaphorising vacillating-conception’ of the social epistemic-totality³⁶ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as can be fully reflected from existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective in ontological-normalcy/postconvergence. This thus points out that human-subpotency ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>’ supposedly of ¹⁰⁴universal-transparency¹⁰⁵-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-

ontological-completeness³⁸) is mainly and rather the overtly presumed social posture of articulated-or-acquiesced-to ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>, and that human-subpotency implications of human limited-mentation-capacity induces covert-pretence-of-equivalence/correspondence-antiakrasiatic-aspiration-ontological-performance⁷²-<including-virtue-as-ontology> construed as destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity; as implying in effect a destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus denaturing¹⁵ the true 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>' from the ontologically-veridical existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective reflecting social-construct constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>, so that it is a difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ that can restore-and-reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> about the social-construct constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> from this induced destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity denaturing¹⁵ whereas naïve identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification³⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ will wrongly validate the so-induced destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as of the destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-

epistemicity>totalising/circumscribing/delineating–narrative-disposition’ and not any such notion as propositional attitude because human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is <amplituding/formative–epistemicity>totalising/circumscribing/delineating as of its given <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus construed in notional~conflatedness¹² with existence-as-of-existential-instantiations and as its ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ can then be reflected in an infinite number of propositions by that notional~conflatedness¹² with existence-as-of-existential-instantiations as so-construed in such approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a reification⁸⁷ is all about elucidating the ontological-veracity/ontological-performance⁷²-<including-virtue-as-ontology> of human-subpotency epistemic/notional~projective-perspective ⁵⁶meaningfulness-and-teleology¹⁰⁰ articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment⁶⁶ as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity⁶⁹–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective of ontological-primemovers-totalitative-framework⁷³ as of prospective relative-ontological-completeness⁸⁸ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷’, whereas the notion of propositional attitude is rather as of constitutedness¹³ and not in conflatedness¹² with existence-as-of-existential-instantiations as failing to reflect the given <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴ devolving apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-

disposition’, and seem to imply that propositions themselves have their attitude rather than the fact that the true ontological-depth lies with the underlying ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ in notional~conflatedness¹² with existence-as-of-existential-instantiations which is thus reflected in the devolving specific propositions aposteriorising/logicising/deriving/intelligising/measuring, wherein for instance as of a totalising-entailing insight one or a few propositions in a series of propositions uttered may actually decisively imply a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ of temporal-as-ontologically-flawed ⁵⁶meaningfulness-and-teleology¹⁰⁰ or intemporal-as-ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ with regards to revealing the series of propositions implied phenomenal-abstractiveness as of ontologically-flawed destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as when respectively projecting a destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology> as of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> of ‘⁸⁴reference-of-thought-⁸⁵devolving-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ reflecting a nondescript/ignorable–void⁵⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) or as of ontologically-veridical <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism in ontological-contiguity⁶⁷ of ‘⁸⁴reference-of-thought-⁸⁵devolving-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and thus with their corresponding differing ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’

and ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–qualia-schema’; and further the notion of propositional attitude fails to reflect the fact of varying registry-worldviews/dimensions as of relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-

⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>⟩ with their varying <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴ ⁸⁴reference-of-thought-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-dispositions’ translating in the differing nature of propositions veridically admissible by differing registry-worldviews/dimensions ⁸⁴reference-of-thought as implied in the contrastive example here between a positivism and a non-positivism registry-worldview/dimension with their differing ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–qualia-schema’ and ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’), since it is fundamentally an ontologically-flawed destructuring non-positivism/superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument eliciting this misconstrued proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring as ‘God of plane’, a further proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like ‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious effect from the wings’; with the positivism relative-ontological-completeness⁸⁸ perspective

rather reflecting the non-positivism/superstitious relative-ontological-incompleteness⁸⁹ perspective as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ while the latter perspective wrongly holds on to an ontologically-flawed ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–qualia-schema’. This is the fundamental conception underlying the notion of ¹⁴de-mentation-⟨supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as implying an underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-mentative/structural/paradigmatic misconstruing for aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology¹⁰⁰, thus disambiguating/differentiating prospective relative-ontological-completeness³⁸ as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–qualia-schema’ and the prior relative-ontological-incompleteness⁸⁹ as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’. This is equally what very much underlies from a prospective relative-ontological-completeness⁸⁸ constructiveness perspective of notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-thought the social manifestation of a phenomenon like psychopathy and social psychopathy reflecting our prior relative-ontological-incompleteness⁸⁹ positivism–procrypticism destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> as of its disjointedness-as-of-⁸⁴reference-of-thought, wherein the fundamentally induced destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-

aestheticised~preconverging/dementing¹⁹–qualia-schema> of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is the very same
destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
instigating disjointedness-as-of-⁸⁴reference-of-thought that prolongs as of
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ into its lingering social manifestation (just
as the non-positivism/superstitious
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
aposteriorising/logicising/deriving/intelligising/measuring enters a lingering social
manifestation in striving to interpret positivism ⁵⁶meaningfulness-and-teleology¹⁰⁰ as reflected
about a plane on the basis of its non-positivism/superstitious propositions as its narrative
disposition, and reflected by its ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-
schema’); with futural Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of
prospective ¹⁷deprocrypticism–or–preempting—disjointedness-as-of-⁸⁴reference-of-thought
prospectively constructiveness perspective rather reflecting it veridically as of
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing¹⁹–qualia-schema’ while our positivism–procrypticism prospectively
destructuring perspective rather reflecting wrongly as of ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–
qualia-schema’. This insight can further be extended to explain the lingering pervasiveness of
notions-and-accusation-of-sorcery in non-positivistic social-setups. In all these cases as
explained further below as of the ‘<amplituding/formative–epistemicity>totalising~ratio-
contiguity/ratiocination-as-referentialism constructiveness disposition in

singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism' of phenomenal-abstractiveness given its persistently pervasive reshuffling thoughtfulness as from human anxiety, the underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation ontological-performance⁷²-<including-virtue-as-ontology> of any given registry-worldview/dimension as of its 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>' is limited due to human limited-mentation-capacity with regards to the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning that establishes prospective reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring ontologically-veridical⁵⁶meaningfulness-and-teleology¹⁰⁰, such that this reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus necessarily has a de-mentative/structural/paradigmatic prospective destructuring-threshold-<uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology> that is susceptible to its very own ontologically-flawed manifestation of its <amplifying/formative>⁸wooden-language-(imbued—temporal—mere-form/virtualities/dereification³⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) so-implied as of postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-

discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
 instigated as of ‘<amplituding/formative–epistemicity>totalising~random-as-impulsive
 destructuring-disposition—flipping/changing/transitioning-induced-notional-
 discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism’, totalising~nominal-as-tendentious
 ‘<amplituding/formative–epistemicity>destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-
 <shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
 ‘<amplituding/formative–epistemicity>totalising~ordinal-as-qualifying destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism’, and ‘<amplituding/formative–
 epistemicity>totalising~intervalist-as-categorising destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-
 <shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’ on
 any such given registry-worldview’s/dimension’s reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; thus requiring
 the further ‘<amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-
 referentialism constructiveness disposition in singularisation⁹³/epistemic-immanence/veridical-
 epistemic-determinism’ phenomenal-abstractiveness as of intemporal ontological-faith-notion-

or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
 or-acumen reasoning-through/messianic-reasoning that establishes prospective
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to further
 match-and-restore existence-potency³⁸~sublimating—nascence,—disclosed-from-prospective-
 epistemic-digression epistemic/notional~projective-perspective of ontological-veridicality as of
 prospective relative-ontological-completeness⁸⁸-of-³⁴reference-of-thought in order to overcome
 the preceding destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—
 desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>,
 and so-implied in this work as futural Being-development/ontological-framework-expansion—
 as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as of prospective notional~deprocrypticism preempting—disjointedness-as-of-
⁸⁴reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument constructiveness-
 of-ontological-performance⁷²-<including-virtue-as-ontology> reflected as of
 ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating
 postconverging/dialectical-thinking²⁰—qualia-schema’ with respect to our positivism—
 procrypticism disjointedness-as-of-³⁴reference-of-thought prior reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of destructuring-
 threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-
 ontological-performance⁷²-<including-virtue-as-ontology> reflected as of
 ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating

preconverging/dementing¹⁹—qualia-schema’. The bigger point here is that, the social as purportedly driven by its constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> is rather supposedly all about overtly implicated ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>’ of articulated—or-acquiesced-to ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology> with regards to the ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸> of social epistemic-totality³⁶ of ⁵⁶meaningfulness-and-teleology¹⁰⁰. However, human limited-mentation-capacity renders such overtly implicated ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>’ unachievable such that this elicits covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-<including-virtue-as-ontology> as to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity that reflects the social-construct prospective destructuring as construed from existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective as of ontological-veracity. Such covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-<including-virtue-as-ontology> as to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity destructuring consequence arises-and-is-reflected more fully and operantly as of human-subpotency destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism of the ‘possibilities-of-human-phenomenal-abstractiveness with respect to their apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ontological-

performance⁷²-<including-virtue-as-ontology>’, as deviating-from/being-wrongly-imputed-as-
 of existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 epistemic perspective of ontological-performance⁷²-<including-virtue-as-ontology> construed
 as ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance⁷²-
 <including-virtue-as-ontology>’, and the social dynamics developing thereof as of social-stake-
 contention-or-confliction. Thus human-subpotency destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-
 <shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism of the
 ‘possibilities-of-human-phenomenal-abstractiveness with respect to their
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ontological-
 performance⁷²-<including-virtue-as-ontology>’, so-conceptualised from the perspective of
 existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as
 the latter reflects ‘equivalence/correspondence antiakrasiatic-attainment ontological-
 performance⁷²-<including-virtue-as-ontology>’, vary as of human-subpotency
 ‘<amplituding/formative–epistemicity>totalising~random-as-impulsive destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism’, totalising~nominal-as-tendentious
 ‘<amplituding/formative–epistemicity>destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-
 <shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
 ‘<amplituding/formative–epistemicity>totalising~ordinal-as-qualifying destructuring-

disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-
nonimmanence/flawed-epistemic-determinism’, ‘<amplituding/formative-
epistemicity>totalising~intervalist-as-categorising destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-
<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’ and
‘<amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-
referentialism constructiveness disposition in singularisation⁹³/epistemic-immanence/veridical-
epistemic-determinism’, with the latter construed rather as of constructive difference-
conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-
determinism²¹ with respect to its constructive disambiguating of the covert-pretence-of-
equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-<including-
virtue-as-ontology> as to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity
as it disambiguates/differentiates the destructuring-by-flipping/changing/transitioning-induced-
notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema> of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument denaturing¹⁵ and
achieves existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-
digression epistemic perspective dispositional possibility of ontological-performance⁷²-
<including-virtue-as-ontology> in reflecting the ontologically-veridical
‘equivalence/correspondence antiakrasiatic-attainment ontological-performance⁷²-<including-
virtue-as-ontology>’ exactly because it is the ‘human ratio-conguity/ratiocination phenomenal-
abstractiveness as of developed-intellection-of-exactness-capacity-ontological-performance⁷²-

<including-virtue-as-ontology> implication thus non-susceptible to deconstructing', unlike all the other phenomenal-abstractiveness that instigate their respectively ontologically-flawed deconstructing-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁸-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by aligning with the deconstructing in identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹ with regards to the covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-<including-virtue-as-ontology> as to deconstructing-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity rather than disambiguating/differentiating it to restore ontological-veridicality as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶. Phenomenal-abstractiveness as of human-subpotency mental-processing for equivalence/correspondence with existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression effectively reflected herein as of the varied depth as from <amplituding/formative–epistemicity>totalising~random-as-impulsive, <amplituding/formative–epistemicity>totalising~nominal-as-tendentious, <amplituding/formative–epistemicity>totalising~ordinal-as-qualifying, interval-as-categorising and <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism; with <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness allowing notionally/epistemically the possibility for human fulfilment of ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ which is what underlies

the framework of social-construct constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>/institutionalisation and superseding its destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology>, thus reflected as of ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance⁷²-<including-virtue-as-ontology>’. Inherently, this most profound <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism human phenomenal-abstractiveness is what exactly enables human-subpotency to be able to supersede destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology> by the underlying specific existential-as-ontological disambiguating/differentiating disposition. We can thus contemplate of <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as the human mental-processing capacity that is inclined to ever always expand the frontiers of human knowledge as ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’, and so as of the very ‘recurrent edging towards completion of ontological-performance⁷²-<including-virtue-as-ontology> of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness, as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation implied ⁸⁴reference-of-thought and ⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmging—of-meaningfulness’. Such that the very abstract idea of any ‘existential contemplative insurmountability’ arising as of human <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴ is-not-acquiesced-to/is-rejected naturally by

the human mental-processing disposition of <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as of human anxiety and as so-reflected by its persistently pervasive reshuffling thoughtfulness. The point here is that the most tasking of human mental-processing is as of <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as of its constructive reconstrual-as-of disambiguation/differentiating of destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>, with <amplituding/formative-epistemicity>totalising~intervalist-as-categorising phenomenal-abstractiveness, <amplituding/formative-epistemicity>totalising~ordinal-as-qualifying phenomenal-abstractiveness, <amplituding/formative-epistemicity>totalising~nominal-as-tendentious phenomenal-abstractiveness and <amplituding/formative-epistemicity>totalising~random-as-impulsive phenomenal-abstractiveness reflecting lesser-and-lesser mental-processing tasking for operant⁵⁶ meaningfulness-and-teleology¹⁰⁰ as of ‘already achieved constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>/institutionalisation’ enabled by <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness disambiguation/differentiation. It is the <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness existential reshuffling thoughtfulness as of its expansion of human knowledge frontier as ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ by its disambiguative/differentiative undermining of destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> as it enables ‘ontology/apriorising/axiomatising/referencing construal of Being and beings’ that instigates

the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant ⁵⁶meaningfulness-and-teleology¹⁰⁰ of lesser-and-lesser phenomenal-abstractiveness mental-processing tasking, and so rather as ‘already achieved constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>/institutionalisation’, as from the categorising register of ‘<amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings’, the qualifying register of ‘<amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings’, the tendentious register of ‘<amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings’ and the impulsive register of ‘<amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings’, reflecting the human understanding process (with this so-structured registers of lesser-and-lesser mental-processing reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, as derived from the underlying registry-worldview’s/dimension’s ⁸⁴reference-of-thought induced ‘<amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism ontology/apriorising/axiomatising/referencing construal of Being and beings’, forming the said registry-worldview’s/dimension’s ‘notional~conflatedness¹² <amplituding/formative-epistemicity>totalising/circumscribing/delineating self-consciousness qualia-schema’ of memorisation as of replication-and-differentiation-in-a-‘<amplituding/formative-epistemicity>totalising~disambiguation-in-notional~conflatedness¹²-with-existence-as-of-existential-instantiations’ and thus enabling the notional~conflatedness¹² of mental-processing

in existence-as-of-existential-instantiations reflected in the ‘evolving-and-devolving
 formation/learning-development metaphoricity⁵⁷ and transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity metaphoricity⁵⁷ subjoining in
 <~~amplituding~~/formative~epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-
 and-teleology¹⁰⁰’, and so as of impulsive mental-reflex, tendentious mental-reflex, qualifying
 mental-reflex, categorising mental-reflex and <~~amplituding~~/formative~
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism mental-reflex in their
 comprehensively underlying ‘notional~conflatedness¹² with existence-as-of-existential-
 instantiations’); from whence ⁵⁶meaningfulness-and-teleology¹⁰⁰
 aposteriorising/logicising/deriving/intelligising/measuring ensues as of notional~conflatedness¹²
 with existence-as-of-existential-instantiations (‘<~~amplituding~~/formative~
 epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–
 qualia-schema’ rather arises as of the implied ⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as centered–
 epistemic-totalisation associated ‘<~~amplituding~~/formative~
 epistemicity>totalising/circumscribing/delineating psychologism-schema’ and is the reflected
 mental-state aftereffect when reflexively, contemplatively, implicitly or explicitly
 aposteriorising/logicising/deriving/intelligising/measuring propositions as of the given
 underlying registry-worldview’s/dimension’s narrative disposition in its
 notional~conflatedness¹² with existence-as-of-existential-instantiations, and it is necessarily
 induced-from and reflects the ‘developing <~~amplituding~~/formative~
 epistemicity>totalising/circumscribing/delineating self-consciousness culturally-directed
 eliciting of concepts and contemplative frameworks in notional~conflatedness¹² with existence-
 as-of-existential-instantiations’; and so-contrued contrary to just a constitutedness¹³ conception
 as of singular quale which fails to grasp that the possibility for reflecting a quale arises rather as

of an underlying ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–qualia-schema’ <amplituding/formative–epistemicity>totalising/circumscribing/delineating reflecting ⁵⁶meaningfulness-and-teleology¹⁰⁰ within which any specific quale then imports as of its replicability-and-differentiability-in-a ‘<amplituding/formative–epistemicity>totalising~disambiguation-in-notional~conflatedness¹²-with-existence-as-of-existential-instantiations’ such that for instance the self-consciousness for cognising colour and colour schemes with children develops rather as of culturally-directed eliciting of the colour and colour schemes devolving qualia-schema, as it is integrated with the child’s developing <amplituding/formative–epistemicity>totalising/circumscribing/delineating self-consciousness and by extension we can grasp that the <amplituding/formative–epistemicity>totalising/circumscribing/delineating qualia-schema of successive registry-worldviews/dimensions ⁸⁴reference-of-thought are grasp rather as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ as of relative-ontological-incompleteness⁸⁹ so construed from relative-ontological-completeness⁸⁸ as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective or ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–qualia-schema’ as of relative-ontological-completeness⁸⁸ when so-construed in existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as from a protracted-consciousness in relative-ontological-completeness⁸⁸ as of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism protensive-consciousness <amplituding/formative–epistemicity>totalising/circumscribing/delineating qualia-schema disambiguation of the other consciousnesses in relative-ontological-incompleteness⁸⁹ as of positivism–procrypticism

occlusive-consciousness <amplituding/formative-
epistemicity>totalising/circumscribing/delineating qualia-schema, ¹⁰⁴universalisation-non-
positivism/medievalism preclusive-consciousness <amplituding/formative-
epistemicity>totalising/circumscribing/delineating qualia-schema, base-institutionalisation-
ununiversalisation warped-consciousness <amplituding/formative-
epistemicity>totalising/circumscribing/delineating qualia-schema and recurrent-utter-
uninstitutionalisation trepidatious-consciousness <amplituding/formative-
epistemicity>totalising/circumscribing/delineating qualia-schema). But then at prospective
destructuring-threshold-(uninstitutionalised-threshold ¹⁰³/presublimating-desublimating-
decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>, the instigation of
the categorising register, the qualifying register, the tendentious register and the impulsive
register will end up being ontologically-flawed but not recognised as such from the human-
subpotency epistemic/notional~projective-perspective of the given registry-
worldview/dimension institutionalisation reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³, though from existence-
potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic
perspective of analysis as of prospective relative-ontological-completeness³⁸ it is shown to be
ontologically-flawed. Basically thus prospective destructuring-threshold-(uninstitutionalised-
threshold ¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-
<including-virtue-as-ontology> renders the instigation of the categorising register, the
qualifying register, the tendentious register and the impulsive register, as of operant
⁵⁶meaningfulness-and-teleology¹⁰⁰, susceptible to be <amplituding/formative>⁸ wooden-

language-⟨imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰⟩ so-implied as of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.
 It is only <amplituding/formative—epistemicity>totalising~ratio-contiguity/ratiocination-as-
 referentialism phenomenal-abstractiveness as of its mental-processing persistently pervasive
 existential reshuffling thoughtfulness as from human anxiety that is bound at destructuring-
 threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality⟩~of-
 ontological-performance⁷²-<including-virtue-as-ontology> to reconstrue the prospective
 constructiveness-of-ontological-performance⁷²-<including-virtue-as-
 ontology>/institutionalisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as so-reflected from
 existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression
 epistemic/notional perspective of analysis as of prospective relative-ontological-completeness⁸⁸
 to be ontologically-veridical. It is in this way that <amplituding/formative—
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-
 abstractiveness expands the frontiers of human knowledge as ‘ontologically-hegemonising-
 narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’, and thereof instigating
 the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-
 mental-processing-reflexes-contiguity into the more fully operant ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ 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 ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ aposteriorising/logicising/deriving/intelligising/measuring ensues as of human
 existential-instantiations. In the bigger scheme of things, this ‘constructiveness-of-ontological-

performance⁷²-<including-virtue-as-ontology> from destructuring-threshold-
 (uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-
 performance⁷²-<including-virtue-as-ontology>’ operation of the comprehensive human
 phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human
⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge, is what brings about the successive
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-
 ontological-completeness³⁸, and is reflected in the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ reification⁸⁷ of ⁸⁴reference-of-thought-level successive self-
 consciousness/construction-of-the-Self as of the successive registry-worldviews/dimensions,
 and so conceptualised as from existence-potency³⁸~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism perspective. The social as supposedly a ‘self-
 referencing-syncretising forward-facing projection of mere-formulaicity’ is one where
 ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-
 virtue-as-ontology>’ is effectively driven as of ‘<amplifying/formative-
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness
 disposition in singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’ as
 ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-
 ontology>’ and as so-reflected at attained institutionalisation-level and constraint in formal
 social-settings; while as of human limited-mentation-capacity implications of phenomenal-
 abstractiveness, elicited covert-pretence-of-equivalence/correspondence–antiakrasiatic-
 aspiration-ontological-performance⁷²-<including-virtue-as-ontology> as to destructuring-
 transitoriness¹⁸-as-of-deratiocination/deratiocontiguity arise variously at ⁸⁴reference-of-thought-
 level uninstitutionalised-threshold¹⁰³ and their ⁸⁴reference-of-thought-⁸⁵devolving-level

unconstraint extended-informality as human ‘<amplituding/formative-epistemicity>totalising~random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
 ‘<amplituding/formative-epistemicity>totalising~nominal-as-tendentious destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
 ‘<amplituding/formative-epistemicity>totalising~ordinal-as-qualifying destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’
 ‘<amplituding/formative-epistemicity>totalising~intervalist-as-categorising in and destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’, and as these covertly pass as being of
 ‘<amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’ thus undermining ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>’. destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as of elicited covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-<including-

virtue-as-ontology> articulated—or—acquiesced-to ⁵⁶meaningfulness-and-teleology¹⁰⁰ at
⁸⁴reference-of-thought-⁸⁵devolving-level, is induced as of destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-
 <shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as
 <amplituding/formative>⁸wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) so-implied as of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 and so-induced-and-complexified in association with instances/instantiations of
 constructiveness disposition for ‘equivalence/correspondence antiakrasiatic-aspiration
 ontological-performance⁷²-<including-virtue-as-ontology>’, to then effect as of the dual
 implications ontologically-flawed overall perception of a primary commitment to
 constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration
 ontological-performance⁷²-<including-virtue-as-ontology>’ so that any such destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism as of covert-pretence-of-
 equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-<including-
 virtue-as-ontology> as to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity
 articulated—or—acquiesced-to ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-
 <including-virtue-as-ontology> is overlooked as marginal; and so with regards to implicated

social epistemic-totality³⁶ of ⁵⁶meaningfulness-and-teleology¹⁰⁰, thus inducing the peculiar social dynamism effect of destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity wherein that temporally induced marginality mechanism as of destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as <amplituding/formative>⁸wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) is the beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ temporal grounds for akrasiatically undermining ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>’. It is this destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as of ‘pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>’ marginality implications reflected in human phenomenal-abstractiveness destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism that develop into the social dynamics manifestations of postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation so-construed from the perspective of existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. This reveals destructuring-transitoriness¹⁸-as-of-

deratiocination/deratiocontiguity as the destructuring ontologically-flawed failing antiakrasiatic disposition, that is further complexified with the blending of instances/instantiations of constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>’ with the marginal destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as of covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-<including-virtue-as-ontology> as to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity thus inducing the overlooking as marginal of the destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism, and thus defining the specific sustainable destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> parasitism in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of any given registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰³, and is so reflected as of its endemised/enculturated social construal of the ‘types of vices-and-impediments¹⁰⁶ that can be overlooked’ beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶, determining its uninstitutionalised-threshold¹⁰³. Critical to the social manifestation of destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity and its-extension-in-complexification is that it is socially perceived decisively as not destructuring going by the narrative of the collective social-setting

destructuring-disposition—flipping/changing/transitioning-induced-notional-
 discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism at its destructuring-threshold-
 <uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality>~of-ontological-
 performance⁷²-<including-virtue-as-ontology>, to then reflect of such ‘pretence of
 equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-
 virtue-as-ontology>’ as if of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-
 performance⁷²-<including-virtue-as-ontology>’ and to assent to such a state of affairs.
 destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity thus arises as of human
 limited-mentation-capacity deficient personality adherence, personality formation and
 personality development as of the social-setting very own registry-worldview/dimension
 institutionalisation level, with regards to the construal of the social-construct in its
 constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> as of
 ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-
 virtue-as-ontology>’, with such destructuring deficiency defining its uninstitutionalised-
 threshold¹⁰³. destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as it speaks to
 the ⁸⁴reference-of-thought-⁸⁵devolving-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-threshold¹⁰³ implied overall registry-
 worldview/dimension prospective de-mentative/structural/paradigmatic ontological-
 performance⁷²-<including-virtue-as-ontology> deficiency), as of the dearth of ontologically-
 hegemonising-narrative⁷¹ as of ‘<amplifying/formative—epistemicity>totalising~ratio-
 contiguity/ratiocination-as-referentialism constructiveness disposition in
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’ in the extended-

informality with the latter variously substituted as of human phenomenal-abstractiveness
 ‘<amplituding/formative–epistemicity>totalising~random-as-impulsive destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism’, totalising~nominal-as-tendentious
 ‘<amplituding/formative–epistemicity>destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-
 <shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
 ‘<amplituding/formative–epistemicity>totalising~ordinal-as-qualifying destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism’ and ‘<amplituding/formative–
 epistemicity>totalising~intervalist-as-categorising destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-
 <shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’ as
 these covertly pass as constructiveness disposition in ‘equivalence/correspondence
 antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>’, thus
 distinctly destructuring. It is important to grasp here that this destructuring-threshold-
 (uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-
 performance⁷²-<including-virtue-as-ontology> analysis is notionally/epistemically as to
 existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression

epistemic/notional~projective-perspective of notional~deprocrypticism which is in ontological-normalcy/postconvergence and beyond/superseding the internal positivism~procrypticism disjointedness-as-of-⁸⁴reference-of-thought human-subpotency social-stake-contention-or-confliction perspective wherein the human-subpotency <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ perspective of analysis as of its prior relative-ontological-incompleteness⁸⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will rather be in a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation undisambiguated appraisal of its destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> in contrast to the epistemic/notional veracity of existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression implication as of notional~deprocrypticism in prospective relative-ontological-completeness⁸⁸ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications of aetiologisation/ontological-escalation; and this is akin to the existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression projection to prospective positivism insight of aetiologisation/ontological-escalation with regards to say the reflection of destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity in the manifestation of notions-and-accusation-of-sorcery in a non-positivism social-setting social-stake-contention-or-confliction, with the construal of such purportedly constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>’ as of positivism ontologically-hegemonising-narrative⁷¹ not necessarily telling from within the perspective of the non-positivism human-subpotency social-stake-contention-or-confliction narratives, but for the implied prospective metaphoricity⁵⁷ as prospective ontologically-hegemonising-narrative⁷¹ of positivism. Insightfully, such an

ontological-normalcy/postconvergence destructuring-threshold-(uninstitutionalised-
 threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> analysis insight is more like a projective contrast as with the
 case of the BODMAS characters deficient
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
 for-explicating-ontological-contiguity⁶⁷ operation of Arithmetic construed as of
 dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism in epistemic-
 abnormalcy/preconvergence³⁰ and with regards to our normally conceived
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
 for-explicating-ontological-contiguity⁶⁷ for the operation of Arithmetic as of
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism in ontological-
 normalcy. Basically, such an ontological-normalcy/postconvergence destructuring-threshold-
 (uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-
 performance⁷²-<including-virtue-as-ontology> analysis speaks of the reality of human ¹⁴de-
 mentation-(~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-
 or-attributive-dialectics) insights; and the appreciation of the latter as to the
 displacement/decentering-of-the-human-subject in reflecting holographically-<conjugatively-
 and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is a
 requisite for understanding such an ontological-normalcy/postconvergence destructuring-
 threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-
 ontological-performance⁷²-<including-virtue-as-ontology> analysis. The destructuring-
 threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-
 ontological-performance⁷²-<including-virtue-as-ontology> analysis is highly abstracted from

such an ontological-normalcy/postconvergence epistemic/notional~projective-perspective (so-understood as of ontological-normalcy/postconvergence/Doppler-thinking perspective of analysis). It reflects the abstract development of human-subpotency ‘dynamic phenomenal-abstractiveness possibilities in their psychodynamic operant conflatedness¹² with the social epistemic-totality³⁶ of ⁵⁶meaningfulness-and-teleology¹⁰⁰’. This psychodynamic operant conflatedness¹² reflects human-subpotency ‘constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>/institutionalisation/nascent–sublimating-decisionality—by—destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> metaphorising vacillating-conception of the social epistemic-totality³⁶ of ⁵⁶meaningfulness-and-teleology¹⁰⁰’; as can veridically be construed from existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective as of ontological-normalcy/postconvergence with respect to assessing ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>’. This destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> analysis further highlights the ‘transitive nature’ of the human psyche across the various registry-worldviews/dimensions uninstitutionalised-threshold¹⁰³ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ with respect to destructuring at all uninstitutionalised-threshold¹⁰³; as so-implied by ¹⁴de-mentation-(~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). The comprehensive social susceptibility to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as the defining element of the social-construct destructuring is what underlies passive to active social mobbishness phenomena as of human limited-mentation-capacity social dynamic implications of lacking

social ontologically-hegemonising-narrative⁷¹. The failing cogency and individual wariness of the social as of the lack of a comprehensive expectation of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>’ arises because of destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> parasitism <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, as beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ this reflects the individual psyche conception of the social especially as of its extended-informality as not necessarily of high operant ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-virtue-as-ontology>’, and is further reflected in a social dynamics of dual overt and covert implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social⁵⁶ meaningfulness-and-teleology¹⁰⁰. Insightfully, it can be appreciated that the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is one long process involving the undermining of destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold¹⁰³ with relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance⁷²-<including-virtue-as-ontology>’ as of ontologically-hegemonising-narrative⁷¹ implied as of prospective ‘<amplifying/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening⁵³ implications the destructuring-transitoriness¹⁸-as-of-

deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative⁷¹ implied with social enlightenment and the sciences rendered many purviews of existence as of relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance⁷²-<including-virtue-as-ontology>’. We can similarly project of the same with respect to our positivism–procrypticism disjointedness-as-of-⁸⁴reference-of-thought destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold¹⁰³ as to be prospectively superseded by notional~deprocrypticism preempting—disjointedness-as-of-⁸⁴reference-of-thought ontologically-hegemonising-narrative⁷¹ thus rendering human ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative–epistemicity>totalising~purview-of-construal’ as of prospective relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance⁷²-<including-virtue-as-ontology>’. This destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> analysis effectively points to the fact that human akrasia-susceptibility-or-akrasiatic-drag complex is such a decisive and determinant notion with respect to the human psyche as the critically interceding notion with respect to human social construction-of-the-Self and as it remains a transitive and constant notion in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as to the destructuring implications at uninstitutionalised-threshold¹⁰³ implied human-subpotency epistemic/notional~projective-perspective in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism relative to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective in singularisation⁹³/epistemic-immanence/veridical-

epistemic-determinism. This overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> of the social-construct as from the elucidation/reification³⁷ as ‘destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> analysis’ is rather notionally/epistemically reflective of the social-construct constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>, as such an antiakrasiatic analysis of uninstitutionalised-threshold¹⁰³ notionally/epistemically reflects the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; 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-framework⁷³ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ elicits low emotional-involvement, but for the case where with regards to high and conflicting human social-stake-contention-or-confliction even the natural domain is not immuned from high emotional-involvement as with the climate change issue for instance. The point being made here is that sober analyses of the social as herein articulated tends to elicit naïve criticism that human progress happens anyway, but then such naïve criticism only

recounts the fact of human progress while failing to be reifying and is actually dereifying when by its 'implicated passivity implications for prospective human progress' it fails to account for how human progress occurs in the very first place or even whether there is any underlying process for its occurrence or non-occurrence. Actually, human progress occurs because of effective human constructive disposition to supersede identified-and-defined destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> and as reflected at uninstitutionalised-threshold¹⁰³. 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-performance⁷²-<including-virtue-as-ontology> destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> and uninstitutionalised-threshold¹⁰³, and it is this difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> for human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. The implicated passivity behind such reflections that human progress occurs anyway again highlights why the intemporal mental-dispositions behind the superseding of destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> need to be integrated into the very core of such secondnatured formulaic/mechanical-knowledge outcome as part and parcel of knowledge, construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge end up being denatured as of deficient

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this inevitably actually occurs and reoccurs throughout the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; such that prospective social-construct constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and institutionalisation is ever always a process of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation to prospectively recapture the ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for prospective organic-knowledge lost in secondnature institutionalisation with the latter construed in temporality⁹⁹/shortness often bound to induce ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation as of poor apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Inevitably across the various registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, the ¹⁰⁴universally-transparent articulation-and-implications (as herein) of human destructuring as reflected by ‘<~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹—qualia-schema’ and constructiveness as reflected by ‘<~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰—qualia-schema’ inherently elicits from the human-subpotency epistemic/notional~projective-perspective reflected as of the ‘<~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹—qualia-schema’ in <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, a sense of temporal social-stake-contention-or-confliction existential-investment ushering in the furthering of temporality⁹⁹/shortness as of untransvaluated~temporal-intemporality⁵² inclination

and accompanying sophistic/pedantic complexes. But from the intemporal-as-ontological teleologically-elevated projection reflected as from existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective for aetiologisation/ontological-escalation such temporal-dispositions are rather unwarranted and irrelevant since such aetiologisation/ontological-escalation is rather geared towards the prospective relative-ontological-completeness⁸⁸ implied social-stake-contention-or-confliction as of human intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming and not the prior relative-ontological-incompleteness⁸⁹ social-stake-contention-or-confliction in extricatory/temporal de-mentating/structuring/paradigming; and candidly so to the extent that the intemporal-as-ontological dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)) is not interpreted from a temporal existential-extricator-as-of-existential-unthought perspective as ineptness warranting the furtherance of temporal-dispositions as of untransvaluated-temporal-intemporality⁵² inclination and accompanying sophistic/pedantic complexes as well as to the extent of entailing prospective relative-ontological-completeness⁸⁸. We can appreciate in this regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy apriorising-teleological-elevation-in-ontological-contiguity⁶⁷ beyond recurrent-utter-

uninstitutionalisation social-stake-contention-or-confliction as of its ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, and likewise with the intemporal projection as of ¹⁰⁴universalisation over base-institutionalisation–ununiversalisation, positivism over ¹⁰⁴universalisation–non-positivism/medievalism and prospectively notional~deprocrypticism over positivism–procrypticism. In this regards, the notion of preconverging-or-dementing¹⁹–apriorising-psychologism as reflected as of ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ of prior relative-ontological-incompleteness⁸⁹ is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking²⁰–apriorising-psychologism as reflected as of ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–qualia-schema’ with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸; and as this explains the successive construction-of-the-Self reflected in the successive registry-worldviews/dimensions. It is the possibility for the human mind to dement as of a ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ by its self-conscious <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as of its <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ that de-mentatively/structurally/paradigmatically allows for the possibility of prospective institutionalisation involving the displacement/decentering-of-the-human-subject. Unlike our naïve human-subpotency epistemic/notional~projective-perspective inclined to perceive prior registry-worldviews/dimensions in their ‘<amplituding/formative-

epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ in stigmatising terms—as-of-axiomatic-construct, the ontological-veracity from existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective is one that rather entails a forward-thinking appreciation that the possibility of all prospective relative-ontological-completeness³⁸ postconverging-or-dialectical-thinking²⁰–apriorising-psychologism reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–qualia-schema’ can only arise as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility of prior relative-ontological-incompleteness⁸⁹ preconverging-or-dementing¹⁹–apriorising-psychologism reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’, and so whether from a retrospective, present or prospective perspective; speaking of the ‘miracle of the human mind malleable potential as of the ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³’, and implying an obligation for any given registry-worldview/dimension to maximalise this human capacity for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its growing self-consciousness and self-awareness. In fact, the notion of preconverging-or-dementing¹⁹–apriorising-psychologism as such speaks of the fact that the entire cross-section of humanity as of recurrent-utter-uninstitutionalisation is of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ with respect to prospective base-institutionalisation ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–qualia-schema’, and likewise ¹⁰⁴universalisation with respect to base-institutionalisation–ununiversalisation, ¹⁰⁴universalisation–non-positivism/medievalism with respect to positivism,

and our present positivism–procrypticism with respect to prospective deprocrypticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/supererogatory~dementativity emancipators across the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ are just as equally relatively enmeshed in many ways with their ⁸⁴reference-of-thought old psychology ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ like say Newton’s involvement with alchemy, and the idea of projecting to a prospective ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–qualia-schema’ speaks of a first level of human uninhibitedness/decomplexification that is exactly what allows for human emancipation. This further shows how our seemingly objectified ⁸⁰presencing—absolutising-identitive-constitutedness¹³ positivism–procrypticism disposition is all-encompassing as of our <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ when we construe of ourselves as ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism as of in-the-absolute’ without projecting that just as prior generations of humans were both postconverging-or-dialectical-thinking²⁰–apriorising-psychologism as of their constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–qualia-schema’ at their relative-ontological-completeness⁸⁸ and preconverging-or-dementing¹⁹–apriorising-psychologism as of their destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’

at their relative-ontological-incompleteness³⁹, we equally manifest the same and so-perceived from the prospective relative-ontological-completeness³⁸ of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought. The critical point here has to do with the fact that beyond the ‘contingent-ontologies—as-of-conventioning-referencing’ of successive registry-worldviews/dimensions, in their <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>) as of their ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁹, that are enabled by human limited-mentation-capacity-deepening⁵³ as herein implied successively as of non-rules—apriorising/axiomatising/referencing-psychologism of recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of base-institutionalisation, ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of ¹⁰⁴universalisation, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of our positivism and preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective deprocrypticism; the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ can thus be qualified as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-

of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ as its opened-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ reflects the comprehensive ontological-veracity of the successive registry-worldviews/dimensions becoming as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism³¹. This ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ is ultimately construed as of notional~conflatedness¹² with futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism as notional~deprocrypticism, reflecting the fact that the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of successive registry-worldviews/dimensions outcomes can be construed as one of human successive failings to attain ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism and so up to the prospective human attaining of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism. Thus the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ highlights that as of our positivism—procrypticism <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁹⁰’-with-regards-to-prospective-apriorising-implications>) as of its ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁹, we are involved in a fundamental disjointedness-as-of-⁸⁴reference-of-thought in the sense that we seem to imply in our

~~amplifying~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasitic-drag³³ that our ‘positivism–procrysticism
 contingent-ontology—as-of-conventioning-referencing’ as reflected by our positivist science-
 ideology and humanism ideology seemingly surpasses the very ‘true-ontology—as-of-Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ 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-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵
 rather turns out to be denaturing¹⁵ and undermines prospective Being-development/ontological-
 framework-development, and explains our inclination to ask the wrong questions given the
 false sense of certainty arising from this ‘positivism–procrysticism contingent-ontology—as-
 of-conventioning-referencing’. Such questions with regards to how the humanities can be
 further developed as efficaciously as the natural sciences, how can philosophy be more socially
 potent, and on the social paradoxes of our suboptimum institutional-development—as-to-social-
 function-development and living-development—as-to-personality-development, more critically
 point to the ontological-veracity in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘true-
 ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ as of its
 implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
 recurrent shot for completeness as of successive reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation registry-worldviews/dimensions; and so
 critically by the displacement/decentering-of-the-human-subject as of psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring. In this regards, as applies with
 our positivism—procrypticism and so just as with any other prior relative-ontological-
 incompleteness⁸⁹ registry-worldviews/dimensions <amplituding/formative>⁸ wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>) as of their ontologically-flawed identitive-
 constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation³⁸-as-flawed-
 epistemic-determinism⁴⁹, there has always been an ontologically-flawed inclination that the
 given registry-worldview’s/dimension’s ‘contingent-ontology—as-of-conventioning-
 referencing’ in its <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ inherently carries all the prospective
 possibilities of human emancipation and so oblivious-and-substituting of the underlying
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘true-ontology—as-of-
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’. In other words, unlike we
 may contemplate as of our positivism/rational-empiricism ⁸⁰presencing—absolutising-
 identitive-constitutedness¹³ mindset, the notion of prospective human emancipation wasn’t alien
 to the recurrent-utter-uninstitutionalisation mindset though such a conception by mental-reflex
 was projected as of its very own ‘recurrent-utter-uninstitutionalisation contingent-ontology—
 as-of-conventioning-referencing’ <amplituding/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-

teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-prospective-apriorising-implications>) in ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁹ hardly contemplative of the ontological-veracity of the underlying ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’ as of its ‘implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring so-reflected as of difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹, in order to attain prospective base-institutionalisation emancipation; such that all such relative-ontological-incompleteness⁸⁹ contingent-ontologies—as-of-conventioning-referencing including our own ‘positivism—procrypticism contingent-ontology—as-of-conventioning-referencing’ are rather by mental-reflex of their reasoning-from-results/afterthought rather inclined to be oblivious-and-substituting over the more profound and underlying ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’ reflected as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification³⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹

⁴⁵<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷. This reality effectively de-

mentatively/structurally/paradigmatically explains the manifestation of all such relative-ontological-incompleteness⁸⁹ registry-worldviews/dimensions contingent-ontologies—as-of-conventioning-referencing <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ induced destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology> as reflected by their uninstitutionalised-threshold¹⁰³; and as such an <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ suprasocial or <amplituding/formative>° wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ relative-ontological-incompleteness⁸⁹

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument predilection is further subject to its internal social-stake-contention-or-confliction sophistry, with the implications that all prospective transcendence-and-sublimity/sublimation/supererogatory~dementativity ⁵⁶meaningfulness-and-teleology¹⁰⁰ as reasoning-through/messianic-reasoning must necessarily be wary of all such sophistry that go on to emphasise logic as of the deficient destructuring-threshold-⟨uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology> and thus fails reification⁸⁷ as of prospective existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷ of aetiologisation/ontological-escalation in relative-ontological-completeness⁸⁸, and not wrongfully imply its ontological-elevation as of common/mutual logical-dueness implied ‘postconverging-or-dialectical-thinking²⁰—apriorising-

psychologism’ but rather realise the reality of its notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> that speaks of its prospective preconverging-or-dementing¹⁹-apriorising-psychologism and thus ontological-degradation. In other words the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’ points out that our positivism/rational-empiricism induced science-ideology and humanism ideology as ‘contingent-ontology—as-of-conventioning-referencing’ is the outcome in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’ and that any such ‘contingent-ontology—as-of-conventioning-referencing’ is not of the appropriate ontological-veracity depth/perspective for contemplating prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ 45<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ as it inevitably enters into an <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ given its relative-ontological-incompleteness⁸⁹ that fails to put itself in question with regards to the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring further points out from the perspective in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘true-ontology—as-of-Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰' the underlying ontological-veracity of human ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as it speaks of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ as actually of an underlying coupling of postconverging-or-dialectical-thinking²⁰—apriorising-psychologism constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> as reflected by '~~amplifying~~/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰—qualia-schema' and preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> as reflected by '~~amplifying~~/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹—qualia-schema'. Ultimately, human ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) is the notion underlying human self-consciousness as of construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ 'true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰'. It all arises from the 'human capacity for decomplexified/uninhibited preconverging-or-dementing¹⁹—apriorising-psychologism' in order to then 'prospectively induce originarily/as-of-event³⁷ prospective postconverging-or-dialectical-thinking²⁰—apriorising-psychologism'. In this regards, we can factor in for instance that more critically rather than construing the prospective reification³⁷ 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–procrysticism contingent-ontology—as-of-conventioning-referencing’, the reality of any such transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity will rather be ‘a more candid face-up with our ⁸¹procrysticism–or–disjointedness-as-of-⁸⁴reference-of-thought’ as herein implied by this author as of the notion of ‘beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ institutional-being-and-craft, muddlement and other intellectual complexes/inhibitions’ that de-mentatively/structurally/paradigmatically as of a destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> cloud/undermine the potential for further intellectual emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing de-mentating/structuring/paradigming based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> of traditional medieval no-trouble disposition to perceive and take comfort in traditional medieval-scholasticism reasoning-from-results/afterthought pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as if critical reification⁸⁷ will arise by that pathway. In other words, the possibility of all human prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation disposition but rather more concretely only after human decomplexing/uninhibiting de-mentative/structural/paradigmatic development ‘weaning

humankind from its traditional complexes/inhibitions reasoning-from-results/afterthought
 conceptualising flaws' that then brings about the corresponding existence-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression level for
 human emancipation as of ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁸—unenframed-conceptualisation; and this is effectively reflected in all cases of
 human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Whether of
 low or high emotional-involvement, it is inevitably the case that the de-
 mentative/structural/paradigmatic possibility for prospective human transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity ever always and has ever always involved
 or been-grounded-on-prior 'intemporal ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-
 of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
 recurrent shot for completeness as of successive reproducibility—mathesis/motif/throwness-
 disposition,—as-reproducibility-of-aestheticisation' inducing the displacement/decentering-of-
 the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring; as we can appreciate for instance that without the secondnatured
 institutionalisation arising as from the Galilean gesturing reasoning-through/messianic-
 reasoning highlighted above, there wouldn't have been the human psychology reflected in the
 displacement/decentering-of-the-human-subject as of the resultant reasoning-from-
 results/afterthought later on in the 20th century to acquiesce to such breakthroughs like theory-
 of-relativity-together-with-quantum-mechanics—axiomatic-constructs with barely any social
 contestation. Thus psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring, as of human ¹⁴de-mentation-(<~~supererogatory~~~ontological~de-mentation-or-
 dialectical~de-mentation—stranding-or-attributive-dialectics) implied prospective
 postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and prior preconverging-or-

dementing¹⁹–apriorising-psychologism, is merely a reflection of the fact that human
⁵⁶meaningfulness-and-teleology¹⁰⁰ is ever always as of the very same overall purview that is
existence but then as of various state of human relative-ontological-incompleteness⁸⁹/relative-
ontological-completeness⁸⁸–(sublimating~referencing/registering/decisioning,–as-self-
becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence>) of ⁸⁴reference-of-thought so-construed as registry-
worldviews/dimensions, such that human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is thus of lower to
higher ontological-veracity/ontological-performance⁷²–<including-virtue-as-ontology> as of
relative-ontological-completeness⁸⁸. Further as of human <amplituding/formative–
epistemicity>totalising~thrownness-in-existence³⁴ with human ⁵⁶meaningfulness-and-
teleology¹⁰⁰ rather undertaken on the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising~purview-of-construal’ and thereof devolving as of existence-as-of-
existential-instantiations, the implication is that human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is
thus ‘a-given-<amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴
construct on existence-as-of-devolving-existential-instantiations’ as reflected in the ontological-
veracity/ontological-performance⁷²–<including-virtue-as-ontology> of its given
<amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴ registry-
worldview/dimension ⁸⁴reference-of-thought-⁸⁵devolving ⁵⁶meaningfulness-and-teleology¹⁰⁰;
such that inherently the possibility of prospective virtue and prospective grander ontological-
veracity/ontological-performance⁷²–<including-virtue-as-ontology> as required for prospective
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity beyond/superseding
the given <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴ registry-
worldview/dimension ontological-veracity/ontological-performance⁷²–<including-virtue-as-

ontology> as so-reflected in its ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ in its prospective relative-ontological-incompleteness⁸⁹ cannot spontaneously arise without a displacement/decentering-of-the-human-subject as of prospective relative-ontological-completeness⁸⁸ renewed mathesis/motif/throwness-dispositon enabled prospective ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’. It is this <amplituding/formative-epistemicity>totalising~throwness-in-existence³⁴ induced <amplituding/formative-epistemicity>totalising/circumscribing/delineating nature of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ that renders it necessarily an exercise of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of existence-in-devolving-existential-instantiations; such that the construal of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is rather as of the given <amplituding/formative-epistemicity>totalising~throwness-in-existence³⁴ registry-worldview/dimension ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, as of <amplituding/formative-epistemicity>totalising/circumscribing/delineating–narrative. Thus the idea of a postconverging-or-dialectical-thinking²⁰–apriorising-psychologism representation of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective is operantly elicited as of the construal of the ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, as of <amplituding/formative-epistemicity>totalising/circumscribing/delineating–narrative of the given <amplituding/formative-epistemicity>totalising~throwness-in-existence³⁴ registry-worldview/dimension ‘implied and underlying background Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ devolved institutional-development-as-to-social-function-
 development as of its devolving living-development-as-to-personality-development' reflecting
 its <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ ⁸⁴reference-of-thought-⁸⁵devolving
⁵⁶meaningfulness-and-teleology¹⁰⁰. Likewise, the idea of a preconverging-or-dementing¹⁹-
 apriorising-psychologism representation of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to
 existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 epistemic/notional~projective-perspective is operantly elicited as of the prospective relative-
 ontological-completeness³⁸ postconverging-or-dialectical-thinking²⁰-apriorising-psychologism
 registry-worldview/dimension superseding construal of the said preconverging-or-dementing¹⁹-
 apriorising-psychologism prior relative-ontological-incompleteness⁸⁹ registry-
 worldview/dimension 'dementing apriorising-teleological-thresholding-as-teleological-
 framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness', as
 of <amplituding/formative-epistemicity>totalising/circumscribing/delineating-narrative
 implied '<amplituding/formative-epistemicity>totalising/circumscribing/delineating
 preconverging/dementing¹⁹-qualia-schema', so-reflected rather as from the prospective relative-
 ontological-completeness³⁸ postconverging-or-dialectical-thinking²⁰-apriorising-psychologism
 registry-worldview/dimension 'deeper/more-profound implied and underlying background
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ devolved institutional-
 development-as-to-social-function-development as of its devolving living-development-as-to-
 personality-development' as of the prospective <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
⁸⁴reference-of-thought-⁸⁵devolving ⁵⁶meaningfulness-and-teleology¹⁰⁰, as superseding the prior

relative-ontological-incompleteness⁸⁹ preconverging-or-dementing¹⁹—apriorising-psychologism
 registry-worldview/dimension ‘shallower implied and underlying background Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ devolved institutional-development—as-to-
 social-function-development as of its devolving living-development—as-to-personality-
 development’ as of the prior <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ ⁸⁴reference-of-thought-⁸⁵devolving
⁵⁶meaningfulness-and-teleology¹⁰⁰. More spontaneously, a postconverging-or-dialectical-
 thinking²⁰—apriorising-psychologism representation is construed as of the projection to a given
 registry-worldview/dimension ‘ontological-depth framework of <amplituding/formative—
 epistemicity>totalising/circumscribing/delineating—narrative’ as of its ‘implied and underlying
 background Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ devolved
 institutional-development—as-to-social-function-development as of its devolving living-
 development—as-to-personality-development’, while a preconverging-or-dementing¹⁹—
 apriorising-psychologism representation is construed as of the projection to the prospective
 relative-ontological-completeness⁸⁸ registry-worldview/dimension ‘ontological-depth
 framework of <amplituding/formative—epistemicity>totalising/circumscribing/delineating—
 narrative’ as of its ‘deeper/more-profound implied and underlying background Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ devolved institutional-development—as-to-
 social-function-development as of its devolving living-development—as-to-personality-
 development’ in reflecting the prior relative-ontological-incompleteness⁸⁹ registry-
 worldview/dimension ‘preconverging-or-dementing¹⁹—apriorising-psychologism
 <amplituding/formative—epistemicity>totalising/circumscribing/delineating—narrative’ as of the

latter's 'shallower implied and underlying background Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ devolved institutional-development-as-to-social-function-development as of its devolving living-development-as-to-personality-development'. This <amplituding/formative-epistemicity>totalising/circumscribing/delineating elucidation about postconverging-or-dialectical-thinking⁷⁰-apriorising-psychologism representation and preconverging-or-dementing⁴⁹-apriorising-psychologism representation as of human ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) implications underlies the ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷. However, from a traditional/modern/positivism history construal perspective, such a perceptive/astute ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> is hardly reflected as it tends to induce a naïve, flawed and incomplete representation of the past as being mainly as of the ‘cumulation of human postconverging-or-dialectical-thinking⁷⁰-apriorising-psychologism representations <amplituding/formative-epistemicity>totalising/circumscribing/delineating—narratives and as this is often further skewed towards the locus of the present registry-worldview/dimension (positivism/rational-

empiricism) postconverging-or-dialectical-thinking²⁰—apriorising-psychologism representation’,
 and thus in many ways failing to project fundamentally the reality of human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor and further
 fails to echo the metaphoricity⁵⁷/existential-ecstasy of the sublimating ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as of the ‘ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
 dynamics of successive postconverging-or-dialectical-thinking²⁰—apriorising-psychologism
 representation and preconverging-or-dementing¹⁹—apriorising-psychologism representation of
⁵⁶meaningfulness-and-teleology¹⁰⁰’ reflected in ‘successive construction-of-the-Self underlying
 the sublimating ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of
 successive self-consciousness for ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as from recurrent-utter-
 uninstitutionalisation trepidatious-selfconsciousness, base-institutionalisation—
 ununiversalisation warped-selfconsciousness, ¹⁰⁴universalisation—non-positivism/medievalism
 preclusive-selfconsciousness, our present positivism—procrypticism occlusive-selfconsciousness
 and prospective notional~deprocrypticism protensive-selfconsciousness; with this underlying a
 poor conception of human psychology that poorly and hardly recognises the
 transepistemic/epistemic-ricochetting veracity of human constructiveness-of-ontological-
 performance⁷²-<including-virtue-as-ontology> and destructuring-threshold-(uninstitutionalised-
 threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> as of relevance to prospective ⁵⁶meaningfulness-and-
 teleology¹⁰⁰/knowledge-reification⁸⁷. This comprehensive elucidation as to existence-

potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression and human-subpotency implications of ontological-performance⁷²-<including-virtue-as-ontology> articulated above, can more fully be abstracted to reflect the overall ‘effecting-phenomenality underlying existence and existential-manifestations’. The implied underlying singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism of existence as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notionally/epistemically reflecting the ecstatic singularity of existence speaks of the imbued de-mentative/structural/paradigmatic unity of the reflected existential sublimation manifestations. Such an ecstatic singularity of existence is what renders intelligibility possible as of the ‘coherence/contiguity-of-superseding~oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human). This ecstatic singularity of existence is its primordial ineffability, as beyond any <amplituding/formative~epistemicity>totalising~thrownness-in-existence³⁴ appraisal but then enabling the ⁵⁶meaningfulness-and-teleology¹⁰⁰ validity possibility of any such state of <amplituding/formative~epistemicity>totalising~thrownness-in-existence³⁴ by way of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁷. The ecstatic singularity of existence is the very shepherding/ushering/heralding possibility for existence’s intelligibility. Thus the supervening unity of all existential

sublimation manifestations arises as of their notional~conflatedness¹² intelligibility derived from the primordial ineffability of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁵⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human); and this primordial ineffability is thus the epistemic guidance for the construal of intelligibility in all existential sublimation manifestations. This never failing ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁵⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as shepherding/ushering/heralding the possibility of intelligibility to arise, is ‘the outstanding/in-waiting/in-abeyance/in-pending of existence as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression that is perpetually stood out’ for ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence>—in—<amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘⁹⁸surrealistic-as-pseudoreal’–epistemic-abnormalcy> reflexively including the-human-conceptualising-subpotency-as-human-subpotency to engage with it as of both affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-

validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing¹⁹—apriorising-psychologism> in order to generate intelligibility as of varying
 ontological-performance⁷²-<including-virtue-as-ontology> as validated or invalidated by
 ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative-
 epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-
 contiguity⁶⁷ of existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression. This very intertwining of existence-potency³⁸~sublimating–nascence,-
 disclosed-from-prospective-epistemic-digression as of ontological-primemovers-totalitative-
 framework⁷³ potential implications with ‘phenomenal/manifest~subpotencies-<in-transitive-
 conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence>—in—
 <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘⁹⁸surrealistic-
 as-pseudoreal’—epistemic-abnormalcy> is the metaphoricity⁵⁷/ecstasy of existence in its
 supervening notional~conflatedness¹² intelligibility. This basically captures the very notions of
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism and
 dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism as can be reflected
 in explicating ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-
 in-the-full-potency-of-existence’s~sublimating–nascence>—in—<amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘⁹⁸surrealistic-as-pseudoreal’—epistemic-
 abnormalcy> ontological-veracity/ontological-performance⁷²-<including-virtue-as-ontology> as
 of ontological-primemovers-totalitative-framework⁷³ potential sublimating-over-desublimating
 implications of existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression, as stood out outstanding/in-waiting/in-abeyance/in-pending. Thus
 existence can be construed more succinctly as of an epistemic unity reflected theoretically,

conceptually and operantly in ‘notional—singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’ as of existence’s supervening-conflatedness¹² intelligibility of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>, and so-reflected as of the ‘overall metaphoricity⁵⁷/ecstasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴’ in (panintelligibility⁷⁴ here is simply about the ‘overall epistemically phenomenal/manifest reifying and empowering reflexivity in conflatedness¹² of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> speaking of ecstatic-existence as-the-absolute-a-priori’, and not panpsychism as to imply constitutedness¹³ of ¹⁰⁴universal intelligibility as of a ¹⁰⁴universal mind) wherein inherent existence’s ecstatic supervening-conflatedness¹² is the phenomenal/manifest metaphoricity⁵⁷/ecstasy of intelligibility as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>. Such an epistemic notion as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> conceives of

ontological-veracity/ontological-performance⁷²-<including-virtue-as-ontology> of
 ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence>—in—<amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘⁹⁸surrealistic-as-pseudoreal’-epistemic-
 abnormalcy> as of transepistemic/epistemic-ricochetting veracity on the basis of the latter
 inherently implied supposedly coherent ontological-commitment⁵⁶ reflected as of ontological-
 primemovers-totalitative-framework⁷³ 45<amplituding/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ as from existence-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 epistemic/notional~projective-perspective. Existence’s metaphoricity⁵⁷/ecstasy of ‘intelligibility
 as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-
 and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation> with regards to all
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence> in <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁴’ rather points to the ontological-veracity of
 its conflatedness¹² (and not constitutedness¹³ as is easily mistaken from an ontologically-flawed
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ human-subpotency perspective projecting
 as if of existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression or relative-ontological-completeness
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of
 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism), with the
 phenomenal/manifest metaphoricity⁵⁷/ecstasy of existence rather arising as of supervening-

conflatedness¹² ⁴⁵<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁷ defining
 ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence>—in—<amplitudinal/formative-
 epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘⁹⁸surrealistic-as-pseudoreal’-epistemic-
 abnormalcy> given ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-
 framework of contextualising/instantiative-devolving-meaningfulness’ as of constructiveness-
 of-ontological-performance⁷²-<including-virtue-as-ontology> and deconstructing-threshold-
 (uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-
 performance⁷²-<including-virtue-as-ontology>; as so-reflected as of the supervening purviews
 underlying conventional subject-matters as from the natural sciences to the social sciences and
 humanities. Thus existence’s metaphoricity⁵⁷/ecstasy supervening-conflatedness¹² underlying
 human-subpotency ontological purviews of existence intelligibility as to overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation> is more than just of
 transepistemic/epistemic-ricochetting veracity in the construal of ontologically-veridical
⁵⁶meaningfulness-and-teleology¹⁰⁰, it equally speaks of a ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 ever always confounded between ‘phenomenal/manifest~subpotencies-<in-transitive-
 conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>—in—
 <amplitudinal/formative-epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘⁹⁸surrealistic-
 as-pseudoreal’-epistemic-abnormalcy> construal in constitutedness¹³ as of alienation—as-
 inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-

faith/inauthenticity⁶⁴/nihilistic and 'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>—in—
 <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴,-<of-'⁹⁸surrealistic-as-pseudoreal'-epistemic-abnormalcy> construal as of conflatedness¹² in ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality/antinihilism; wherein overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-
 <imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> speaks of ontologically-veridical conflatedness¹² ever always bounded with ontologically-flawed constitutedness¹³, and so beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶. Thus ontologically-veridical conflatedness¹² as constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and ontologically-flawed constitutedness¹³ as destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>, with regards to 'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>—in—<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴,-<of-'⁹⁸surrealistic-as-pseudoreal'-epistemic-abnormalcy> determination, can be effectively determinable ecstatically/metaphorically by way of transepistemic/epistemic-ricochetting projective-insights as of 'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>—in—<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴,-<of-'⁹⁸surrealistic-as-pseudoreal'-epistemic-

abnormalcy> given ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’. This further reflects the notion that with regards to human-subpotency as to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor what is veridically ever as of absolute certitude is ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning ⁵⁶meaningfulness-and-teleology¹⁰⁰’ and ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶⁴ reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought ⁵⁶meaningfulness-and-teleology¹⁰⁰’, construed respectively ‘as of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective <amplifying/formative—epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism as ontologically-veridical constructiveness of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ and ‘as of covert pretence of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as ontologically-flawed destructuring—⁵⁶meaningfulness-and-teleology¹⁰⁰’; and thereof, what is ever of absolute incertitude is ontologically-veridical identitive ⁵⁶meaningfulness-and-teleology¹⁰⁰ as this is ever always in need for its prospective recuperation/recovery as from prospective relative-ontological-completeness⁸⁸ induced ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism as of apriorising-teleological-elevation-in-notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-

schema>’ superseding prior relative-ontological-incompleteness⁸⁹ induced ‘preconverging-or-dementing¹⁹—apriorising-psychologism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³—<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>’. Thus what is particular about the notional~deprocrypticism registry-worldview/dimension as preempting—disjointedness-as-of-⁸⁴reference-of-thought is that it is ‘beyond just a constraining institutionalisation secondnaturing articulation of a reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of reasoning-from-results/afterthought’ by which the human mindset can be attached to mechanically as of reasoning-from-results/afterthought while displaying ‘<amplifying/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) of such reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’, but necessarily implies as of its organic-knowledge implications a secondnaturing ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ implicated convergence of reasoning-through/messianic-reasoning in the elicited notional~deprocrypticism reasoning-from-results/afterthought reflected as of a conception of notional~deprocrypticism that is more than just its reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but is reflexive of the assimilation of the ‘intemporal seeding promise of human-subpotency ontological-performance⁷²—<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating—nascence-as-of-its-coherence/contiguity’ behind the reasoning-through/messianic-reasoning inducing the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. In this regards, throughout the ontological-

contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘true-ontology—as-of-Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’, the requisite dispensing-with-immediacy-
 for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension⁷⁶ (as of human
 self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression to supersede
 human temporality⁹⁹/shortness <amplifying/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>)) as of ‘prospective intemporal-as-ontologically-veridical/ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-
 promise of reasoning-through/messianic-reasoning ⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-
 virtue-as-ontology>’ has always ever come off against the eliciting-of-immediacy-as-of-
 relative-ontological-incompleteness⁸⁹-dereification⁸⁷ for <amplifying/formative>⁸ wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>) disposition as of ‘temporal/sophistic-as-ontologically-
 flawed/ontological-bad-faith/inauthenticity⁶⁴ reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation seeding-misprising of reasoning-from-
 results/afterthought ⁵⁶meaningfulness-and-teleology¹⁰⁰ as covert-pretence-of-
 equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-<including-
 virtue-as-ontology>’; and so as temporal/sycophantic-sophistic social-stake-contention-or-

confliction beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ disposition to stifle the transformative implications of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. The inevitability of a projection for the ‘¹⁰⁴universalising-idealisation coherence of contemplation’ as of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ associated with the Socratic/Platonic/Aristotelian individual emancipation as of ¹⁰⁴universalising-idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness⁸⁹-dereification⁸⁷ for <~~amplifying~~/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>) disposition by their ‘warped/twisted ad-hoc/makeshift/nonprincipled-as-of-their-non-universalising-syllogising’, with Socrates not giving in to such apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as of his symbolic asceticism⁴ even at the risk of his life; budding-positivism projection as of Copernicus/Galileo/Descartes dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ over medieval-scholasticism-pedants—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness⁸⁹-dereification⁸⁷ for <~~amplifying~~/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>) disposition as of medieval-scholasticism tradition and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation; with all such efforts for human emancipation eliciting from the perspective of their times as dispensing-

with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ like ending Slavery and the Slave-Trade in the United States involving the American civil war or the French Revolution for instance, meeting with sophistic/pedantic eliciting-of-immediacy-as-of-relative-ontological-incompleteness⁸⁹-dereification⁸⁷ for <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>)> dispositions like ‘in many ways the slaves lives are better off than their kindreds in the darkness of Africa or that their conditions will be worse off when freed’, that ‘the toll of the American civil war was unnecessary’, or ‘in many ways the outcome of the French Revolution was far worse than was worth the struggle’. In all these instances, the sophists as of its existential-extrication-as-of-existential-unthought with respect to social-stake-contention-or-confliction are ever always inclined to eliciting-of-immediacy-as-of-relative-ontological-incompleteness⁸⁹-dereification⁸⁷ for <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>)> disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ accrue prospectively the sophists react as if ‘human progress occurs anyway’ as the idea of a human existential tale perpetuation and its implications is alien to the sophists since all that counts is the immediate now and its temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limited-mentation-capacity in inducing prospectively relative-ontological-completeness⁸⁸ as of the weaknesses associated in all human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’, what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a human existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶ which is ‘never always the easiest of notion’ for human <amplifying/formative>*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>> disposition, especially as this often always implies the displacement/decentering-of-the-human-subject, it is inevitably the case that such ideal as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-

or-acumen' for originary/as-of-event³⁷ reasoning-through/messianic-reasoning' has to reckon with the temporal social-stake-contention-or-confliction human sophistry eliciting-of immediacy-as-of-relative-ontological-incompleteness⁸⁸-dereification⁹⁷ for <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable~void⁶⁰'-with-regards-to-prospective-apriorising-implications>) disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, and so beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶. In all such instances as was realised by ¹⁰⁴universalising-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-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>' rather than 'apriorising-teleological-elevation-in-ontological-contiguity⁶⁷' to avoid wrongly implying dialogical-equivalence, as the latter notion only arises as of mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in relative-ontological-completeness³⁸ as of the underlying registry-worldview/dimension ⁸⁴reference-of-thought <amplifying/formative-epistemicity>totalising~devolved-apriorising-rule; as there can be no genuine contention between a ¹⁰⁴universalising-idealisation mindset and a sophistic/pedantic ad-hoc/makeshift/nonprincipled-syllogising mindset or a positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for the mere sake of preserving and avoiding the denaturing¹⁵ of the ¹⁰⁴universalising-idealisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ or positivising/rational-empiricism ⁵⁶meaningfulness-and-

teleology¹⁰⁰. 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-threshold¹⁰³ arise in the first place; and the sophistic/pedantic treachery/muddlement/acting-out of usurping such difficult quest for its temporal social-stake-contention-or-confliction has always been addressed not by a faulty pretence of mutually objectifying intellection between genuine intellectualism and sophistry, which is of flawed epistemic-veracity and thus ontological-veracity, but rather a blunt parrhesiastic disavowal of such sophistic/pedantic treachery/muddlement/acting-out for what it essentially is; as with the ¹⁰⁴universalising-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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of a given registry-worldview/dimension is grounded on the same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notwithstanding the existential-instantiation soundness or unsoundness of its devolving aposteriorising/logicising/deriving/intelligising/measuring. But where in the instance of dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, despite our habituation, dialogue/dialogical-equivalence as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>’ does not avail as of epistemic-veracity and thus ontological-veracity as of the ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>’ closed <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³

in prior relative-ontological-incompleteness³⁹ which rather warrants psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective relative-ontological-completeness⁸⁸. This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-performance⁷²-<including-virtue-as-ontology> but this only holds with the mathematical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit for engaging genuinely and naturally in the calculations; where that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit is lost, fundamentally the notion of mutual calculating is then ontologically and epistemically flawed. Ultimately, the notion of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ontological-veracity is about the ‘reasoning-through transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of contentions for the determination of existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁷; and it is rather different from a sovereign construct grounded on sovereign choice whether there is ontological-veracity or ontological-impertinence. The human existential tale as ‘humanity project’ has ever always been one of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event³⁷ reasoning-through/messianic-reasoning’ as implied in the ‘seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating~nascence-as-of-its-coherence/contiguity’. The secondnature 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-reification⁸⁷ role and as beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ surreptitiously defining what can be thought or not thought. The fact is such implied underpinning-suprasocial-constructs are mainly secondnatured whether as sovereign representation or establishment constructs, and can easily be caught up in their own <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in prior relative-ontological-incompleteness³⁹ with respect to social-stake-contention-or-confliction and are thus not the absolutising framework of human⁵⁶ meaningfulness-and-teleology¹⁰⁰, as the social knowledge-reification⁸⁷ role must always be opened to ‘intemporal individuation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event¹⁷ reasoning-through/messianic-reasoning’ as of the possibility of its arising in any humans and in whatever specific purviews of existence, as this is what is instigative of ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰’; as it is only by the latter process that the ‘suprasocial obsession/myopism as of a given registry-worldview/dimension social-stake-contention-or-confliction’ can be superseded, as of reconstruing recurrent-utter-uninstitutionalisation underpinning-suprasocial-construct rather as of base-institutionalisation, base-institutionalisation-ununiversalisation underpinning-suprasocial-construct rather as of ¹⁰⁴universalisation, ¹⁰⁴universalisation-non-positivism/medievalism underpinning-suprasocial-construct rather as of positivism, and prospectively positivism-procrypticism underpinning-suprasocial-construct rather as of

¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought. We can appreciate in this regards that the ¹⁰⁴universalising-idealisation philosophers and budding-positivists trajectory of contemplation were actually counterintuitive to what their respective underpinning—suprasocial-construct construed as human progress and the possibility for human progress. The naivety of referring to the underpinning—suprasocial-construct conventioning-referencing as of its framework of establishments and sovereign institutions as if this was absolutely substitutive of ontology as of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ induced as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event³⁷ reasoning-through/messianic-reasoning’, is nothing but <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ which obviously doesn’t register/is-unaccounted internally because (but from the existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notional~deprocrypticism perspective) de-mentatively/structurally/paradigmatically ‘no registry-worldview/dimension has the eyes to see of its defective ontological-performance⁷²-<including-virtue-as-ontology> as it surreptitiously implies that it is absolute beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶’. The fact is, it is this possibility of the ¹⁰⁴universalising-idealisation philosophers Socrates/Plato/Aristotle and the budding-positivists putting into question their conventioning-referencing ⁵⁶meaningfulness-and-teleology¹⁰⁰ and value that allows for prospective institutionalisation to arise as of ¹⁰⁴universalising-idealisation and positivism/rational-empiricism respectively. In this regards, it is important to grasp that

what is peculiar about the successive registry-worldviews/dimensions is the sense that these as of their immediacy disposition are very much cognisant of the Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ leading to the establishment of their given registry-worldviews/dimensions over which their conventioning-referencing is setup but then tend to fail to construe of their prospective possibility of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰; and in this regards, we can appreciate that the pre-Socratic world very much construed of critical ontological insights that went into their various conventioning-referencing like say the Ancient Egyptians with their conventioning-referencing mobilising ontological insights much more obviously with the building of pyramids, the Persians mobilising their ontological insights in empire building, etc. but unlike these relatively cosmopolitan lands with greater technical and knowledge potential, it was the smaller and rustic Greece and specifically Athens that contemplated of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ with the emergence of ¹⁰⁴universalising-idealisation over ancient mythologies and cultism, likewise the medieval Europe scholasticism was the height of this ¹⁰⁴universalising-idealisation as of its establishment and religious conventioning-referencing but it took budding-positivists to come up with the prospect of renewed Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, and likewise it is the case that our conventioning-referencing is rather predisposed to construe of our elaborate positivism/rational-empiricism as absolutising and hardly countenancing of its own effort for prospective Being/ontological-framework-expansion. It is herein contended that, as of the implications of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-

development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, that in many ways just as the manifestation of postlogism⁷⁸-slantedness associated with notions-and-accusations-of sorcery as of non-positivism whether as of animistic or medieval social-setups, was difficultly amenable to address as of their given underlying muddlement of social-stake-contention-or-confliction associated fundamentally with their overall <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>}> and underpinning—suprasocial-construct ⁵⁶meaningfulness-and-teleology¹⁰⁰ integration of their given non-positivism and superstition, in many ways the manifestation of psychopathy and social psychopathy in our positivism—procrypticism is equally subject to our <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>}> and underpinning—suprasocial-construct underlying disjointedness-as-of-⁸⁴reference-of-thought muddlement of social-stake-contention-or-confliction as of our uninstitutionalised-threshold¹⁰³; and in both instances insightfully point to underlying ⁸⁴reference-of-thought relative-ontological-incompleteness⁸⁹ at destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> which is the grander issue of aetiologisation/ontological-escalation as to the fact that fundamentally prospective positivism registry-worldview/dimension supersedes-and-deflates the vices-and-impediments¹⁰⁶ of non-positivism as of animism or medievalism and thereof their devolving associated manifestations of non-positivism and specific superstitious nature as well as the idea that prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought supersedes-and-deflates the overall vices-and-impediments¹⁰⁶ of our positivism/rational-empiricism

manifestation of ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought underlying the devolving social manifestation of psychopathy and social psychopathy. Thus the practice of construing absolutely the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of any given registry-worldview/dimension in relative-ontological-incompleteness⁸⁹ like our positivism–procrypticism speaks of a loss of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’ to the given registry-worldview/dimension conventioning-referencing. In this regards, we can appreciate that our own projection of prospective notional~deprocrypticism implied Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its prospective singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism will construe of our present positivism–procrypticism conventioning-referencing as dissingularisation³⁸/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 ⁸⁴reference-of-thought that more or less suppresses the possibility of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’, 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 ⁸⁰presencing—absolutising-identitive-constitutedness¹³ construal of ontology as sophistic/pedantic ad-hoc/makeshift/nonprincipled-syllogising and medieval medieval-scholasticism were to be reconstrued as rather being of contingent-ontology—as-of-

conventioning-referencing respectively by Socratic philosophers ¹⁰⁴universalising-idealisation
 and budding-positivists as of their respective prospective parrhesiastic revaluation of ontology
 as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’; likewise,
 our supposedly positivism-procrypticism ⁸⁶presencing—absolutising-identitive-
 constitutedness¹³ construal of ontology as reflected in present subject-matters in many ways will
 be reconstrued as contingent-ontology—as-of-conventioning-referencing as of
 notional~deprocrypticism implied prospective parrhesiastic revaluation of ontology as ‘true-
 ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’. As such
 notional~deprocrypticism ontology as ‘true-ontology—as-of-Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰’ reflects that: our philosophising should rather be able to
 conceptualise its epistemic-emanence as a totalising-entailing conflatedness¹² reifying of the-
 very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal’ as of
 transepistemic/epistemic-ricochetting retrospective-to-prospective implications of relative-
 ontological-completeness³⁸-of-⁸⁴reference-of-thought underlying the ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ 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 reification⁸⁷ and so in reflection of
 existence’s supervening-conflatedness¹², and with all human ⁵⁶meaningfulness-and-teleology¹⁰⁰
 remaining of philosophical epistemic-veracity relevance as of ¹⁷deprocrypticism—or-

preempting—disjointedness-as-of-⁸⁴reference-of-thought singularisation⁹³/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 ⁴⁸human-subject-
emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³;
psychology fails ontologically when it naively and wrongly construe of our given positivism—
procrypticism relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought
apriorising/axiomatising/referencing—psychologism as being of ontological-
normalcy/postconvergence to go on to imply a practice of reification⁸⁷ of psychological traits is
what is emancipatory of the human condition with the implication that any given registry-
worldview/dimension in relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought say
animistic or medieval could just as well be considered in ontological-
normalcy/postconvergence and that what is emancipatory of the human condition is the
reification⁸⁷ of psychological traits as of its <amplituding/formative-
epistemicity>totalising~thrownness-in-existence³⁴ <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
⁵⁶meaningfulness-and-teleology¹⁰⁰ despite the supposed deficiency of its given
⁵⁶meaningfulness-and-teleology¹⁰⁰ in relative-ontological-incompleteness⁸⁹, thus failing to grasp
that the more decisive transformation of the human subject is the displacement/decentering-of-
the-human-subject as of construction-of-the-Self in reflecting holographically-<conjugatively-
and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸
underlined as of human limited-mentation-capacity-deepening⁵³ antiakrasiatic disposition since
this is effectively what de-mentatively/structurally/paradigmatically by the induced ontological-
performance⁷²-<including-virtue-as-ontology> enables the superseding-and-deflating of the
overall individual and social vices-and-impediments¹⁰⁶ arising as of the relative-ontological-

incompleteness⁸⁹ of successive registry-worldviews/dimensions; and wherein our conception of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> turns out to be rather skewed towards our positivism-procrypticism <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ perspective with the implication of history considered mainly as of succession of postconverging-or-dialectical-thinking²⁰-apriorising-psychologism representations inducing a loss of authentic-and-profound contemplative human projection both retrospectively and prospectively, as can be more pertinently be derived as of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontologically-hegemonising-narrative⁷¹ implications reflecting the dynamics of human postconverging-or-dialectical-thinking²⁰-apriorising-psychologism representation and preconverging-or-dementing¹⁹-apriorising-psychologism representation as of human ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics), as such ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> can very much inherently grasp the metaphoricity⁵⁷ of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-performance⁷²-<including-virtue-as-ontology> or destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> as of any given registry-worldview/dimension ⁸⁴reference-of-thought-and-⁸⁴reference-of-thought-⁸⁵devolving is of teleological/narrative apriorising/axiomatising/referencing determinism’ so-construed as from prospective registry-

worldview/dimension existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³

⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ for postconverging-or-dialectical-thinking²⁰-apriorising-psychologism representation and preconverging-or-dementing¹⁹-apriorising-psychologism representation; and wherein the in-effect supervening-conflatedness¹² of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence> with existence speaks of existence's ecstatic singularity as so-reflected as of notional~deprocrypticism singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism of ⁵⁶meaningfulness-and-teleology¹⁰⁰ in conceptualising 'true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰'. Ultimately, Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ points to the fundamental dialecticism of human ⁵⁶meaningfulness-and-teleology¹⁰⁰; as to the fact that the human is that which is in <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ as of recurrent-utter-uninstitutionalisation <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ by its ⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument but then is warranted to ontologically-complete itself successively as of base-institutionalisation, ¹⁰⁴universalisation, positivism and prospectively notional~deprocrypticism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ flawed constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> as of its destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>, as it can't pretend to avoid this purposefulness as it is, as of its any ⁸⁰presencing—absolutising-identitive-constitutedness¹³ state, the outcome of such purposefulness as relayed with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ 'true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰'. This coherently explains the inevitability of human 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen' for ordinary/as-of-event³⁷ reasoning-through/messianic-reasoning prospective relative-ontological-completeness⁸⁸-of-³⁴reference-of-thought; as when the organic-knowledge avails it is much more than just an idea of choice but rather an obligation as of the implied inherently antiakrasiatic disposition that can't afford to overlook as if lacking the organic-knowledge for degrading into <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in existential-extrication-as-of-existential-unthought. When the dialecticism of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its prospective ontological-performance⁷²-<including-virtue-as-ontology> implications as of virtue at constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and vices-and-impediments¹⁰⁶ at destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> shows itself to be definitely determinable and is no longer the

bigger issue for prospective human emancipation but rather the bigger issue becoming one of
 human psychological cognisance and adjustment to any such prospective emancipatory
⁵⁶meaningfulness-and-teleology¹⁰⁰ as so-reflected across the successive registry-
 worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity. The underlying difficulty of all such psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring is all about how can a mindset adjusted as of its
~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ as of its given
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing
⁵⁶meaningfulness-and-teleology¹⁰⁰ in ~~<amplituding/formative>~~⁸wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>) ever gets prodded into contemplating an opened-construct-of—⁵⁶meaningfulness-
 and-teleology¹⁰⁰ speaking supposedly of more ontologically profound prospective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
⁵⁶meaningfulness-and-teleology¹⁰⁰ as implied as of prior transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity from recurrent-utter-uninstitutionalisation
 to base-institutionalisation, etc. But then as all along the successive registry-
 worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity, such a parrhesiastic exercise is ever always caught up between accommodating
 human temporality⁹⁹/shortness and existence-potency³⁸~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression which knows of no such accommodation for human
 temporality⁹⁹, inevitably the existence-potency³⁸~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression transcendental-enabling/sublimating/~~supererogatory~~~de-

mentativity implications necessarily comes ahead of human temporality⁹⁹/shortness emotional convenience. The certitude and determination of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as from this hindsight, as so-reflected from singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism as of prospective notional~deprocrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰, will necessarily imply preconverging-or-dementing¹⁹—apriorising-psychologism implications of ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ with respect to our positivism~procrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ as dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism even as we are thereby emotionally inconvenienced, just as singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism as from our positivism perspective of ⁵⁶meaningfulness-and-teleology¹⁰⁰ will necessarily imply preconverging-or-dementing¹⁹—apriorising-psychologism implications of ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ with respect to prior non-positivism/medievalism ⁵⁶meaningfulness-and-teleology¹⁰⁰ as dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism even as we can appreciate the emotional inconvenience of the non-positivism/medievalism establishment mental-dispositions. Existence’s metaphoricity⁵⁷/ecstasy supervening-conflatedness¹² as of ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating—nascence>—in—<amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘⁹⁸surrealistic-as-pseudoreal’—epistemic-abnormalcy> given ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ speak of transepistemic/epistemic-ricochetting ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of organic-
 knowledge in reflecting both singularisation⁹³/epistemic-immanence/veridical-epistemic-
 determinism-as-of-intemporality⁵² and dissingularisation²⁸/epistemic-nonimmanence/flawed-
 epistemic-determinism-as-of-temporality⁹⁹ implications of ⁵⁶meaningfulness-and-teleology¹⁰⁰
 veridical ontological-performance⁷²-<including-virtue-as-ontology> or ontologically-flawed
 ontological-performance⁷²-<including-virtue-as-ontology> respectively, as of both the
⁸⁴reference-of-thought-level disambiguation in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ and the
⁸⁴reference-of-thought-⁸⁵devolving-level disambiguation as of temporal-to-intemporal
 ontological-performance⁷²-<including-virtue-as-ontology>; wherein singularisation⁹³/epistemic-
 immanence/veridical-epistemic-determinism is rather ‘a psychoanalytically dragged-out
 depth/profoundness of ontological-conception’ as of dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ whilst
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism is rather ‘a
 psychoanalytically dragged-in shallowness of ontological-misconception’ as of poor
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension²⁶. Ultimately, existence’s metaphoricity⁵⁷/ecstasy as of
 supervening-conflatedness¹² reflected in ‘<amplifying/formative–
 epistemicity>totalising~thrownness-in-existence³⁴ of phenomenal/manifest~subpotencies-<in-
 transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence’s~sublimating–
 nascence>’ as to their ‘apriorising-teleological-thresholding-as-teleological-
 framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’
 points to the supervening-conflatedness¹² reflexivity of existence, wherein the ontological-
 veracity/ontological-performance⁷²-<including-virtue-as-ontology> of
 ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-

potency-of-existence's~sublimating~nascence>—in—<amplitudinal/formative—
epistemicity>totalising~thrownness-in-existence³⁴, -<of-⁹⁸surrealistic-as-pseudoreal'—epistemic-
abnormalcy> phenomena/manifestations are transepistemically/epistemic-ricochetingly
construed as of their supposedly coherent ontological-commitment⁶⁶ as can be validated by
existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression
ontological-primemovers-totalitative-framework⁷³; as for instance, such an existential
constraining as a child-as-a-subpotency epistemic-conception coming into existence undergoes
developmental metaphoricity⁵⁷ as of its inherent supposedly coherent ontological-commitment⁶⁶
as the defining-and-superseding basis for its acquisition of culture and language all along the
way of its entire devolving possibility of flourishing in conflatedness¹²-as-of-its-developing-
commitment-with-existence as from its feeding, warmth, relating, aspiring, maturing, etc.
towards the effective acquisition of culture and language, and by extension a social-setup-as-a-
subpotency epistemic-conception is de-mentatively/structurally/paradigmatically opened to
prospective metaphoricity⁵⁷ from existential-constraining/conflatedness¹²-of-its-commitment-
with-existence as of its inherently implied supposedly coherent ontological-commitment⁶⁶ as
with individuals and social groups are naturally involved in a dynamic relationship of perceived
social-stake-contention-or-confliction striving in conflatedness¹² to draw in various ways the
optimum as of perceived existential possibilities such that a social-setup is already involved
internally however restricted in its very own reinvention/circumventing/adaptation as of its
implied supposedly coherent ontological-commitment⁶⁶ on the basis of ontological-
primemovers-totalitative-framework⁷³ validity implications as to existence-
potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. Basically it
is this supervening-conflatedness¹² reflexivity of existence as of the
'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-
potency-of-existence's~sublimating~nascence>—in—<amplitudinal/formative—

epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘⁹⁸surrealistic-as-pseudoreal’-epistemic-
abnormalcy> phenomena/manifestations shepherded/ushered/heralded as of existential
constraining by their supposedly coherent ontological-commitment⁶⁶ that reflects
phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-
potency-of-existence’s~sublimating-nascence> ‘epistemic-conception framework of
ontologically-veridical ontological-performance⁷²-<including-virtue-as-ontology> as-of-
conflatedness¹² as existentially-real or ontologically-flawed ontological-performance⁷²-
<including-virtue-as-ontology> as-of-constitutedness¹³ as existentially-unreal’; summing
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-
<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-
subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation> reflected in the supervening-
conflatedness¹² of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-
reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>. Going by human-
subpotency-aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatureddness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-
normalcy/postconvergence>’-existentialism-form-factor, the human construction-of-the-Self as
of its constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and
destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-
decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> is ever always
saddled between ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality parrhesiastic seeding-
promise of reasoning-through/messianic-reasoning⁵⁶ meaningfulness-and-teleology¹⁰⁰ as

equivalence/correspondence antiakrasiatic-aspiration’ and ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶⁴ reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought ⁵⁶meaningfulness-and-teleology¹⁰⁰ as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-<including-virtue-as-ontology>’, when it comes to the ‘social-construction of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-performance⁷²-<including-virtue-as-ontology>’ can be referred to as the ‘shiftiness-of-the-Self³²’, and construed as the beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ that arises as of human lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁵⁰’-with-regards-to-prospective-apriorising-implications>)) as of human limited-mentation-capacity-deepening⁵³ for prospective relative-ontological-completeness⁸⁸’. The ‘shiftiness-of-the-Self³²’ thus refers to any given registry-worldview’s/dimension’s—³⁴reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its specific construction-of-the-Self’, beyond which bottomline—of-mere-mathesis/motif/throwness-disposition of the registry-

worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-accordance allows/disregards/unaccounts for human temporal shiftiness as defining its prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>, and so beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵; and this is exactly what explains the differentiation of registry-worldviews/dimensions as of their relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. The 'shiftiness-of-the-Self'⁹² de-mentatively/structurally/paradigmatically defines the given 'supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of singularisation⁹³-as-of-intemporality⁵²/dissingularisation³⁸-as-of-temporality⁹⁹ of the ⁵⁶meaningfulness-and-teleology¹⁰⁰' 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-performance⁷²-<including-virtue-as-ontology>. Thus the requisite profoundness/depth of prospective human 'social-construction of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of social-stake-contention-or-confliction' as reflected at the prospective superseding/transcending registry-worldview/dimension, as from existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can only arise fundamentally as of the prospective construction-of-the-Self renewed secondnatured institutionalisation 'supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of singularisation⁹³-as-of-intemporality⁵²/dissingularisation³⁸-as-of-temporality⁹⁹ of the ⁵⁶meaningfulness-and-teleology¹⁰⁰' arising from renewed 'intemporal antiakrasiatic disposition

for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension³⁶ as of human limited-mentation-capacity-deepening⁵³ for prospective relative-ontological-completeness⁸⁸ in undermining the prior registry-worldview's/dimension's 'shiftiness-of-the-Self'⁹² that defines its destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> as uninstitutionalised-threshold¹⁰³; and thus moving the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ bar of 'shiftiness-of-the-Self'⁹² to the prospective registry-worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-accordance 'specific bottomline-of-mere-mathesis/motif/throwness-disposition for the constructiveness of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its specific construction-of-the-Self'. Thus we can appreciate fundamentally that, as reflected in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, human 'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning ⁵⁶meaningfulness-and-teleology¹⁰⁰ as equivalence/correspondence antiakrasiatic-aspiration' over 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity'⁶⁴ reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought ⁵⁶meaningfulness-and-teleology¹⁰⁰ as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-<including-virtue-as-ontology>', has ever always been more critically about the 'existentially-operant constraining' for: moving the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ bar of 'shiftiness-of-the-Self'⁹² to the prospective registry-worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-accordance

‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its specific construction-of-the-Self’ in order to
 undermine human destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—
 desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>;
 rather than truly eliminating human ‘shiftiness-of-the-Self⁹²’ arising from the ever always
 present human ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-
 faith/inauthenticity⁶⁴ reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
⁵⁶meaningfulness-and-teleology¹⁰⁰ as covert-pretence-of-equivalence/correspondence—
 antiakrasiatic-aspiration-ontological-performance⁷²-<including-virtue-as-ontology>’. Thus the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as of the successive
 registry-worldviews/dimensions given
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of
 singularisation⁹³-as-of-intemporality⁵²/dissingularisation⁷⁸-as-of-temporality⁹⁹ of the
⁵⁶meaningfulness-and-teleology¹⁰⁰’ arising from renewed ‘intemporal antiakrasiatic disposition
 for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁸-by-
 reification⁸⁷/contemplative-distension²⁶ as of human limited-mentation-capacity-deepening⁵³ for
 prospective relative-ontological-completeness⁸⁸’, in the rede-
 mentating/restructuring/reparadigming of human ‘social-construction of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as of social-stake-contention-or-confliction’, can be interpreted as moving the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ bar of ‘shiftiness-of-the-
 Self⁹²’ to the prospective registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-
 functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-
 disposition for the constructiveness of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its specific

construction-of-the-Self⁹: so-construed as from recurrent-utter-uninstitutionalisation non-
 rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self⁹²’; base-
 institutionalisation—ununiversalisation rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self⁹²’;
¹⁰⁴universalisation—non-positivism/medievalism ¹⁰⁴universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self⁹²’;
 positivism—procrypticism positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-
 the-Self⁹²’, and prospectively notional~deprocrypticism preempting—disjointedness-as-of-
⁸⁴reference-of-thought,-as-to-‘³¹<amplitudinal/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism notionally overcoming ‘shiftiness-of-the-Self⁹²’. 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of social-stake-
 contention-or-confliction’ as in the prospective relative-ontological-completeness⁸⁸ registry-
 worldview/dimension is fundamentally hampered by its given registry-
 worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance
 ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its specific construction-of-the-Self’ due to its
 corresponding lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-
 for-relative-ontological-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ as of human
 limited-mentation-capacity-deepening⁵³ for prospective relative-ontological-completeness⁸⁸’
 that can then allow for the requisite

~~‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-~~
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of
 singularisation⁹³-as-of-intemporality⁵²/dissingularisation⁷⁸-as-of-temporality⁹⁹ of the
⁵⁶meaningfulness-and-teleology¹⁰⁰. In this regard, we can more specifically appreciate the
 central and transformative implications of the Socratic philosophers ¹⁰⁴universalising-
 idealisation as of the prospective ¹⁰⁴universalisation registry-worldview/dimension ‘social-
 construction of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of social-stake-contention-or-confliction’,
 wherein such prospective ‘shiftiness-of-the-Self⁹²’ as induced by the Socratic philosophers
¹⁰⁴universalising-idealisation construed as ¹⁰⁴universalisation-directed-rulemaking-over-non-
 rules—apriorising/axiomatising/referencing—psychologism inducing the secondnatured
 institutionalisation of the ¹⁰⁴universalisation registry-worldview’s/dimension’s—⁸⁴reference-of-
 thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-
 mathesis/motif/throwness-disposition for the constructiveness of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as of its specific construction-of-the-Self” brought about the coherently
¹⁰⁴universalising construction of ⁵⁶meaningfulness-and-teleology¹⁰⁰ with the associated elevated
 level of ontological-performance⁷²-<including-virtue-as-ontology> as manifested with the
 Socratic method for ¹⁰⁴universal consistency and coherence, Plato’s ideas for ¹⁰⁴universal
 consistency and coherence and Aristotle’s qualifying-categories and ¹⁰⁴universalising-syllogism
 for ¹⁰⁴universal consistency and coherence; thus superseding/transcending the ad-hoc
 mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled—syllogising
 mindset as of base-institutionalisation mere rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self⁹²’. This is the more
 profound explanation for the hegemonising ontological-grip thereafter of the Socratic
 philosophers defining ¹⁰⁴universalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ thereafter over the
 antiquity and their defining relevance in the latter ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ‘¹⁰⁴universally coherent, consistent and credible ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’ that went well beyond traditional ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled-syllogising mindset; as of the knowledge reifying capacity-and-template for developing and cumulating such ¹⁰⁴universalising-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-completeness⁸⁸-by-reification⁹⁷/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency²⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁹/shortness <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>)) as of human limited-mentation-capacity-deepening⁵³ for prospective relative-ontological-completeness⁸⁸’ to allow for the requisite ¹⁰⁴universalising-idealisation ‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of singularisation⁹³-as-of-intemporality⁵²/dissingularisation²⁸-as-of-temporality⁹⁹ of the ⁵⁶meaningfulness-and-teleology¹⁰⁰’; which otherwise would be highly underminable as of a

predisposition to ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled-syllogising mindset by which populist <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) could easily be elicited were the Socratic philosophers to imply dialogical-equivalence and intellectual-and-moral-equivalence as of common/mutual aposteriorising/logicising/deriving/intelligising/measuring whereas in reality there were of dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to imply such sophistic/pedantic dispositions were rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’, and it was more critically a question of upholding ¹⁰⁴universalising-idealisation reifying ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ over time. By the same token, the mathesis-¹⁰⁴universalis of budding-positivists/rational-empiricists positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism ‘shiftiness-of-the-Self¹²’ for the prospective positivism registry-worldview/dimension ‘social-construction of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of social-stake-contention-or-confliction’ induced the requisite ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness³⁸-by-reification⁸⁷/contemplative-distension²⁶ as of human limited-mentation-capacity-deepening⁵³ for prospective relative-ontological-completeness³⁸’ allowing for the requisite ‘~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of singularisation⁹³-as-of-intemporality⁵²/dissingularisation³⁸-as-of-temporality⁹⁹ of the ⁵⁶meaningfulness-and-teleology¹⁰⁰ for the secondnature institutionalisation of prospective positivism registry-worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-accordance 'specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its specific construction-of-the-Self'. Here too, the budding-positivists/rational-empiricists were very much aware of the lack of dialogical-equivalence and intellectual-and-moral-equivalence as of common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of their dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to imply underlying medieval-scholasticism-pedants—ideal-type-or-individuation establishment dogmatism was rather in 'apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>', and that it would be more critically a question of upholding the budding-positivism/rational-empiricism reifying ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,- for-explicating-ontological-contiguity⁵⁷ over time as effected ultimately with the hegemonising ontological-grip of such positivism/rational-empiricism renewed and more profound ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- ⁵⁶meaningfulness-and-teleology¹⁰⁰ that rendered possible the knowledge existential-contextualising-contiguity³⁹ 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-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶ as of human limited-mentation-capacity-deepening⁵³ for prospective relative-ontological-completeness⁸⁸’ in inducing the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ successive secondnatured institutionalisation of prospective ‘shiftiness-of-the-Self⁹²’ construed as of prospective registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of specific construction-of-the-Self’, is that with regards to ‘social-construction of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-completeness⁸⁸-by-reification⁸⁷/contemplative-distension²⁶)’—successively-‘in-superseding-the-immediacy-disposition-for-trepidatiousness-of-self-consciousness’-with-base-institutionalisation-over-recurrent-utter-uninstitutionalisation,-‘in-superseding-the-immediacy-disposition-for-tendentiousness-of-self-consciousness’-with-universalisation-over-base-institutionalisation—ununiversalisation,-‘in-superseding-the-immediacy-disposition-for-preclusivity-of-self-consciousness’-with-positivism/rational-empiricism-over-universalisation—non-positivism/medievalism,-and-prospectively,-‘in-superseding-the-immediacy-disposition-for-occlusivity-of-self-consciousness’-with-deprocrypticism-over-positivism—procrypticism-‘in-attaining-the-nonimmediacy-disposition-for-protensivity-of-self-consciousness’ (which as notional~deprocrypticism is construed as ‘projective-totalitative’ with regards to the human-subpotency potential to converge to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression as of opened-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and so, as of successive profundity of

~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ implied in
~~<amplituding/formative~epistemicity>~~totalising~renewing-realisation/re-perception/re-thought
 for prospectively ‘increasingly profound and complex ⁵⁶meaningfulness-and-teleology¹⁰⁰
 infrastructure as of Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, institutional-
 development-as-to-social-function-development and living-development-as-to-personality-
 development’ as enabling-and-reflected successively in more and more sophisticated and
 elaborate social-setup and institutional constructs. Basically, human destructuring-threshold-
 〈uninstitutionalised-threshold¹⁰³/presublimating~desublimating-decisionality〉~of-ontological-
 performance⁷²-〈including-virtue-as-ontology〉 as highlighted as of the constructiveness-and-
 destructuring-framework of ‘shiftiness-of-the-Self⁹²’ and as reflected in any given registry-
 worldview’s/dimension’s-⁸⁴reference-of-thought-for-social-functioning-and-accordance
 ‘specific bottomline~of-mere-mathesis/motif/throwness-disposition for the constructiveness of
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its specific construction-of-the-Self’ arises as of
 destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity, so-construed as of
 dissingularisation⁷⁸/epistemic-nonimmanence/flawed-epistemic-determinism induced
 deratiocination-or-deratiocontiguity; wherein as of flawed
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³
⁴⁵~~<amplituding/formative~epistemicity>~~causality~as-to-projective-totalitative~implications,-
 for-explicating-ontological-contiguity⁶⁷, preconverging-or-dementing¹⁹~apriorising-
 psychologism representation is wrongly singularised/immanentised while postconverging-or-
 dialectical-thinking²⁰~apriorising-psychologism representation is wrongly dissingularised/not-
 immanent. This actually points out why dialogical-inequivalence/intellectual-and-moral-

inequivalence as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ is associated with sophistic/pedantic representations as knowledge as well as temporal manifestations of postlogism⁷⁸-slantedness and conjugated-postlogism⁷⁸ manifestations including psychopathy and social-psychopathy as of the positivism–procrypticism registry-worldview. While as of human-subpotency temporal <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ we may be inclined to construe of the notion of dialogical-equivalence as absolutely requisite, the fact is dialogical-equivalence cannot supersede existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidiation implications where its eliciting is de-mentatively/structurally/paradigmatically flawed for the simple reason that knowledge as of implied underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ is all about existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and not about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s² doesn’t heed to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it de-mentatively/structurally/paradigmatically implies an intermediative process for the deferred-outcome as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression but not otherwise, and as being subpotent with existence it is the human that has to ensure that its ⁵⁶meaningfulness-and-teleology¹⁰⁰ coincides with existential veracity, such that where dialogical-equivalence is wrongly implied and thus likely to undermine existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression what gives

in is the false notion of dialogical-equivalence. This is equally reflected in the idea that the ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of
⁵⁶meaningfulness-and-teleology¹⁰⁰ is rather as of the implication of relative-ontological-
completeness⁸⁸ associated with human limited-mentation-capacity-deepening⁵³ from the
perspective of existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-
epistemic-digression as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism rather construed as of difference-conflatedness¹²-as-
to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism³¹, and not
identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁷-in-dissingularisation²⁸-as-
flawed-epistemic-determinism⁴⁹ flawed projection of
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ by ‘mere-
formulaic psychologising effect’, without ontological-veracity for the manifested formulaic
psychologising, due to the failure to factor in relative-ontological-incompleteness⁸⁹ as of
shallow human limited-mentation-capacity
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁵⁷. Thus
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of
⁵⁶meaningfulness-and-teleology¹⁰⁰, as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising~purview-of-construal’ or <amplituding/formative-
epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-

reality/ontological-veridicality, rather points to the fact that ⁵⁶meaningfulness-and-teleology¹⁰⁰ 'is not to be construed as accumulated/in-accumulation' but that it is effectively 'as recomposed in prospective relative-ontological-completeness⁹⁸' as of <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought since existence or purviews-of-existence ever always de-mentatively/structurally/paradigmatically remain the same and it is human-subpotency that is ever always undergoing its transcendence-and-sublimity/sublimation/supererogatory~de-mentativity not by cumulating but rather by 'recomposuring construal of existence or purviews-of-existence'; and this further explains why secondnatured institutionalisation reasoning-from-results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will tend to act as if ⁵⁶meaningfulness-and-teleology¹⁰⁰ is accumulated/in-accumulation thus ending up beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ 'instigating enframed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument institutional-setups and ⁵⁶meaningfulness-and-teleology¹⁰⁰ implications that are poorly amenable to <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought', and so de-mentatively/structurally/paradigmatically limiting the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity but for the instigation of prospective parrhesiastic messianic-reason/reasoning-through beyond/overflowing such existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition). Critically just as 'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning ⁵⁶meaningfulness-and-teleology¹⁰⁰ as equivalence/correspondence antiakrasiatic-aspiration

ontological-performance⁷²-<including-virtue-as-ontology>' is associated with
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰~apriorising-
 psychologism> of prospective relative-ontological-completeness⁸⁸-over
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹~apriorising-
 psychologism> of prior relative-ontological-incompleteness⁸⁹ as to existence-
 potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression ontological-
 primemovers-totalitative-framework⁷³ 45<amplifying/formative~epistemicity>causality~as-to-
 projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁷, likewise it is the
 case that 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶⁴
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 seeding-misprising of reasoning-from-results/afterthought ⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-
 performance⁷²-<including-virtue-as-ontology>' is associated with 'ontologically-flawed
 denaturing¹⁵ of supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³' construed herein
 as of 'pseudo-edginess/pseudo-incisiveness'; as to the fact that 'pseudo-edginess/pseudo-
 incisiveness', whether actively projected or passively insinuated as of
 vocalisation/interjection/expletive intensification, beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ is bound to wrongly imply
 the ontological-veracity of the 'pseudo-edginess/pseudo-incisiveness implied
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁴⁷ as if as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of prospective relative-ontological-completeness⁸⁸ over unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁹ as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷. Pseudo-edginess/pseudo-incisiveness as such exploits the natural and habitual human mental-reflex as of any given registry-worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-accordance to systemically imply and attribute dialogical-equivalence with regards to social-stake-contention-or-confliction as of 'apriorising-teleological-elevation-in-ontological-contiguity⁶⁷'. 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-discontiguity⁶³—<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>' invalidating any such pretence of dialogical-equivalence. Thus this rather undermines the natural and habitual human mental-reflex where it wrongly construes of the vocalisation/interjection/expletive intensification associated with such pseudo-edginess/pseudo-incisiveness as speaking of profound affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> that is beyond contention-as-certain. Thus inducing destructuring-

transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as of the pseudo-edginess/pseudo-incisiveness manifestation of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism instigated destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity rather in preconverging-or-dementing¹⁹-apriorising-psychologism representation but now engaged in dialogical-equivalence of contention as if of postconverging-or-dialectical-thinking²⁰-apriorising-psychologism representation. Pseudo-edginess/pseudo-incisiveness is what explains beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ narrators in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ engaging with interlocutors rather in temporal <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in existential-extrication-as-of-existential-unthought as of <amplituding/formative>‘wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>), wherein the last narratives as of pseudo-edginess/pseudo-incisiveness induces ontologically-flawed sense of <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism in the interlocutor notwithstanding the postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷, as what is always pertinent for the narrator is the pseudo-rationalising of all prior narratives into-and-as-of the last narrative(s). The more simplistic example of such pseudo-edginess/pseudo-incisiveness is with the childhood psychopathy example of spilling water on a chair and accusing another and the dragging out of its postlogism⁷⁸-slantedness narratives as the simpler/uncomplexified representation of the adult psychopathy postlogism⁷⁸-slantedness mental-disposition, and this further points to the ⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought ⁴⁵<amplituding/formative-

epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ when such pseudo-edginess/pseudo-incisiveness phenomenon is rather at the level of maturation/indirectness/spatialisation/credulity/craftiness associated with adult psychopathy and associated social psychopathy, or as we can appreciate as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor manifestations of sophistic/pedantic dispositions social eliciting of <amplifying/formative>‘wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) as of social-stake-contention-or-confliction, beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ whether with traditional witchdoctors, the sophists, medieval-pedants or in many ways pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸) today. Thus a given prospective relative-ontological-completeness⁸⁸ registry-worldview/dimension supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of ‘notional—singularisation⁹³/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-incompleteness⁸⁹ registry-worldview/dimension ‘shiftiness-of-the-Self⁹²’ as of ‘a reifying gesturing that is-not-to-be-drag-in/commingle-with the prior relative-ontological-

incompleteness⁸⁹ registry-worldview's/dimension's

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument social-stake-

contention-or-confliction ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its pseudo-edginess/pseudo-

incisiveness ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-

implications,-for-explicating-ontological-contiguity⁶⁷'; as reflected by the fact that positivising

or prospective notional~deprocrypticism

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ rather construe

respectively non-positivising or procrypticism as of apriorising-teleological-degradation-in-

notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-

aestheticised~preconverging/dementing¹⁹-qualia-schema> as to invalidate the

<amplituding/formative>⁸wooden-language-⟨imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-

'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) mental-

reflex of dialogical-equivalence pointing rather to psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring ⁴⁵<amplituding/formative-epistemicity>causality~as-to-

projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ to be reflected by

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³, but then this

equally implies the destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating-

desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> is

effectively prone to a general <amplituding/formative>⁸wooden-language-⟨imbued—averaging-

of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-

as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>)

disposition predisposed to forego 'true-ontology—as-of-Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ for a <amplituding/formative>⁸ wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>) as of its <amplituding/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-
 unthought>⁹. It has always been the case that successive registry-worldviews/dimensions
 secondnature institutionalisations as instigated as from human ‘intemporal ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
 or-acumen’ have to contend as of social-stake-contention-or-confliction with corresponding
 sophistic/pedantic eliciting of <amplituding/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>) whether as traditional witchdoctors, the sophists, medieval-pedants or in many
 ways pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness³⁸) today,
 with the requisite intemporal-as-ontological reifying ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to
 existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative–
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁷ over-time/crossgenerationally inducing the positive opportunism untenability that
 overcomes such ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-

faith/inauthenticity⁶⁴ reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
⁵⁶meaningfulness-and-teleology¹⁰⁰ as covert-pretence-of-equivalence/correspondence—
 antiakrasiatic-aspiration-ontological-performance⁷²-<including-virtue-as-ontology>'; and in this
 regards, the futural possibility of developing-and-cumulating the capacity-and-template for the
 renewed and more profound ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure as of Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ of prospective notional~deprocrypticism
 preempting—disjointedness-as-of-⁸⁴reference-of-thought,—as-to-³¹<amplituding/formative—
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism in notionally overcoming
 human 'shiftiness-of-the-Self'³² is effectively not beyond human collective contemplation
 reflected as of human 'projective-totalitative' notional~deprocrypticism protensive self-
 consciousness perspective predisposed to devalue our ⁸¹procrypticism—or-disjointedness-as-of-
⁸⁴reference-of-thought occlusive self-consciousness ⁵⁶meaningfulness-and-teleology¹⁰⁰. Contrary
 to the ontologically-flawed implications of identitive-constitutedness¹³-as-'epistemic-totality'³⁶-
 dereification⁸⁷-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁹ in reflecting that
 human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as implied by the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ is rather ad-hoc and disparate across cultures-as-sovereign-
 constructs-not-constrained-existentially-as-of supposedly coherent ontological-commitment⁶⁶, a
⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁵⁷ construal as difference-conflatedness¹²-as-to-
 totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ of human

⁵⁶meaningfulness-and-teleology¹⁰⁰ reflects the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ implied connectedness of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ as constrained-existentially-as-of supposedly coherent ontological-commitment⁶⁶ thus developing as of relative-ontological-completeness⁸⁸ ontological-performance⁷²-<including-virtue-as-ontology> implications of human limited-mentation-capacity-deepening⁵³. It is this ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ construal of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ ‘constrained-existentially-as-of-its supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷’ that effectively validates the ‘epistemic-veracity of notional—singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism’; wherein the notion of ‘relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming–psychologism’⁹⁰ of ontological-performance⁷²-<including-virtue-as-ontology>’ captures the entire possibilities of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-performance⁷²-<including-virtue-as-ontology>, and as such a ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ construal reflects overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-

apriorising/re-axiomatising/re-referencing~conceptualisation> as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. It is this ⁴⁵<amplitudinal/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ construal that allows for intelligibility and renewing-intelligibility to arise in the first place as of relative-ontological-completeness⁸⁸. This ‘intelligibility and renewing-intelligibility’ arises from ‘⁴⁵<amplitudinal/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ conflatedness¹² of construal-and-reconstrual of existential-contextualising-contiguity³⁹ as of human limited-mentation-capacity-deepening⁵³ ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation’, and not as ontologically-flawed atomising/taking-to-pieces constitutedness¹³ rather as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹. The validation of the epistemic-totalitative³⁵ nature of existential ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ‘relative-ontological-incompleteness³⁹/relative-ontological-completeness⁸⁸ - <sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ as to human-and-social–expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming–psychologism⁹⁰ of ontological-performance⁷²-<including-virtue-as-ontology>’ is much more directly obvious in the natural sciences which do not imply any inherent splitting/disparateness of intrinsic-reality but rather points to a ⁴⁵<amplitudinal/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ 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 ⁴⁴foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting ‘immanent-ontological-contiguity⁶⁷’),—as-operative-notional~deprocrypticism schemes. The underlying explanation for disparateness here is effectively construed as a question of the implications of ‘relative-ontological-incompleteness³⁹/relative-ontological-completeness³⁸-

(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative~supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism⁹⁰ of ontological-performance⁷²-<including-virtue-as-ontology>’ wherein varying ontologically-flawed superfluous, superstitious, mystical and cultic interpretations of the natural world <amplituding/formative—epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of states of relative-ontological-incompleteness³⁹ and the prospective possibility of ontologically-veridical grander unifying scientific explanation of the natural world <amplituding/formative—epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of relative-ontological-completeness³⁸. Such ⁴⁵<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁷ construal points out that disparateness of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-

incompleteness⁸⁹ cannot be ‘qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness³⁸ perspective’ given that all human⁵⁶ meaningfulness-and-teleology¹⁰⁰ are of supposedly coherent ontological-commitment⁶⁶ as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity⁶⁹—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’; such that while recognising the human-subpotency epistemic-veracity perspective of say a given social-setup attributing an ailment to say magic, this doesn’t override the notion of inherent ontological-veridicality as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective wherein modern society in relative-ontological-completeness³⁸ attributes the ailment to say flu. In order words, sovereign commitments, recognised as of⁴⁸ human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³, do not override the pre-eminence of supposedly coherent ontological-commitment⁶⁶ as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective, in which case no human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity will be possible. Stated another way, if Einstein’s or Bohr’s seminal theories were viewed say unfavourably by the physics community of their time as of their sovereign predisposition, that wouldn’t annul the ontological-veracity of their theories even if Einstein or Bohr were to acquiesce to that sovereign predisposition over their own theories, for the simple reason that knowledge is constructed as of the absolute dominance of intrinsic-reality as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over the mortals that we as human beings are in order for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity to be possible; and that reality with respect to knowledge doesn’t speak of totalitarianism as will often be sophistically usurped when it comes to the blurriness⁷ of the social domain-of-study, as the

charge of totalitarianism can only apply with respect to sovereign choice. Further a

⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁵⁷ construal equally points out that the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ or any
<amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality does not imply the de-
mentative/structural/paradigmatic change of existence-as-of-existential-contextualising-
contiguity³⁹ but rather that change is the outcome of human limited-mentation-capacity-
deepening⁵³ ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁵⁸—
unenframed-conceptualisation involving ¹⁴de-mentation-(~~supererogatory~~~ontological-de-
mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of prospective
postconverging-or-dialectical-thinking²⁰—apriorising-psychologism representation and prior
preconverging-or-dementing¹⁹—apriorising-psychologism representation; with the implication
here that the issue of knowledge is all about developing human-subpotency towards existence-
potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. The
conflatedness¹² of existential-contextualising-contiguity³⁹ in the natural sciences is often poorly
perceived inherently because of their subject-matter/domain-of-study implicated nature of
philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding-oneness-of-
ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-
enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’; such that it is often
wrongly construed in atomising/taking-to-pieces constitutedness¹³ as of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity³⁹ but with little consequence since such an atomising/taking-to-
pieces constitutedness¹³ is generally an ontologically-flawed afterthought

reflection/contemplation whereas operantly beyond-the-consciousness-awareness-teleology¹⁰⁰-
 <in-existential-extrication-as-of-existential-unthought>⁵ scientists generally adopt a
 conflatedness¹² of existential-contextualising-contiguity³⁹ posture. The reality of existential-
 contextualising-contiguity³⁹ conflatedness¹² here is validated by the fact that ‘abstract scientific
 notions are not the point-of-departure scientists contemplation’ as they are rather ‘delved in
 existential-contextualising-contiguity³⁹ in ⁴⁵<amplituding/formative–epistemicity>causality~as-
 to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ conflatedness¹²
 to then reflect abstract scientific notions in existential-contextualising-contiguity³⁹ knowledge-
 reification⁸⁷ or depart from existential-contextualising-contiguity³⁹ already reified abstract
 scientific notions to then reflect further abstract scientific notions in existential-contextualising-
 contiguity³⁹ knowledge-reification⁸⁷’. 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰/knowledge
 as physics knowledge-reification⁸⁷. Rather we can better appreciate the occurrence of
 existential-contextualising-contiguity³⁹ knowledge-reification⁸⁷ as of ⁴⁵<amplituding/formative–
 epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
 contiguity⁶⁷ construal in the sense that our ordinary thought process itself is as of
 <amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁹ construal of notions like space, time, force, etc. with no absolutely
 given point of atomising/taking-to-pieces constitutedness¹³ even when we may harbour such a
 confusion, and likewise the development of theories say Cartesian, Newtonian, Einsteinian,
 String theory, etc. are equally <amplituding/formative–
 epistemicity>totalising/circumscribing/delineating as to the fact that these imply various ways
 of reconceptualising the notions of space, time, force, etc. as of the precedence of
 <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought

of existential-contextualising-contiguity³⁹ of such notions like space, time, force, etc. in
⁴⁵~~<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-~~
for-explicating-ontological-contiguity⁶⁷ conflatedness¹² to then articulate their
abstract/theoretical notions/conceptualisations of space, time, force, etc.; thus there isn't any
absolutely identitive atomising/taking-to-pieces notions of space, time, force, etc. which are
'constituted once-and-for-all to later on build/reify physics knowledge as of progressive
constituting' but rather physics knowledge is always epistemic-retotalising/re-totalising-
entailing of 'the very same physics notions and their derived implications of new notions' as of
existential-contextualising-contiguity³⁹ in conflatedness¹² involving human limited-mentation-
capacity-deepening⁵³ hermeneutics in avoiding-and-superseding any ⁸⁰presencing—
absolutising-identitive-constitutedness¹³. We can appreciate that the atomising/taking-to-pieces
disposition that is often wrongly sought in other domains-of-study is often ontologically-flawed
because it fails to see that 'the more elaborate panintelligibility⁷⁴—effusing/ecstatic—inlining
nature of existential-contextualising-contiguity³⁹ in epistemic-conflatedness¹² in their domains-
of-study' implies that their knowledge-reification⁸⁷ should increasingly be explicitly totalising-
entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any
⁸⁰presencing—absolutising-identitive-constitutedness¹³, as even the natural sciences are
implicitly epistemically totalising-entailing by the mere fact of the 'precedence of existential-
contextualising-contiguity³⁹ in ⁴⁵~~<amplituding/formative-epistemicity>causality~as-to-~~
projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ in epistemic-
conflatedness¹² to which their abstract notions are aligned' as well as so-implied by their
⁴⁴foregrounding—entailment-⟨postconverging-narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ in reflecting 'immanent-
ontological-contiguity⁶⁷'⟩,—as-operative-notional~deprocrypticism orientations which drives
their knowledge-reification⁸⁷—gesturing for unification as to ontological-contiguity⁶⁷ as not just

an idle quest; and this misconstrual is further reflected by the fact that the life sciences (as of their axiomatic-construct ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’) have a more inherently elaborate panintelligibility⁷⁴—effusing/ecstatic—inlining nature of existential-contextualising-contiguity³⁹ supervening-conflatedness¹² thus rendering its methodology more explicitly totalising-entailing and teleological even as it is often naively and wrongly construed as ‘a relatively weaker natural science’ from a naïve epistemic constitutedness¹³ perspective. This underlying <amplifying/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁹ insight reflects ecstatic-existence’s supervening-conflatedness¹² as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>; wherein inherently ‘more immediate epistemically constrained to ontological-primemovers-totalitative-framework⁷³’ domains-of-study like physics and the natural sciences generally are of a less elaborate existential-contextualising-contiguity³⁹ conceptualisation nature in epistemic-conflatedness¹² and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic constitutedness¹³ while inherently ‘less immediate epistemically constrained to ontological-primemovers-totalitative-framework⁷³’ domains-of-study like the social domains-of-study are more of an elaborate existential-contextualising-contiguity³⁹ conceptualisation nature in epistemic-conflatedness¹² that speaks to the need for their appropriate totalising-entailing hermeneutic/reprojective/supererogating/zeroing depth of ontological-construal, and in both cases in reflecting the implications of human limited-mentation-capacity-deepening⁵³ hermeneutics involved in avoiding-and-superseding any ⁸⁰presencing—absolutising-identitive-

constitutedness¹³ for construing their veridical ⁴⁶historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. In many ways the natural sciences by the immediate constraining of their ontological-primemovers-totalitative-framework⁷³ implicitly avoid atomising/taking-to-pieces constitutedness¹³ but the misunderstanding that their knowledge-reification⁸⁷—gesturing is effectively as of atomising/taking-to-pieces constitutedness¹³ in other domains-of-study ends up having naïve and distortive effects on such domains-of-study knowledge-reification⁸⁷ and particularly so with regards to the development of their self-conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. It is herein contended that this poor self-conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is the de-mentatively/structurally/paradigmatically defining issue of many of the social domains-of-study today, as in effect many such domains are turned into technicality as of institutional-being-and-craft imprimatur, ‘fallback to unquestioned/dogmatic normativities’ and ‘habituated dispositions’ which priorly enframed subject-matters and institutional-setups de-mentatively/structurally/paradigmatically stifle the possibility for conceptualisation as to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidiation implications beyond their conventioning-referencing existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), so-implied as of the perspective of notional~deprocrypticism prospective ‘true-ontology—as-of-Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰'. Thus existence's overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'-human-subpotency-
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation> implies the 'primacy of a
⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁵⁷ basis for conception due to human
<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴' as 'existence
doesn't wait for the human to incrementally have the complete picture' and thus it is 'the
human subject who has to aspire maximalisingly to conform-as-of-its-self-consciousness-
growth with existence in a ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-
totalitative-implications,-for-explicating-ontological-contiguity⁵⁷ conception', and this further
indicts our traditional conception of induction as being epistemically incremental wrongly
construed as of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-
conceptualisation that underlies dispositions for <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
because of 'failure to draw ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-
totalitative-implications,-for-explicating-ontological-contiguity⁵⁷ as of
displacement/decentering-of-the-human-subject and wrongly construing ⁸⁰presencing—
absolutising-identitive-constitutedness¹³ situations as of absolute/absolutising grounding',
whereas in reality human <amplituding/formative-epistemicity>totalising~thrownness-in-
existence³⁴ rather points out that the epistemic-veracity of induction is rather as of
'maximalising ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity⁵⁷' (which is rather as of epistemic-

retotalising/re-totalising-entailing of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as to
~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation,-re-perception,-re-
 thought-in-epistemic-conflatedness¹² with regards to successive inductions) rightly construed as
 of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
 conceptualisation and ‘totalitatively involving human limited-mentation-capacity-deepening⁵³’
 with displacement/decentering-of-the-human-subject; and such a misconstruing of the effective
 notion of induction speaks of ‘an ontologically-flawed modern positivistic academicism
 proceduralism reflex of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-
 conceptualisation’ that misses-out-on and ends up pruning-and-existentialising—
 enframing/imprintedness-(as-to-⁴¹historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) the natural human ⁴⁵~~<amplituding/formative-
 epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁷ construal predisposition. The specific human-subpotency as to overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-
 ‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation>, reflecting human underlying
 supposedly coherent ontological-commitment⁶⁶, is ultimately potentiated as of human
 ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality
 parrhesiastic askesis-or-acumen for originary/as-of-event³⁷ reasoning-through/messianic-
 reasoning’ as of the ‘seeding promise of human-subpotency ontological-performance⁷²-
 <including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-
 existence’s~sublimating-nascence-as-of-its-coherence/contiguity’, as this drives epistemic-
 ricochettingly/transepistemically the ontological-contiguity⁶⁷—of-the-human-

institutionalisation-process⁶⁸ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’ in developing successive ⁸⁴reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reflecting human successive self-consciousness/construction-of-the-Self that transcendently-and-sublimely transform human-reflexivity-in-ecstatic-existence so-construed as of ⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³; wherein we can appreciate that the instigation of ¹⁰⁴universalising-idealisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure or subsequent positivising/rational-empiricism ⁵⁶meaningfulness-and-teleology¹⁰⁰ infrastructure transform human potentiation construed as ‘human-subpotency convergence to existence’ with regards respectively to the specific base-institutionalisation or rational-empiricism/positivism self-consciousness/construction-of-the-Self implied as of the specific Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰.

This self-consciousness/construction-of-the-Self notion is what deflates such ‘issues implied with regards to human sovereign options/choice or freewill’ and ‘issues of natural determinism beyond human sovereign options/choice or freewill’, as human self-consciousness/construction-of-the-Self as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ implies ‘induced human potentiation of sovereign options/choice or freewill that invalidate natural determinism’. In this regards we can appreciate for instance that with the positivism/rational-empiricism modern society’s disease theory, parents failing to figure out that a baby is likely to get sick if kept in dirty surroundings due to bacteria and germs as well that high temperature is a sign that the baby needs medical care, such that were it to be established that the baby develops a serious medical condition because of such failure of parental care then the human

potentiation of freewill of the parents is engaged with regards to the parents responsibilities as of the self-consciousness/construction-of-the-Self implied as of our positivism/rational-empiricism Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, however, supposed a similar situation arises in a non-positivistic social-setup with the parents acting that way because of say animistic beliefs that are utterly normal in the given animistic social-setup then it is difficultly the case that the human-potentiation of freewill of the parents is engaged with regards to their responsibilities as of the self-consciousness/construction-of-the-Self implied as of their non-positivism/animistic Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (as the relative-ontological-incompleteness⁸⁹ in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness⁸⁸ 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-completeness⁸⁸ inducing prospective self-consciousness/construction-of-the-Self reflected as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in deflating human vices-and-impediments¹⁰⁶, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness⁸⁸. 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-incompleteness⁸⁹ as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments¹⁰⁶, and as the very possibility for prospective ontological-

parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness⁸⁸ 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-impediments¹⁰⁶ as of ‘self-conscious drive’ cannot be qualified to be of natural determinism implications when unmasked. Reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> ‘speaking epistemically with respect to the overall phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> including human-subpotency epistemic-perspective’, inherently reflects the veridical-epistemic-determinism as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in the construal of any such phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, with human-subpotency ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of

contextualising/instantiative-devolving-meaningfulness’ effectively construable in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’. The overall implied notion of ‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’ as advanced here is one of supratransversality~of-motif-and-apriorising/axiomatising/referencing over subtransversality~of-motif-and-apriorising/axiomatising/referencing rather as of intellectual-and-moral-inequivalence/non-correspondence. Such a mental-disposition of substituting old ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ with new ones of prospective registry-worldview/dimension as implied by <amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought as of institutional moulting underlies the concept of ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting, in dealing with the fact that by reflex all registry-worldviews/dimensions are structured not to construe of their very own prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, and thus relating to their ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation on an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation basis as ‘absolute by the mere form’ whether failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at the uninstitutionalised-threshold¹⁰³. The non-positivistic animistic or medieval social setup as of its ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation disposition coming into grips with the positivistic interlocutor’s purpose will probably construe it as most contemptuous by its construal of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-

relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context (whether as of its rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of base-institutionalisation/animism or as of its ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘second-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of ¹⁰⁴universalisation-non-positivism/medievalism), though we know from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective that the positivistic existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as of its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘third-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) is the virtuous-ontological resolution of the non-positivistic registry-worldview’s/dimension’s ⁸⁴reference-of-thought de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁶. Likewise, this ontological-normalcy/postconvergence insight can equally be projected of our ‘positivism-procrypticism registry-worldview’s/dimension’s ⁸⁴reference-of-thought’ from ‘futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism registry-worldview’s/dimension’s ⁸⁴reference-of-thought’; wherein notional~deprocrypticism existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-

ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as
 of its ‘¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁴reference-of-thought as of
 preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative—
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing-psychologism is the virtuous-ontological
 resolution of the positivism-procrypticism registry-worldview’s/dimension’s ⁸⁴reference-of-
 thought de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁶, as it further
 contendingly implies a prospective decentering and dialectical~de-mentation
 reflection/perspectivation of positivism-procrypticism. We can imagine that futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 inclined agent given its ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-
 or-ontological-reprojecting can effectively forego the normally construed positivistic
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-
 preservation-entropy-or-contiguity—or-ontological-preservation as projected
 <amplituding/formative> ‘wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-
 preservation-entropy-or-contiguity—or-ontological-preservation as of ‘valued-viability’ to
 expend on a ‘so-construed most important work’ that can be done in a positivism-procrypticism
 registry-worldview/dimension, as of prospective institutionalisation into
 notional~deprocrypticism (more like an archaeologist might don on dirty clothing and dig their

hands in mud and rubbish ‘like an animal’ to find out about the treasures that are human histories); and by that equally implying prospectively the decentering and dialectical~de-mentation of positivism~procrypticism <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>). Such an insight can be appreciated as with the instance in the non-positivistic community where the positivistic mindset/⁸⁴ reference-of-thought will most likely not necessarily perceive and construe the ‘achievement motives and temporal-stakes in animistic or medieval lives and living’ in the non-positivistic social-setup as ‘grandest living’ but rather the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation ‘of positivistic transcendental institutionalisation projection over the animistic or medieval setup as much more of existential worth’ from its vantage ontological-normalcy/postconvergence epistemic/notional~projective-perspective. There is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. However, with regards to a prior registry-worldview’s/dimension’s <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) denaturing¹⁵ of ⁵⁶ meaningfulness-and-teleology¹⁰⁰ so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism, such motives are necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human eternalising aspiration as of the intemporal/longness-of-register-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰ individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-

~~<conjugatively-and-transfusively>~~ the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as inducing successively base-institutionalisation,¹⁰⁴ universalisation, rational-empiricism/positivism and prospectively deprocrypticism; as going by ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. To rather assume the notion that ‘achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of a given registry-worldview’s/dimension’s denaturing¹⁵ ~~<amplifying/formative>~~⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ so-construed prospectively’ take precedence and are not ‘necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality behind the intemporal individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, comes with the contradictory implication that the state of recurrent-utter-uninstitutionalisation should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing¹⁵ ~~<amplifying/formative>~~⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-

prospective-apriorising-implications>> so-construed prospectively are rather more pertinent) in order to ‘invent’ base-institutionalisation–ununiversalisation, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing¹⁵ <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>> so-construed prospectively are rather more pertinent) in order to ‘invent’ ¹⁰⁴universalisation–non-positivism/medievalism, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing¹⁵ <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>> so-construed prospectively are rather more pertinent) in order to ‘invent’ positivism–procrypticism (that is, paradoxically we shouldn’t be existing today!), and which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, itself should not be transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing¹⁵ <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>> so-construed prospectively are rather more pertinent) in order to ‘invent’ prospective deprocrypticism, rather reflecting intellectual absurdity; and speaking rather besides a natural

weakness of human incapacity that can arise and do arise as a result of our limited-mentation-capacity rendering us unconscious/unaware/as-of-the-poorer-halves-of-ourselves which is fathomable/understandable, of a graver problem if that was to be the case even when we then ‘understand’, of intellectual-and-moral irresponsibility of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to do our own ‘homework’ with respect to our forerunners in the bigger notion of the human species continuous emancipation. In order words, the most vital human activities has to do, whether as of a consciously aware or unconscious nature, with the ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting that enables human memetic-rescheduling (psychoanalytic-unshackling/institutional-recomposuring) as from recurrent-utter-uninstitutionalisation to present day positivism–procrypticism and prospectively deprocrypticism; together with the idea that by the very intemporal-disposition essence of that ‘inventing’ it is inappropriate to construe such institutional-being-and-craft construct as a framework of temporal extricatory de-mentating/structuring/paradigming relationship with ⁵⁶meaningfulness-and-teleology¹⁰⁰ (undermining the implied ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence, by adhering by flaw rather to the <amplifying/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) as deterministic thus subknowledging⁹⁵/mimicking the non-veridical hollow/empty form of the meaning of narratives, and strangely enough ‘reflecting’ the uninstitutionalised-threshold¹⁰³, represented ontologically as decentered and preconverging-or-dementing¹⁹—apriorising-psychologism), but rather appreciative of the intemporal mental-disposition (as ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality) behind the mental projection associated with and contributing to such institutional-being-and-craft ‘inventing’. But then transcendental constructs of meaningfulness going beyond the ‘conventioning limits’ of a given registry-worldview/dimension by definition are not actually perceived as ‘most critical in value’ going by ‘intradimensional conventions’ which define registry-worldviews/dimensions ontological and virtue limits; the effort of a Socrates, Galileo, Diderot, Copernicus as of implying a prospective ⁸⁴reference-of-thought of meaningfulness, is an afterthought social recognition by the prospective registry-worldview’s/dimension’s ⁸⁴reference-of-thought institutionalisation, not the social recognition of their own registry-worldview’s/dimension’s ⁸⁴reference-of-thought (as the prior/transcended/superseded), as transcendental ⁵⁶meaningfulness-and-teleology¹⁰⁰ involves psychical and institutional recomposuring of high contrariety implications to human temporality⁹⁹/shortness as putting into question the present as prior/old, but then the vocation of all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as all knowledge is not about being responsive to the mortals that we are (including this author’s mortality as anyone’s else) as of social-aggregation-enabling but rather responsive to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of an intersolipsistic nature. It is equally important to grasp that transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is the more profound origination of ⁸⁴reference-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 ⁸⁴reference-of-thought of the knowledge’ (whether as base-institutionalisation, ¹⁰⁴universalisation, positivism or prospectively notional~deprocrypticism knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional

inherence' arising from ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation naivety, as if a given institutionalised ⁸⁴reference-of-thought for knowledge has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality ~~transcendental-enabling/sublimating/supererogatory-de-~~mentativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/~~supererogatory-de-~~mentativity (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn't involve contrariety, as it implies superseding the prior ⁸⁴reference-of-thought—²categorical-imperatives/axioms/registry-teleology¹⁰⁰ with the prospective one for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation ~~<amplifying/~~^{<amplifying/formative-epistemicity>}totalising~renewing-realisation/re-perception/re-thought, in contrast to a naïve ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation mental-reflex. The idea that knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally is rather a simplistic/naïve virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral but rather remote/distant as coming from the 'transcendental origination of the ⁸⁴reference-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 ⁸⁴reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then were transcendental as of apriorising/axiomatising/referencing—re-originariness/re-origination in their positivistic outlook relative to other outlooks then like alchemy, essences, mysticism, serfdom, feudalism, etc., while equally inducing high social contrariety then to supersedingly establish our positivistic psyche leading to corresponding

institutionalisation implications like the culture of science, notions of human rights, etc.; and we now take for granted today such a scientific disposition by the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction but right back in their epoch this elicited a high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The point here is to highlight that where the need for ‘reappraisal of ⁸⁴reference-of-thought’ arises as for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, it will be naïve to imply that knowledge is neutral failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that all knowledge is the outcome of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as ‘reappraisals of references-of-thought’ and inducing their corresponding prospective psychologisms (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operand-or-incidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity of ⁸⁴reference-of-thought that enabled it to be as of the present ⁸⁴reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or positivism registry-worldviews/dimensions are just naively asserting respectively the former or the latter as the ⁸⁴reference-of-thought for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. Hence it is rather ontological-completeness-of-⁸⁴reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity implications for completing the ⁸⁴reference-of-thought, and so not only with regards to transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity of retrospective registry-
 worldviews/dimensions ⁸⁴reference-of-thought but equally with the implication of
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity for prospective
 registry-worldview's/dimension's ⁸⁴reference-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 postlogism⁷⁸ as perversion-and-derived-
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> 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 ¹⁰⁴universal-transparency¹⁰⁵-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸> hence speaking of the
 positivism-procrypticism uninstitutionalisation; wherein prospective institutionalising-facet
 insight will construe perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> while prospective uninstitutionalising-facet insight will rather overlook such
 implied denaturing¹⁵ as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-
 extrication-as-of-existential-unthought>⁶. This very much mirrors such a dichotomy as
 articulated before within the same social space of relative perception of social-stake-contention-
 or-confliction at a registry-worldview's/dimension's uninstitutionalised-threshold¹⁰³ 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-conflict at that uninstitutionalised-threshold¹⁰³ especially as of generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism–procrysticism that the construal of psychopathy and social psychopathy is in effect a social construction wherein while prospective institutionalisation mental-disposition relates-to-and-construes-a-narrative-of grave institutional implications of phenomenal psychopathy as of the social dichotomy notions implied above, and so as of intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation demontating/structuring/paradigming, uninstitutionalised-threshold¹⁰³ mental-disposition will mostly construe irrelevance-and-benignancy as of temporal extricatory demontating/structuring/paradigming. This is very much in sync with the reality that at a registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰³ 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-framework⁷³ induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹. This dichotomy of contradictory narratives explains why it is the bigger framework of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation in notional~deprocrysticism conflatedness¹² and so over procrysticism disjointedness-as-of-⁸⁴reference-of-thought denaturing¹⁵ and harkening back in undermining psychopathy and social psychopathy as the more specific individuation-level denaturing¹⁵. Interestingly this construing of psychopathy and social psychopathy within a dichotomy of

institutionalisation and uninstitutionalised-threshold¹⁰³ mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is very much reflective of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold¹⁰³ dichotomy more transparently with regards to say non-positivism/medievalism postlogism⁷⁸ manifestation like notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought issue wherein the incidental denaturing¹⁵ of such manifestations reflected a social denaturing¹⁵ of the registry-worldview/dimension itself as non-positivistic and susceptible to endemise/enculturate superstitiousness as of the ‘dynamic social construction of perceived social-stake-contention-or-confliction’. And in both instances it is the corresponding institutionalising aetiologisation/ontological-escalation conflatedness¹² directed to the bigger and subsuming issue of relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought for inducing notional~deprocrypticism over procrypticism or positivism over non-positivism/medievalism respectively that harkens back to undermine in a decisive and nonextricatory and non-palliative manner the associated postlogism⁷⁸s. conflatedness¹² as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought now being construed as preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as denaturing¹⁵.]

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

⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) comparison can equally be used to illustrate how slanting is different from lying. Insightfully, we can grasp that the fundamental defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument just as with slanting arising as a faulty-mentation-procedure-deception explains why it keeps on falsely presupposing new narratives in deception just as a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing measurements systematically keeps on making wrong aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements (systematically flawed meaningfulness) as its fundamental registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ (in registry-worldview terms of implications). On the other hand, a lying deception is tantamount to undertaking an inappropriate measurement-as-of-aposteriorising/logicising/deriving/intelligising/measuring-purpose (flaw logical-processsing/act-execution-implication meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not defective (thus appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹²). This point to the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent appropriate ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ meaningfulness where the contextual-ambiguity-constraint(s) are resolved. In the bigger scheme of things (at the transcendental/transdimensional/interdimensional level) postlogism⁷⁸ epistemic-decadence and its integration as perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of

⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation defines a registry-worldview's/dimension's uninstitutionalised-threshold¹⁰³; arising in 'socially-perceived-value as of social-stake-contention-or-confliction' situations. This ontologically/intemporally represents the postlogic mindsets as preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷ as absolving/fleeting/escaping-reflex—logic¹ (which are not ignored/overlooked but construed in preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) wherein ontologically-speaking the psychopath's interlocutors had hitherto by new ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ as 'prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex' represented and referenced/registered/decisioned and related-to the postlogic mindsets in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷ as absolving/fleeting/escaping-reflex—logic¹ wrongly as candored/straightness (wrongly ignoring/overlooking and setting-aside to reassume a candoring/straightness-of-thought as to postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> over the ontological-veridicality of preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). Thus the registry-worldviews/dimensions which are in epistemic-

decadence (notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷) with respect to ontological-veridicality (ontological-contiguity⁶⁷ of ⁸⁴reference-of-thought in intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) and ‘wrongly being temporally integrated intradimensionally’ as candored/straightness rather than decandored/oblongatedness are recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively, procrypticism. The conscious or unconscious exercise of ‘subknowledging⁹⁵/mimicking the non-veridical hollow/empty form of the meaning of narratives’, whether by a psychopath or a temporally-inclined mental-disposition pedestal, in view of getting interlocutors to wrongly align prelogically/in-prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologismly and perceive the non-veridical hollow mimicking form of the meaning of narratives as veridical/true/real is known as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, requiring ontologically, at the ‘uninstitutionalised-threshold¹⁰³’, ‘distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ which is decandored/oblongated as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and dialectically-or-contendingly-out-of-phase (contrasted to prelogism⁷⁹ which is candored, straightness, supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism, dialectically-or-contendingly-in-phase and logically-congruent). From an intemporal/ontologising perspective, i.e. aetiological understanding of the abstract human

animal, ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> rather calls to engage with the unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/apriorising–registry of the postlogic mindset/⁸⁴reference-of-thought as transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² and not operating/processing logic based on the articulated ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, so as to ‘invalidate the projected false apriorising–registry’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰, and consequently to articulate a manifestation of mental-slantedness/decanoring/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism/distractive-temporal-priorisation (and not soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought/candoring/prelogism⁷⁹/organic-comprehension-thinking) of the mind’s mental perversion/defect; and so, as an utter and mentally dialectically-or-contendingly-out-of-phase – as-the-temporal-mind-pedestals-are-dialectically-out-of-phase/dialectically-primitive –from ‘an ordered construct from the intemporal as ontological mindset’. Since the state of exhibiting a demonstrated ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> annuls temporal-dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology¹⁰⁰ as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview ⁸⁴reference-of-

thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation doesn't has the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a 'distractive-or-circumventive-mental-alignment-or-postlogism⁷⁸' (explained further in the text) as against an 'integrative-mental-alignment-or-prelogism⁷⁹' (the latter being the normal reflex by which the normal prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mind ordinarily aligns to meaning, and it is this mental-alignment reflex to meaning that makes it difficult to truly grasp the psychopath's and other postlogic mental-dispositions which mental-alignment are rather as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism with respect to meaningfulness). Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mind to wrongly elevate psychopathic ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of veridical 'existential-contextualising-contiguity³⁹' rather than reflect the reality of its 'formulaic ⁵⁶meaningfulness-and-teleology¹⁰⁰' which is 'meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated'. So when we talk about psychopathy we are talking about ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> 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: ⁸⁴reference-of-thought or axioms or categorical-imperatives (reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought, by the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-

thought and logic (logical-operation/processing/contention/implication-of-act-execution, and so, ‘fundamentally and validatorily’ on the basis of sound ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the very first instance). Meaningfulness is thus essentially about the ‘operation of ⁸⁴reference-of-thought as-of-its-veracity/ontological-pertinence as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought’, with logic/logical-processing basically about the operation of ⁸⁴reference-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 ‘⁸⁴reference-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-contiguity³⁹ based on the meaning’s implied ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ valid only inasmuch as the reference to the ‘registry elements’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ is ‘existentially’ established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete-⁸⁴reference-of-thought defines what is meaningfulness as of its ‘soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought’ construed as ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete-⁸⁴reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity⁵⁴-of-⁸⁴reference-of-thought’ construed as ‘preconverging-or-dementing¹⁹–apriorising-psychologism and decentered understanding’. Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’ however over flawed or non-existent apriorising–⁸⁴reference-of-thought-elements/apriorising–registry-elements, and thus falsely implying the apriorising–⁸⁴reference-of-thought-

elements/apriorising—registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge⁴² arising where the ⁸⁴reference-of-thought-elements are wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of ⁸⁴reference-of-thought-(reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought). But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the ‘deliriousness/delirious-effect/cinglé-effect’ of the implied-⁸⁴reference-of-thought/implicit-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ 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-subknowledging⁹⁵ of meaning’ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) determines that if in a ‘dereifying act’ he spilt some water on a chair and said it was Peter, Peter will be punished by dad; dad, however, having an ‘existential-contextualising-contiguity³⁹ 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-⁸⁴reference-of-thought/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought by way of distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and then reflect the ⁸⁴reference-of-thought or registry-teleology¹⁰⁰ of John as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or mental-perversion in terms-as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰. In so doing determines that John is ‘manifesting a mental defect’ and more so, not an ad-hoc defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance, but rather registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶ that speaks to how John may act in many other similar situations, i.e. epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷) by the denaturing¹⁵ of the ⁸⁴reference-of-thought or the soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought of meaning over which denaturing¹⁵ he tries to get interlocutors to operate/process logic; and ‘is not even contending and that he is the subject of prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ contention about his ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁷>/mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-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 prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ minds will tend to align to adult psychopaths and other postlogic teleological mindsets wrongfully as prelogic/conviction-as-to-profound-supererogation⁹⁷-or-candored/straightened/prelogism⁷⁹ instead of rightfully keeping a decandored/oblongated/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought). Such reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) inherently implies a dialecticism involving supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism narratives as of organic-comprehension-thinking (organicism)/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting or longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism narratives. This points to a ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> basically or a registry-worldview denaturing¹⁵ (when it comes to a registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity). The dialecticism involves ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics),-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence pointing to the skewing ('intemporality⁵²-asymmetric-subsumption-

of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) for intemporalisation/institutionalisation over the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor individuations in transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰², and enabling ontological-escalation or aetiologisation as ‘metaphorical principle for an infinity/a-million-and-one-instances-and-locales’/aetiologisation/ontological-escalation. The underlying fact about ⁵⁶meaningfulness-and-teleology¹⁰⁰ is that the apriorising–registry (as the individual grounding of the ⁸⁴reference-of-thought of the social-construct registry-worldview/dimension) precedes logic as of apriorising/axiomatising/referencing basis for logic. For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right and sound in abstract terms but does the apriorising–registry (⁸⁴reference-of-thought) apply?, i.e. The faulty-mentation-procedure-deception-or-urge⁴² is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing¹⁵ of the elements of the apriorising–registry as of ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ 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-teleology¹⁰⁰ (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-urge⁴² but none to do with logic, but everything to do with the denaturing¹⁵ of registry/axiom/categorical-imperatives or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought, i.e. slanting-deception or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing⁴⁹-of-narratives! So with the psychopath, you don't watch the logic, you watch out for the ⁸⁴reference-of-thought/apriorising-registry for mental-perversion or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> do protract and an ignorant prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mind acting prelogically (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) on such postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ non-veridical hollow mimicking narratives is 'technically psychopathic as well' as they are in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath's 'denaturing¹⁵ postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts' towards

‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. This is known as conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration (whether conjugated to in⁵⁰ignorance/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-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and once it is induced by ignorance it leads to an undermining of ‘deductive social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸) which protects the internal-coherence of meaning as of soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought and corresponding virtue’ and so by way of ‘induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold¹⁰³’ of registry-worldviews, with subsequent conjugating⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration is derived from the psychopath’s initiated postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. It should be noted that both psychopathic postlogism⁷⁸ and conjugated-postlogism⁷⁸ cases of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought (as slanted and cohering-slanted, respectively), by their ‘least-and-derived-temporal-operating-modalities-of-the-

⁸⁴reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness³⁹—
 enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰³’, involve
 ‘disjointedness-as-of-⁸⁴reference-of-thought’ misappropriated meaningfulness in arrogation by
 the fact that taken singularly from the same interlocutor in different circumstances, each
 (hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation>) narrative is apparently coherent but ‘construed together as of the
 retracing of set-of-narratives’ these reveal ‘unsoundness-or-ontological-bad-
 faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought as preconverging-or-dementing¹⁹—apriorising-
 psychologism’. It is rather their respective ‘retracing of existential-contextualising-
 contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context of set-of-narratives together’ that
 reveals ‘postlogic slanting unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-
 of-thought ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’ and ‘conjugated-
 postlogism⁷⁸ cohering-slanted unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-
⁸⁴reference-of-thought derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>
 (preconverging-or-dementing¹⁹-integration)’; as in successive postlogic-backtracking-
 <iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ and corresponding
 conjugated-postlogic conjoining of the iterating narratives, the succeeding
 changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-
 effect/cinglé-effect’ as unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-
 thought inducing the preconverging-or-dementing¹⁹—apriorising-psychologism which is
 particularly obvious at childhood psychopathy but its perception easily gets lost at adult
 psychopathy with psychopath increasing

maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction) are constantly modified with circumstantial hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by ‘least-and-derived-temporal-operating-modalities-of-the-⁸⁴reference-of-thought-as-of-⁵⁴incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰³’; and so in order to wrongly imply the apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements as the foundation for its faulty-mentation-procedure-deception-or-urge⁴². However, the natural level of human interlocution engagement ‘is not the enlightenment of the retracing of an interlocutor’s sets-of-narratives’ (as this could vary anywhere from say a few days or weeks to years of supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism engagement, for such an insight to arise), but rather as of ‘specific singular circumstantial narrative of interlocution without a comprehensive existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context projection’ by which interlocutors deduce circumstantially. Thus the postlogic-and-conjugated-postlogic habit of producing sets-of-narratives (which collective retracing reveals their unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought and perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> from existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context insight, but singularly out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context are apparently of soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-

thought) come to be endemised and enculturated socially, as of ‘least-and-derived-temporal-operating-modalities-of-the-⁸⁴reference-of-thought-as-of-⁵⁴incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰³’. Further, this ‘natural level of human interlocation engagement is a perpetuation’ explaining why the conjugated-postlogism⁷⁸ mental-disposition is one of ‘slanted-cohering/conjoining’ as it rather re-rationalises the latest iterated narrative as an elucidation rather than a further preconverging-or-dementing⁴⁹—apriorising-psychologism of adult psychopath/postlogism⁷⁸ (as obvious with the child psychopathy ‘delirium effect’ as it slants and re-slants on the initial slanting in an absolving-logic/fleeting-logic/escaping-logic reflex); and, the falsely projected ⁸⁴reference-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-teleology¹⁰⁰, create a new foundation for further preconverging-or-dementing⁴⁹—apriorising-psychologism when wrongly eliciting in an interlocutor ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ issue, such that one salient manifestation of conjugated-postlogism⁷⁸ arises with many of such an interlocutor vaguely articulating propositions based on such falsely ‘apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)’. The idea that the ‘natural level of human interlocation engagement is a perpetuation’ can be understood insightfully with respect to a non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism ⁸⁴reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their ⁸⁴reference-of-thought into the positivistic terms with their successive contentions (due to <amplifying/formative—

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³), as their ⁸⁴reference-of-thought remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability⁹, and in the big picture in all likelihood can only be ‘weaned from’ crossgenerationally as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Likewise the ‘natural basis of human interlocutory engagement tends to be perpetuating’ when it comes with psychopathy and social psychopathy with respect to its eliciting of a ‘least-and-derived-temporal-operating-modalities-of-the-⁸⁴reference-of-thought-as-of-⁵⁴incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰³-(as-procrypticism)’, thus equally implying a ~~<amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ circularity/recurrence/repetition/repeatability⁹ of the ⁸⁴reference-of-thought as of the uninstitutionalised-threshold¹⁰³ or ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought. Thus the central notion for preempting psychopathic postlogism⁷⁸ and conjugated-postlogism⁷⁸ is the ‘retracing of their sets-of-narratives as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context’. That revealing unsoundness-or-ontological-bad-faith/inauthenticity⁵⁴-of-⁸⁴reference-of-thought of the traces of sets-of-narratives is analogous to resolving a list of BODMAS equations where the solution of the first equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument flaw, for instance), systematically the three other equations will be wrong whether by (⁵⁰ignorance/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 ⁸⁴reference-of-
thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation without factoring that such ⁸⁴reference-of-
thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ are only as pertinent (not by habit
or tradition or expediency) but as of when they are truly for-intemporal-preservation-entropy-
or-contiguity—or—ontological-preservation or ontological-normalcy/postconvergence to then
articulate the necessary ‘imbricatedness/threadedness/recomposuring as of existential-
contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-
completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to
existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ over naïve elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity³⁹ (as of <amplifying/formative>⁸wooden-language-(imbued—
temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-
dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology¹⁰⁰)) that is only pertinent when it is of the existential
existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality. It is important thus to know that since the defect of
psychopathy and its derivation as social psychopathy has nothing to do with logical-processing
but everything to do with ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/perversion-of-
axiomatic-construct and the false ‘apriorising—⁸⁴reference-of-thought-elements/apriorising—

registry-elements (out of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)' which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰, it is simply ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation that is ontologically called for to invalidate the psychopathic 'implied falsehood' by invalidating the 'apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰, and not involve in any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ which will 'hollow-constitute' and falsely validate the deceptive foundation of 'apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰. 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-contiguity³⁹ to be had/entertained nor any logical analysis but rather ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation invalidating that the implied-logical-dueness-or-implied-scape of the child psychopath who deliberately in a 'dereifying act' spills water on the chair to accuse another

even exists, its implied-profile is ridiculous, just as its implied-presumptuousness-or-implied-arrogation, its implied-assumptions, its implied-value-reference and its implied-teleology¹⁰⁰ (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-urge⁴² of the ‘apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)’. This phenomenon of the ‘social protraction of psychopathy across individuals and society’ can be articulated as follows. It is important to grasp that the mechanism of SLANTING as of compulsive-slanting—preconverging-or-dementing¹⁹-apriorising is actually about ‘denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for the psychopath to be slanted/‘cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge⁴² (entitlement folie/folie raisonnante)’ as opposed to a logical motivation of a supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogic mental-disposition. It is as if ‘the psychopath’s mental state is to take a faulty-mentation-procedure-shortcut’ to the normal process of prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ logical articulation with respect to ‘socially-perceived-value as

of social-stake-contention-or-confliction'. Going by the example highlighted above, say for instance the interlocutor finds out that the other stranger isn't really a child molester. The psychopath simply articulates another postlogic/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in 'denaturing¹⁵ postlogic-backtracking devoiced-of-conviction-as-to-profound-supererogation⁹⁷-or-prelogism⁷⁹-basis'. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of 'denaturing¹⁵ postlogic-backtracking devoiced-of-conviction-as-to-profound-supererogation⁹⁷-or-prelogism⁷⁹-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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge⁴² not being the logic itself, but in wrongly implying as existentially real the 'apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge⁴² paving the way for an infinite possibility of second-order faulty-mentation-procedure-

deception-or-urge⁴² operating ⁵⁴logical-processing-or-logical-implication—supposedly-
 apriorising-in-conviction-as-to-profound-supererogation⁹⁷ on such false axioms. Thus, with
 respect to postlogism⁷⁸ generally what is critical for the psychopath/postlogic-mindset is to be
 seen as being prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism even if it is a perception of
 ‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁷—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism’ since that will validate the
 ‘apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements (out of existential-
 contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)’ on the basis
 that it was the ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁹⁷ that was wrong hence the possibility and credibility
 not to question the ⁸⁴reference-of-thought/apriorising—registry/categorical-imperatives/axioms
 and to re-engage ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁹⁷ by ‘prelogism⁷⁹-as-of-conviction,-as-to-profound-
 supererogation⁹⁷ re-engaging reflex’ wrongly turning the issue into one of ⁵⁴logical-processing-
 or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷
 instead of construing a ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> ‘preconverging-or-
 dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-
 of-⁸⁴reference-of-thought manifestation’). The psychopath simply needs to loop another non-
 veridical hollow mimicking narrative over the previous one in ‘denaturing¹⁵ postlogic-
 backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁷-or-prelogism⁷⁹-basis’
 towards sanctified-conventioning-social-aggregation-enablers. What is critical for the
 psychopath is that ‘the last postlogic/formulaic non-veridical hollow mimicking

narrative/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated' allows its interlocutors to prelogically 'rationalise' (align in-conviction-as-to-profound-supererogation⁹⁷ to or prelogism⁷⁹, at-a-pedestal,-in-this-case-ignorance-pedestal) the other narratives even if there are all 'non-veridical hollow mimicking narratives'. This might further involve juggling such hollow mimicking in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷ as absolving/fleeting/escaping-reflex-logic¹ among different set-of-interlocutors (this is simply because postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per 'perverted-outcome-sought-precedes-existentially-veridical-logical-dueness' unlike postlogism⁷⁸ as prelogism⁷⁹ 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 postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which is an unusual and rare social experience given that a psychopathic personality and postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the 'lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁸) as inducing vices-and-impediments¹⁰⁶ which will then make it alienating) or a 'fool-me-once-phenomenon' where there is a relative insight on

postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> from some interlocutors with no more commitment given the inconsistency of the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ as absolving/fleeting/escaping-reflex–logic¹, in time speaking to the fundamental mental denaturing¹⁵ involved in postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and so for the shallowness of the postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> the extrinsic-attribution inclination is in constant need for new sets-of-interlocutors. The mental process that takes place in the ignorant prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mind is a prelogic/existential-contextualising-contiguity³⁹/conviction-as-to-profound-supererogation⁹⁷ alignment (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) to the psychopath’s (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) postlogism⁷⁸-formulaic slanting¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ projection (distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹) such that the former’s mind is rather in a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> ‘conjoining looping narratives (of flawed-existential-elevation-of-⁸⁴reference-of-thought⁴³ and developing a supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁹ out of them), to the psychopath’s ‘denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over

transcendental-

enabling/sublimating/supererogatory~de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. But again, this is just when the temporal prelogic/prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> mechanism (it isn’t necessarily completed in all manifestations as is rather a ‘mental roaming/drifting-cycle disposition known as postlogism⁷⁸-retreating’ that carries on depending on how the situation permits) involves the psychopath first projecting initially neutral narratives (pre-valuation), then narratives meant to elicit the sense of excellence/exception/accommodation of its interlocutor (pri-individuation) as well as any other person or notion the interlocutor holds in high esteem, which are then contrasted ‘out of context’ unfavourably with non-veridical hollow mimicking narratives about the psychopath’s ‘socially-perceived-value as of social-stake-contention-or-confliction target’ (de-individuation) ensuring the latter narratives are articulated craftily and at different social locations/spaces. De-individuation further consists of four elements; ‘consternation’ wherein narratives with a ‘sense of dismay’ are induced on the interlocutor about the psychopath’s social-stake-contention-or-confliction target, ‘revulsion’ wherein narratives with a ‘sense of repugnance’ are induced on the interlocutor about the target, ‘certainty’ wherein narratives with a ‘false sense of undoubtedness’ are projected about the target on the interlocutor, and finally ‘a sense of passive or suggestive alienation’ towards the psychopath’s target is projected upon the interlocutor to ‘subconsciously induce a sense of alienation from the target’. The psychopath then strives to settle on the whole of this process circularly doing likewise with other new and pertinent interlocutors as well (commitment). By and large this circularity ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> thus involves these four elements as pre-valuation/pri-individuation/de-individuation/commitment. Together with its corollary, social psychopathy, this disposition (passive or suggestive alienation) is at various level-of-consciousness-and-wittiness extended to the social-construct as a comprehensive nature of extrinsic-attribution. Passive or suggestive alienation as such with corresponding ‘temporal-dispositions miscuing’ which is ‘misconstrued as intrinsic ontological depth-of-conviction-as-to-profound-supererogation⁹⁷’. The underlying reason for the entirety of this mental process in the psychopath has to do with its ‘mere-formulaic constrained/unconstrained perception and relation to ⁵⁶meaningfulness-and-teleology¹⁰⁰’ (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵ faulty-mentation-procedure-deception/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) which poorly perceives ‘supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism contentions’ not in the ‘essence/conviction-as-to-profound-supererogation⁹⁷ sense’ but rather as ‘formulaic mental alienation schemes’ wherein perverted-outcome-sought-precedes-existentially-veridical-logical-dueness (in other words the developmental psychology of the psychopath is actually to perceive supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism meaning as formulaic-schemes/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated, to which it responds in kind), and so is in transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² to prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷, and strives to ‘square off as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> at uninstitutionalised-threshold¹⁰³ involving organic-comprehension-thinking (‘intemporal-prioritisation-of-

⁸⁴reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting) being
circumvented/distracted by threshold-of-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism in an
epistemic-totalising³²~self-referencing-syncretising; and so, in transversality~of-affirmative-
and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² along 3-
pedestals (psychopath’s slantedness/compulsive-dementing transversality~of-affirmative-and-
unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² pedestal,
temporal-dispositions transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-
and-apriorising/axiomatising/referencing’¹⁰² pedestals, and the intemporal-disposition
transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰² pedestal in their ontological-escalation/aetiologisation),
enabling the ¹⁴de-mentation-(<supererogatory~ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics> not as postconverging-or-dialectical-thinking²⁰—
apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-
contendingly-in-phase> of threshold-of-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as so-being
rather distractive to organic-comprehension-thinking (organicism/‘intemporal-prioritisation-
of-⁸⁴reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-
of-⁵⁶meaningfulness-and-teleology¹⁰⁰’); to ultimately prevent its own ‘perceived social
alienation’ by inducing the alienation of its ‘perceived social-stake-contention-or-confliction
target’ over a social-stake-contention-or-confliction de-mentating/structuring/paradigming.
Critically, it should be understood that passive or suggestive alienation is actually the summum
of the possibilities of the psychopath’s meaningful finality that starts from prevaluation (neutral
narrations). It should be noted that the mental state of the psychopath’s interlocutor as
‘ignorance-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-

psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism’ is not really ontologically-speaking a prelogic/conviction-as-to-profound-supererogation⁹⁷ mental state but rather technically a ‘miscuing/dialectically-or-contendingly-out-of-phase postlogic mental state’. There are two stages at which an interlocutor can be in relation with the psychopathic manifestation: first, as an ignorant of psychopathic postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to which the interlocutor aligns prelogically and then miscues, and then secondly (in addition), as ‘committed-by-temporality⁹⁹/interest over intrinsic-veridicality’ whether in the form of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as ‘exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism’. Over a given or extended period the underlying effect sought by the psychopath might stick, especially where the social target, interlocutors and others are utterly unaware of the mental state of the psychopath, and so evolving more like a social-discomfiture of relationship over ‘socially-perceived-value as of social-stake-contention-or-confliction’ (*social-discomfiture as such can be defined as the subsequent, ignorant or deliberate/disingenuous, adherence as if veridical to the slanted and hollow mimicking narratives of the psychopath with the corresponding⁷⁵ perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or mental-perversion in the social context). It is important to see that such social-discomfiture is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of notional~procrysticism/notional-disjointedness-as-of-⁸⁴reference-of-thought as to underlying registry-worldview/dimension

uninstitutionalised-threshold¹⁰³ ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of both
 the psychopath and its interlocutors (even when the interlocutor is at best ignorant of the
 underlying psychopathic state), requiring ‘distractive-alignment-to-⁸⁴reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹ at ‘uninstitutionalised-threshold¹⁰³’ initiated by the
 psychopath’s postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation>, and resolved suprastructurally by a
 deprocryptic mindset/⁸⁴reference-of-thought making reference to superseding deprocryptic
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> by the dynamism of
 non-positivism/medieval mindset, resolved/structurally-rendered-inoperant suprastructurally by
 a positivistic mindset/⁸⁴reference-of-thought making reference to superseding positivistic
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰). It should be
 noted that suprastructuring implies reflection about an utter and mentally dialectically-or-
 contendingly-out-of-phase; as of non-ontological-reference/non-contending-reference-but-
 ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing¹⁹—
 apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-
 dementing¹⁹-reference as-the-temporal-dispositions-are-dialectically-out-of-phase/dialectically-
 primitive as suprastructurally reflected by an ‘ordered construct from the
 intemporal/ontologising disposition’ (since the state of exhibiting/demonstrating ⁷⁵perversion-
 of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ will annul temporal-dispositions pedestals/statures/presumptuousness as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/‘logically contending’, more like a medieval mind with a superstitious registry-worldview doesn’t has the stature/presumptuousness to ‘logically contend’ about the ontological veridicality of an accusation of witchcraft with a suprastructuring positivistic mind, as the former makes syncretic/circular references to non-positivism/medievalism ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ in its supposed articulation of logic). Paradoxically, the normal prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mind is so attached by supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex to the notion of the essence of supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism meaning (as it is not priorly inclined to put into question narratives but rather to quickly operate/process logic to arrive at outcome while ‘trusting’ that the other is also prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ in their apriorising—registry, and so because psychopathy is a relatively outlying phenomenon thus the natural human personality development doesn’t take it much into account in the bigger scheme of things, i.e. it will be ‘a waste of too much mental energy’ to be verifying in detail the apriorising—registry implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ 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 postlogism⁷⁸s//outcome-sought-precedes-logical-dueness across

all registry-worldviews/dimensions); that it will find it hard to articulate or for that matter not believe the comprehensiveness and extent by which the psychopath can produce non-veridical hollow mimicking narratives towards its end purpose, particularly as it is a rather social outlying phenomenon and hence not usually integrated in many an individual's conceptualisation of social relations and phenomena. That's why the manifestation of 'poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism', contrasted to the psychopath's ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or compulsively-dementing, is ad-hoc, circumspect and highly contextualised since the prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mind even when acting temporally/badly has a hard time escaping from supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁹ (it has qualms/conscience) while the psychopath's ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ 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 prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ dispositions and actions). In so doing, the psychopath has a parallel formulaic-representation-of-meaning/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated which 'subknowledging⁹⁵/mimics' the fundamental elements of 'supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism deductive meaning' such that the (adult) psychopath's non-veridical hollow mimicking narratives come across paradoxically as highly credulous. Basically the relevant question for the psychopath is: 'how was the hollow mimicking form that can be grasped in a prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mind

deterministic of other prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ minds behaviours, and how can I then mimic-and-project this hollow mimicking form to determine how others minds will act. These parallelisation of mere-formulaic-projection/extrinsic-attribution induced-meaningfulness elements (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) with their corresponding prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷-or-intrinsic-attribution veridical-meaningfulness elements (which are subknownledged/mimicked) involve: ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism⁷⁸ at an intuitive-level)’ as subknownledging⁹⁵ ‘prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ toning/mannerisms’; ‘hollow mimicking presumptuousness/arrogation/usurpation’ as subknownledging⁹⁵ ‘prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as subknownledging⁹⁵ ‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex-logic¹’ as subknownledging⁹⁵ ‘prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ logical operation narratives’; inductive/contextual limitation as subknownledging⁹⁵ ‘principles/projected-logic’; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknownledging⁹⁵ ‘value referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknownledging⁹⁵ ‘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 subknownledging⁹⁵ ‘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-subknownledging⁹⁵ of postlogic¹⁰compulsing–

nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ as to its
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ —
 preconverging/dementing¹⁹—apriorising-psychologism’ construed as ‘reverting deduction’
 whereas ‘supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism deductions’ emphasise the intrinsic attributive essence of
 deductions with corresponding latent forms of prosody, psychopathic vague-rhyming-or-
 copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
 vocalisation-or-subknowledging⁹⁵ ‘revert or postlogic¹⁰compulsing—
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷
 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/³⁴reference-of-thought has an unusually
 large repertoire of ‘sense of meaningfulness associated with empty forms of prosody’ since it
 artificially perceives them as more critical than the supplanting—conviction-as-to-profound-
 supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism mind’s
 intrinsic meaningfulness the forms of prosody are latently associated with. The peculiarity with
 the psychopath and in the instance of protracted slantedness/social psychopathy with the case of
 exacerbation for instance, is the over-elaboration of such forms in a way that is rather an
 instrumentalisation of form of expression and not natural expression (mimicking or vague-
 rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
 vague-vocalisation-or-subknowledging⁹⁵). 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-postlogism⁷⁸ in their ‘conjoining looping narratives of flawed-existential-elevation-of-⁸⁴reference-of-thought⁴³’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism⁷⁸ situation’, construable with an appropriate ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation. This mirrors the operant case highlighted further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration and supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-dispositions) is existentially-traced as of the circularity/recurrence/repetition/repeatability³ as to existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding—oneness-of-ontology⁴⁰ to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of ¹⁰⁴universal human prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷’ without factoring the ‘postlogism⁷⁸ mere-formulaic slanting ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ mental-disposition’ of the postlogic/psychopathic and conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration mindsets/⁹⁴reference-of-thought. It is important to note that the psychopath’s targeting is highly evolutive throughout its life (along human personality development stages) as ‘socially-perceived-value as of social-stake-contention-or-confliction’ with others arise and ‘the possibility of going undetected’ permits. The psychopath being ‘out-of-phase’ is pushed by a faulty-mentation-procedure-deception/urge/folie raisonnée, and the idea of psychopath’s having a grand plan/an overall scheme in its actions is ridiculous and

unfounded (this idea again, is due to prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mental-alignment or in-phasing or prelogism⁷⁹ to the last narrative(s) of the psychopath and rationalising prelogically/by-essence/candor all its previous ‘denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase’ over ‘the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’ instead of mentally aligning postlogically/by-form/slantedness/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ before reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a protracted unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/insanity). In fact, the psychopath’s faulty-mentation-procedure-deception-or-urge⁴² occurs because of overthinking (elevating its perverted registry/mimicking-subknowledging³⁵ to wrongly contend with it) rather than underthinking downgrading the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and not contending with it, just as is naturally done with a ‘childhood cinglé’ who is not yet surreptitious and the delirium is rather obvious. Actually, instead of being ‘deliberate of thought’/‘conviction-as-to-profound-supererogation⁹⁷ logical motive’, the psychopath ‘compulsively learns’ as of its postlogic ¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ faulty-mentation-procedure-deception-or-urge⁴² from the successive experiences of its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> childhood postlogism⁷⁸-slantedness as

it grows into an adult by learning first to be socially-functional-and-accordant⁹⁴ while being matured, indirect, spatialising, credulous and crafty about its postlogism⁷⁸-slantedness so that it starts becoming effective in inducing supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds to align in-conviction-as-to-profound-supererogation⁹⁷ to its ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ hollow narratives. Thus, social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸)’ of its slanted/postlogic narratives mental-disposition at childhood ‘gets lost’ socially at adulthood to many a supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism mind just getting acquainted but this is basically the same hollow-formulaic structure. This social loss-of-awareness of the social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as being of postlogism⁷⁸ mere-formulaic slanting ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ further elicits a ‘sense of temporality⁹⁹’ as of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in many an acquainted or non-acquainted (ignorance) supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds to the psychopathic postlogism⁷⁸ mere-formulaic slanting ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ of preconverging-or-dementing¹⁹—apriorising-psychologism narratives as if it was truly of supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-

thinking²⁰—apriorising-psychologism as to ontologically-veridical reality thus inducing the phenomenon of social-psychopathy threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. Thus, a non-ignorant temporal pedestal mindset/⁸⁴reference-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 postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or slantedness/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism-or-mimicking-or-subknowledging⁹⁵, when this is not socially ¹⁰⁴universally transparent (at uninstitutionalised-threshold¹⁰³). Further, the element of the need to be socially-functional-and-accordant⁹⁴ 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—⁵⁶meaningfulness-and-teleology¹⁰⁰⟩ including the 'informal spaces' of formal setups, with the result that this is a further factor that makes psychopathy poorly graspable as simply of individual denaturing¹⁵ dynamics rather than of social denaturing¹⁵ dynamics, thus better

construed phenomenally as social psychopathy; as logic will often tend to be ‘rationalised in social rather than abstract terms’ depending on level of individuals intuition about the underlying dynamism of the postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ 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 ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding>~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸)-but-rather-select-transparency-to-some about the nature of the psychopath’s veridical mental state) when the ‘temporal prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ interlocutor’, by the mechanism of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at the point of lack of social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding>~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸ about the psychopathic postlogism⁷⁸/slantedness ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (and wherein there is no ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding>~~/formative–epistemicity>totalising~in-

relative-ontological-completeness⁸⁸) about notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation), becomes ‘affordable’ (as it doesn’t think it has got anything to lose personally), ‘negatively opportunistic’ (as it occasionally finds a temporal-self-interest in backing the psychopath, even though it knows better), ‘negatively exacerbatory’ (as it gains some insight in the psychopath’s mental process and actually strives to copy it adhocly, as a successful way of going about one’s temporal-self-interest). There is equally a social dynamism aspect wherein the issue of ‘social allegiance, affordability and initial prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ alignment to psychopath-and/or-the-protracted-postlogism⁷⁸’ comes to override the issue of ‘intrinsic rightness’ leading to what is known as ‘social-chainism or negative-social-aggregation or social-discomfiture’ which in turn (because individuals find ‘apparent social success and conventioning/social-temporal-thresholding’ in such social behaviour) leads to the ‘temporal endemisation/enculturation of social psychopathy’. The underlying mental-disposition of the psychopath as postlogic and the temporal prelogic/conviction-as-to-profound-supererogation⁹⁷ minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism⁷⁸, is known as ‘extrinsic-attribution’, i.e. the idea of satisfying an interlocutors sense of temporal interests is more important and critical in gaining their support than the notion of intrinsic truth/veridicality of meaning (intrinsic-attribution) thus reflecting their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. Ontologically, this requires an altogether PURIST and UNCOMPROMISING intemporal/ontological conceptualisation of such a-comprehensive-social-temporal-hodgepodging which is rather ontologically-discontinuous. This author qualifies as procrypticism preconverging-or-dementing¹⁹—apriorising-psychologism, and so as ‘ONTOLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emanant

template of institutionalisation/intemporalisation', given that reality and predication doesn't compromise with the 'mortal' that man is (more like the positivistic mind can't afford to compromise positivism to non-positivism/medievalism) exactly for the 'intemporal good-of-man'. At childhood the psychopath's mental process can fully be seen in operation as the slanted effect of its thinking produces 'a delirium effect'. However, as the psychopath matures it start adjusting to its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing¹⁹-apriorising. But then in its child development psychology, this social negation is rather the backdrop by which it evolves (in a process of trial-and-error in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷-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-subknowledging⁹⁵') from 'a direct and blatant faulty-mentation-procedure-deception-or-urge⁴² for postlogic slantedness' in a given social space during its childhood to a state in which the psychopath 'externalises, displaces and transfers its faulty-mentation-procedure-deception-or-urge⁴² for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant⁹⁴ state within any given social space as it develops into adulthood'. It is in this way that a mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutors, and so along five factors: - MATURATION (as childish slanted delirious non-veridical hollow mimicking narratives give way to increasingly adult and serious non-veridical hollow mimicking narratives

which unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/slantedness become harder to perceive); - INDIRECTNESS (as the psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-urge⁴², less direct and obvious, by increasingly appearing to bring up narratives in a neutral and unmotivated manner); - SPATIALISATION (as the psychopath learns to articulate narratives at different ‘social spaces/locations’ to prevent interlocutors from judging their non-veridical hollow mimicking narratives and comparing with the effective social reality context to establish whether the narratives are sound); - CREDULITY (as with development from childhood to adulthood psychopathy, its narratives increasingly mimic ‘genuine supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing¹⁹-apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-dementing¹⁹-apriorising, etc. oince it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. Further slanting is done at what it perceives to be ‘the credulity-level-of-slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding-<as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews (‘intemporality⁷²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) it into more strategic postlogic slanting at

adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogism⁷⁸-slantedness is not socially-¹⁰⁴universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism or ‘uninstitutionalised-threshold¹⁰³’) of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ construes meaningfulness as a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> construct driven as an threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism exercise (with respect to same-terms-of-expressions/seemingly-same-implied-meaningfulness with regards to ordinary meaning) as determining of others/conviction-as-to-profound-supererogation⁹⁷ interlocutors behaviours and mental-dispositions; this is rather crude with the childhood-psychopath/cinglé such that it fails to elicit supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism in others as the postlogic-effect is rather ‘delirious’ then (as in the case of wetting a chair) but the postlogism⁷⁸ at adulthood psychopathy becomes rather polished/less-crude in its effect ‘with maturation/indirectness/spatialisation/credulity’ to the point then of eliciting a prelogic/conviction-as-to-profound-supererogation⁹⁷ mental-disposition

as conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration (conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) which is hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with respect to the meaningfulness of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ from the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. The psychopath perceives instances of rebuttal of its postlogism⁷⁸ not essentially in terms—as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts as a prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-disposition will but rather in terms—as-of-axiomatic-construct of not delivering well and failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in its ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ postlogic narratives with the idea of how to further confound/muddle hence the reason it is recursive (postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷) as absolving/fleeting/escaping-reflex—logic¹ to the point of faking remorsefulness or being a victim as long as fundamentally it ‘succeeds in placing its interlocutor in a prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ relation to its ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or postlogism⁷⁸ mental-disposition’ in order for the former to conjoin to its postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷).

So basically, as social-and-confliction-stakes develop from childhood to adulthood, likewise the psychopath’s postlogic narratives exercise develop and become increasingly serious in its social consequences as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business,

criminality, etc. depending on the development of the specific psychopath. The fact, however, is that many of those who grow together with the psychopath (immediate family, close family friends and relatives, etc.) generally have some insight, however wobbly, into this mental process. Further, psychopathic phenomenon meets with varying impact levels as it's just a way of being/living for the psychopath, and differences in the setup of 'socially-perceived-value as of social-stake-contention-or-confliction' context and time might play a role in making its social consequences benign or aggravated. But then psychopathy and its social consequences, as a social phenomenon, is often wrongly perceived as exclusively due solely to an individual (the psychopath). This is rather an incomplete picture of things actually. The psychopath in a way can be said to suffer from a pathological dysfunction arising in the interaction of biology and the social environment. The psychopath has an urge or the inclination to take a faulty-mentation-procedure-deception to resolving 'socially-perceived-value as of social-stake-contention-or-confliction's. This is the reason why its narratives are of succeeding changing/decentering/non-cohering foci in order to wrongly imply the veridicality of the projected apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge⁴²; as the succession of narratives are successive slants over one another, more like a non-cohering deception which is a deception as the basis for a succeeding deception as the basis for a further succeeding deception, and so on, explaining its peculiar absolving/fleeting/escaping-reflex—logic¹ and the deliriousness/delirious-effect/cinglé-effect). Paradoxically, this faulty-mentation-procedure-deception-or-urge⁴² 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-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-

ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context,
 which is what validates ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-
 in-conviction-as-to-profound-supererogation⁹⁷ as a process reflecting existential-reality as of
 implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
 assumptions, value-reference and teleology¹⁰⁰), in the formation of a basic and normal prelogic
 supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism (existentially-veridical-logical-dueness-precedes-logical-
 outcome-arrived-at) mindset/⁸⁴reference-of-thought’ inducing rather a postlogic ¹⁰compulsing-
 nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷
 mindset/⁸⁴reference-of-thought as it relates to meaningfulness as a faulty-mentation-procedure-
 deception-or-urge¹² relative to social-stake-contention-or-confliction’ (explaining its
 absolving/fleeting/escaping-reflex-logic¹ mental-disposition); rather than as of the ‘requisite
 existentially veridical logical-dueness (of apriorising-⁸⁴reference-of-thought-
 elements/apriorising-registry-elements) and logical-processing-soundness driven construct’
 associated with a prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism mindset/⁸⁴reference-of-thought.
 And this fundamental faulty-mentation-procedure-deception-or-urge¹² relative to social-stake-
 contention-or-confliction of its postlogic ¹⁰compulsing-
 nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷
 mindset/⁸⁴reference-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 postlogism⁷⁸
 failing/not-upholding-<as-of-apriorising/axiomatising/referencing> experiences at childhood
 and early adolescence to achieve the registry-worldview’s/dimension’s-⁸⁴reference-of-thought-
 for-social-functioning-and-accordance at adulthood. The paradox being that the prelogic

supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism mindset/⁸⁴reference-of-thought will project its own
 mental-disposition unwittingly upon the psychopath (in the case of adult psychopathy but not in
 the instance of childhood psychopathy where the latter’s deliriousness/delirious-effect/cinglé-
 effect is often obvious due to lack of maturation/indirectness/spatialisation/credulity/craftiness
 to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction), and
 paradoxically then wrongly validate the psychopath as prelogic supplanting–conviction-as-to-
 profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism
 with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of
 apriorising—⁸⁴reference-of-thought-elements/apriorising–registry-elements) and logical-
 processing-soundness driven construct’. However, psychopathy tends to take a social
 dynamism all of its own which cannot only be explained by the nature of the psychopath who
 initiates it. The fact is, while supplanting–conviction-as-to-profound-supererogation⁹⁷—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism, the rest of the human mental-
 dispositions include varying levels of temporality⁹⁹/shortness (when there is no social
¹⁰⁴universal-transparency¹⁰⁵—(transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of our
 acts at ‘uninstitutionalised-threshold¹⁰³’ thus there is not ‘intemporal social ¹⁰⁴universal-
 transparency¹⁰⁵—(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of notional~firstnaturedness—
 temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
 normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation,’ thus
 creating an ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ derived from the

psychopath's initiated postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>). That is, abstractly, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' humans do solipsistically/emanantly/becomingly suffer perpetually, at 'uninstitutionalised-threshold¹⁰³', from the temporal-dispositions of slantedness (the psychopath),⁵⁰ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. These poor solipsistic abstract temporal-dispositions that pervade the social context tend to be overcome with institutionalisation/intemporalisation and formalisations with corresponding internalisation of values or secondnaturing. However, at circumstances where the institutionalisation/intemporalisation threshold is surpassed or often made irrelevant like in the 'extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology¹⁰⁰)', then 'a induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality' will elicit the 'mediocrity/averageness of mind'. This is strongly the case with psychopathy which when 'successful' (and not perceived deliriously but rather wrongly integrated prelogically/inconviction-as-to-profound-supererogation⁹⁷) will often perfectly elicit an 'induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dynamism' in the social-construct such that others will find it to their temporal self-interest to perpetuate, whether circumstantially or profoundly, the phenomenon of psychopathy in society, so long as they can rationalise their dispositions and acts. This as 'social psychopathy' as a result of the

psychopath's initiated postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (involving protracted/derived slantedness), in the absence of social ¹⁰⁴universal-transparency¹⁰⁵-<(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) on the veridicality of narratives with respect to social-and-confliction-stakes tends to induce ⁵⁶ignorance/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 ¹⁰⁴universal-transparency¹⁰⁵-<(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of its postlogism⁷⁸-slantedness to many a supplanting-conviction-as-to-profound-supererogation⁹⁷ — postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor as the 'uninstitutionalised-threshold¹⁰³'). Hence psychopathy when studied dynamically is rather 'social psychopathy'. Psychopathy through this social dynamism effect equally influences social behaviour as at 'uninstitutionalised-threshold¹⁰³' 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-⁵⁶meaningfulness-and-teleology¹⁰⁰) or temporal (shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments¹⁰⁶. 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 ¹⁰⁴universal projection rules in an 'ontological entrapment' exercise to undermine/override temporal-dispositions subknowledging⁹⁵/mimicking, by virtue of its ontological-primemovers-totalitative-framework⁷³ and overall medium to long term good to the

cross-section of human temporal interests) is equally associated with the notion of the stages of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/civilisation, in an intemporal-preservation-entropy-or-contiguity-or-ontological-preservation exercise, from an recurrent-utter-institutionalised animal through subsequent stages of institutionalisation/intemporalisation (as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation exercise, ‘as against the temporal human disposition to subknowledge-⟨preconverging-or-dementing¹⁹-as-if-of-sound-knowledge⟩/pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation),¹⁰⁴universalisation, positivism and prospectively the future institutionalisation/intemporalisation this author qualifies as notional~deprocrypticism (preempting procrypticism, so construed by ‘notional~deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²⁰-differentiation-as-of-supratransversality~of-motif-and-apriorising/axiomatising/referencing’). That is, psychopathy as postlogism⁷⁸ is associated with temporal-dispositions in their ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (as prior intemporal ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) of the various institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵ of the ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ behind a registry-worldview’s/dimension’s institutionalisation/intemporalisation level that then warrants a subsequent ‘intemporal-preservation-entropy-or-contiguity-or-ontological-preservation re-institutionalisation of prospective ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰). 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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> caused by a disease wherein we tend to say $2+2=5$, $5+1=7$ and $7-3=3$, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² as from ontological-normalcy/postconvergence). Thus ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ 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 subknowledging⁹⁵/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders categorical-imperatives/registry/axioms-for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation null and void, calling for the overcoming of the slantedness/decandoring/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of mental-devising-representation and the articulation of new ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation reflecting intrinsic reality. These registry-worldview/dimension ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> include: - RECURRENT-UTTER-UNINSTITUTIONALISATION (base ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷, resolved/structurally-rendered-inoperant by BASE-INSTITUTIONALISATION categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy), - UnuniversalISATION (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of base-
 institutionalisation ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,
 resolved/structurally-rendered-inoperant by ¹⁰⁴universalISATION categorical-
 imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-
 normalcy), - NON-POSITIVISM/MEDIEVALISM (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> of ¹⁰⁴universalisation ⁸⁴reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, resolved/structurally-rendered-inoperant by
 POSITIVISM categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-
 entropy-as-of-ontological-normalcy), and prospectively, - ⁸¹procrypticism—or–disjointedness-as-
 of-⁸⁴reference-of-thought (slanted ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of
 positivism ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,
 resolved/structurally-rendered-inoperant prospectively by notional~deprocrypticism
 categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-
 ontological-normalcy). In the bigger scheme of things such ‘institutional-
 cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ as articulated above gives
 coherence in conceptualising a continuity in the human emanant/becoming anthropological
 experience; as putting into perspective and not excepting any particular stage of
 institutionalisation/intemporalisation, as we might tend to do by focussing on the present
 positive registry-worldview which is just the backend in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸, while ignoring the ‘effective and causative intemporal-disposition

behind the institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) transcendental/psychoanalytic-
 unshackling process’, which skews (‘intemporality⁵²-asymmetric-subsumption-of-
 temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity) ‘the cross-section of human entropic
 being’ in the medium to long run towards intemporal-disposition preservation while
 undermining temporal-dispositions. Such a depth-of-thought as projected by the
 ‘institutionalisation intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation’ is what creates ‘a sounder scientific foundation’ for ‘a
 hermeneutic/reprojective/supererogating/zeroing psychological science’ termed
 ‘anthropopsychology’ or the ‘anthropological continuity’. This can be comparatively compared
 to the hydrocarbon fractionation column wherein virtue is ‘lightness’. We may be confused to
 think that being at a lighter state, a particular hydrocarbon fluid like kerosene is inherently the
 definition of virtue. But actually, the exceptionality (lightness) of kerosene is the result of the
 ‘distilling process’ which fractionates crude oil into kerosene. So if we start having issues of
 ‘lightness’ at the kerosene stage of the hydrocarbon fractionation column, what is called for is
 applying the ‘distilling process’ over kerosene to produce say petroleum gas. So inherently, all
 the hydrocarbon fluids are hydrocarbon, with virtue being the application of the distilling
 process. Thus reasoning from the overall perspective of the human species we can’t afford not
 to pass ‘so-called modern man’ through the ‘distilling process’ (transcendence as
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) as it is because
 every successive transcendental level ‘did its homework’ that we are in the positivistic world,
 and we can’t confuse ‘being at the backend of the institutional-cumulation/institutional-
 recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-

<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}’
 with us being inherently exceptional (it is the transcendental/psychoanalytic-unshackling
 process of undermining ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> that is). Hence ‘our
 homework’ is to articulate our very own ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> for the
 possibilities of the future, and not strive to arrive at a normalcy of ‘our temporal-preservation-
 as-pseudointemporality⁵²-preservation’ which speaks of inherent relative-ontological-
 incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-
 ‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—or-temporal-
 preservation-as-pseudointemporality⁵²-preservation, with respect to ontological-
 normalcy/postconvergence as we get at our ‘uninstitutionalised-threshold¹⁰³’; instead enabling
 ‘intemporal preservation’ (by oblongating/decandoring/distractive-alignment-to-⁸⁴reference-of-
 thought-<of-apriorising/axiomatising/referencing>²⁹ of our mental-devising-representation as a
 registry-worldview defect/perversion of positivistic categorical-imperatives/axioms known as
 procrypticism preconverging-or-dementing¹⁹—apriorising-psychologism, for a prospective
 anticipation and preemption of this known as ‘deprocrypticism’)! It should be noted that while
 ‘institutional-cumulation’ and ‘institutional-recomposure’ are used interchangeably, however,
 the two terms carry two different connotative emphases necessary to make the
 conceptualisation complete. ‘Institutional-cumulation’ emphasises the contiguity of the process
 of human institutional transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity
 (with respect to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation)
 while institutional-recomposure stresses the peculiarity of the transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and ¹⁰⁴universalisation for positivism are recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and ¹⁰⁴universalisation, and so too, the constituent institutionalisation recomposured in ¹⁰⁴universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, ¹⁰⁴universalisation and positivism recomposured into notional~deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, ¹⁰⁴universalisation and positivism. This speaks of snowballing/expansive recomposuring/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ de-mentating/structuring/paradigming, utilising the outcome of previous institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) effort. Hence dimensionality-
 of-sublimating²⁴—<amplifying/formative>supererogatory-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness-equalisation> instigation recurrently inducing the
 institutionalisation/intemporalisation process (is not analogical but a contiguous notion by it
 intemporal-preservation-entropy-or-contiguity—or-ontological-preservation across institutional-
 cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>)) applies ¹⁰⁴universally across
 space and time (beyond the institutional mirage/illusion-of-the-present/present-consciousness)
 such that ontologically speaking it is prospectively predicative of future
 institutionalisation/intemporalisation like deprocrypticism. This thus points to the fact that
 transcendental analysis (institutional-cumulation/institutional-recomposure-(as-to-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) analysis) is not, as may
 wrongly be thought, analogical but is rather ‘an ontologically-contiguous ⁵⁶meaningfulness-and-
 teleology¹⁰⁰ reference’ (given the contiguity in the ‘precedingness/supersedingness/ascendency-
 and-continuity of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation
 referencing’ across all cumulating/recompositing 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-threshold¹⁰³, and so, across all cumulating/recompositing
 institutionalisations whether from a retrospective, present or prospective perspective.

Psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process can then be defined as arising when a registry-worldview's/dimension's (recomposed)-consciousness-awareness-teleology¹⁰⁰ is transcended/superseded as to human limited-mentation-capacity-deepening⁹³, at its uninstitutionalised-threshold¹⁰³ involving-organic-comprehension-thinking in contrast with threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism; in transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² along three transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² pedestals (postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> not/slantedness/compulsive-dementing/subknowledging⁹⁵-impulse whether-psychopathic-or-transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² pedestal, temporal-dispositions transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² pedestals, and the intemporal-disposition transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² pedestal with intemporal-disposition aetiologisation/ontological-escalation) enabling the ¹⁴de-mentation-⟨supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ not as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism with the corresponding ‘collapsing’/overriding and preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-

contendingly-out-of-phase> of the prior registry-worldview/dimension ‘mental-devising-
 representation’ as preconverging-or-dementing¹⁹–apriorising-
 psychologism/decandored/dialectically-or-contendingly-out-of-phase consciousness-awareness-
 teleology¹⁰⁰ by the new registry-worldview’s/dimension’s (recomposured)-consciousness-
 awareness-teleology¹⁰⁰ (and so deterministically and operantly without any discretion of
 appraisal which wrongly leads to postconverging-or-dialectical-thinking²⁰–apriorising-
 psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
 phase> mental-devising-representation) such as recurrent-utter-uninstitutionalisation
 ‘preconverging-or-dementing¹⁹–apriorising-psychologism mental-devising-representation’ by
 base-institutionalisation, ununiversalisation ‘preconverging-or-dementing¹⁹–apriorising-
 psychologism mental-devising-representation’ by ¹⁰⁴universalisation, non-
 positivism/medievalism ‘preconverging-or-dementing¹⁹–apriorising-psychologism mental-
 devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging-or-
 dementing¹⁹–apriorising-psychologism mental-devising-representation’ by deprocrypticism. This
 brings up the notion that while candoring/straightness is the way meaning is represented within
 any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation, this is just a mental-devising-
 representation for implying intemporality⁵²-of-thought without which meaningfulness is not
 functional in the registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-
 teleology¹⁰⁰, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-
 threshold¹⁰³, transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity into a
 prospective registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-
 teleology¹⁰⁰ put into question this candoring/straightness mental-devising-representation and the
 prior registry-worldview’s/dimension’s consciousness-awareness-teleology¹⁰⁰ is then
 represented as preconverging-or-dementing¹⁹–apriorising-

psychologism/decandoring/oblongated. This process is known as collapsing/overriding the prior
 registry-worldview/dimension, and such perpetual representation in the mental-devising-
 representation of the registry-worldview/dimension as collapsed/overridden is known as
 stranding or ¹⁴de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-~~
~~mentation—stranding-or-attributive-dialectics>~~. Stranding purely has to do between
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology¹⁰⁰ and ontological-veridicality/ontological-contiguity⁶⁷ of ⁸⁴reference-of-thought (from
 the ontological-normalcy/postconvergence epistemic/notional~projective-perspective); with the
 ontologically-veridical/ontological-contiguity⁶⁷ mental-devising-representation
 stranded/represented as straight, and various shades of notional-discontiguity/epistemic-
 discontiguity⁶³-~~<shallow-supererogation⁹⁷-of-mentally-~~
~~aestheticised~preconverging/dementing¹⁹—qualia-schema>-as-of-epistemic-decadence~~ in
 hollow-constituting-~~<as-disjointed-misappropriation-of-meaningfulness-and-failing-~~
~~intemporal-preservation>~~ in postlogic-backtracking-~~<iterative-looping-‘set-of-dereifying-~~
~~hollow-narratives-and-acts’>⁷⁷~~ stranded as oblongated/decandored in reflection/perspectivation
 of their veridical ⁷⁵perversion-of-⁸⁴reference-of-thought-~~<as-effectively-apriorising-in-~~
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>~~, beyond their
~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/present-
 consciousness/illusion-of-the-present. Hence we know of the following ¹⁴de-mentation-
~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~
~~attributive-dialectics>~~ de-mentated/structured/paradigmed registry-worldviews/dimensions:
 recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
 prospectively ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought (our own
 prospective mental stranding); as these form the backdrop for the articulation of transcending
 anticipatory and preemptive ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-

teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the prospective registry-worldview/dimension that are the resolution to the vices-and-impediments¹⁰⁶ of the prior (uninstitutionalised-threshold¹⁰³) registry-worldview/dimension, successively as base-institutionalisation, ¹⁰⁴universalisation, positivism and prospectively, deprocrypticism. Each of such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (along the institutional-cumulation/institutional-recomposeure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ process), have particular ‘central recomposuring determinants’ which the new registry-worldview is coming after, as follows: (i) for Base-Institutionalisation, it has to do with the requisite ‘organising rules/principles’ as ‘a memetic ontological entrapment’ for superseding recurrent-utter-uninstitutionalisation (as an inherently-‘preconverging-or-dementing¹⁹—apriorising-psychologism-or-subknowledging³⁵-or-⁷⁵perversion-of-⁸⁴reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, -and-corresponding-⟨~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising’ relation to meaningfulness). (ii) for ¹⁰⁴universalisation, it has to do with requisite ‘projection rules/principles’ as ‘a memetic ontological entrapment’ for superseding ununiversalisation (as ⁷⁵perversion-of-⁸⁴reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> 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 ⁷⁵perversion-of-⁸⁴reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of ¹⁰⁴universalistic meaningfulness). (iv) for Rational-Realism (deprocrypticism), it prospectively has to do with ‘notional~firstnatureddness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-

perspective—ontological-normalcy/postconvergence> accountability/intemporality⁵²-skewing
 (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity) rules/principles’ as ‘a memetic ontological entrapment’ for superseding
 procrypticism (as the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of positivistic
 meaningfulness). Thus in the bigger scheme of things, just as a contrastive dialectical insight
 (from our present vantage position of the positivism backend of the institutional-
 cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) process), will strongly
 highlight by ‘¹⁴de-mentation-<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics) of ⁸⁴reference-of-thought’, recurrent-utter-
 uninstitutionalisation, ununiversalisation and non-positivism/medievalism as non-ontological-
 reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-
 perspectivated as in ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and-not-of-logical-
 contention, this shows ontologically speaking that it isn’t out-of-the-stranding-template to
 prospectively imply (beyond our own illusion-of-the-present/present-consciousness) such a
 prospective ¹⁴de-mentation-<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics) of our ⁷⁵perversion-of-⁸⁴reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> as of the ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-
 teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of
 our registry-worldview/dimension (positivistic meaningfulness) as ⁸¹procrypticism—or-

disjointedness-as-of-⁸⁴reference-of-thought. Noting as well that uninstitutionalised-threshold¹⁰³ like recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation,¹⁰⁴ universalisation/non-positivism-or-medievalism equally had a sense of straightness/candor of their meaningfulness in a full blossoming of their own existentialism/full-existential-depth-implications de-mentating/structuring/paradigming as we do in our positivistic/procrypticism registry-worldview, within the ambits of their the-Good/understanding/knowledge-reification⁶⁷/ontological-primemovers-totalitative-framework⁷³ conceptualisation. But then their stranding from their prospective institutionalisation/intemporalisation represents them as oblongated/decandored/dialectically-or-contendingly-out-of-phase/dialectically-primitive as the transcendental backdrop/opportunity for the prospective registry-worldview/dimension. This when extrapolated will equally apply with our present positivism/procrypticism uninstitutionalisation/unintemporalisation for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with our illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage than the ontological-veridicality/ontological-contiguity⁶⁷ of ⁸⁴reference-of-thought (as from ontological-normalcy/postconvergence epistemic/notional~projective-perspective). This equally explains why uninstitutionalised-threshold¹⁰³ equally carried a complex about their registry-worldview/dimension and these complexes certainly sound unintelligible to us given our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) process. With rational-realism (deprocrypticism), institutionalisation/intemporalisation raises the issue of notional-

discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> (undisambiguation as notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> are wrongly given the same elevation), and relevantly so at the ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought uninstitutionalised-threshold¹⁰³. The very specific nature of the deprocryptic transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity/institutionalisation is to recognise and articulate the veridicality of the fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor at the procryptic uninstitutionalised-threshold¹⁰³, and conjugate this in meaningfulness by going beyond just logical operation/processing/contention of narratives but rather in the first instance introducing the notion of ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation’ to avoid wrongfully operating/processing of logic by the ⁸⁴reference-of-thought of the intemporal-disposition ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation which is ontological (i.e. is in sync with intrinsic-reality/veridicality), where the effective registries are actually temporal-dispositions thus to be construed as of their temporal references-of-thought. It involves ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) temporal-dispositions manifest denaturing¹⁵ and thus to avoid elevating temporal-dispositions to intemporal logical contending status as this result in the miscuing of meaning as of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-

schema>. notional~deprocrypticism institutionalisation/intemporalisation takes stock of the
 veridicality of human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’–existentialism-form-factor; as successive
 circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may
 wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the
 ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing
 (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~–de-
 mentativity)’ for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-
 veridicality/ontological-contiguity⁵⁷ in conscious transdimensional/transcendental-memetic-
 depth (thinking-and-preconverging-or-dementing¹⁹-dialectical-dynamism-or-dialectics) of
 ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-
 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (unlike all prior
 institutionalisations which are rather intradimensional in their meaningful-depth construed only
 as a closed <~~amplifying~~/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ ‘postconverging-or-dialectical-thinking²⁰–
 apriorising-psychologism dynamism’). As a corollary, meaningfulness or rather memetism or
 suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond
 intradimensionality as being transdimensional/transcendental) should be notional and reflect
 this notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> nature of notional~deprocrypticism
 institutionalisation/intemporalisation to the point of inducing a collective consciousness/social
¹⁰⁴universal-transparency¹⁰⁵–(transparency-of-totalising-entailing,-as-to-entailing-

~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁸) of
 'knowledge-notionalisation' (knowledge as understanding not only of the ideal/intemporal but
 equally how the temporal/defective works distractively, to anticipate and preempt the latter
 perverseness but doing so rather in a superseding ontologically-minded manner) and intemporal
 skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹', for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity)/differential-formalisation-transference as virtue and (postconvergence) ontological-
 veridicality/ontological-contiguity⁶⁷; in contrast to the hotchpotching of notional-
 discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing⁴⁹-qualia-schema> of temporal-dispositions and
 particularly in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-
 and-incompleteness-to-⁵⁶meaningfulness-and-teleology¹⁰⁰) which covers all informal spheres of
 institutions and society generally. So because knowledge-notionalisation recognises that in a
 specie of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-
 from-perspective-ontological-normalcy/postconvergence> individuation dispositions,
 differential-formalisation-transference which is the bases for
 institutionalisation/intemporalisation by skewing ('intemporality⁵²-asymmetric-subsumption-of-
 temporality⁹⁹', for relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity) for the supersedingness/lead of the
 intemporal-disposition individuation is responsible for elevating human uninstitutionalised-
 threshold¹⁰³ across the successive institutional-cumulation/institutional-recomposure-(as-to-
⁴⁸historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism'>) by the resultant formalisation
 and internalisation involved in institutionalisation explaining effectively the dialectical
 evolution from deeper primitivites/mental-out-of-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-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity)/differential-formalisation-transference for intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold¹⁰³ for getting one’s way slyly will involve higher and higher thresholds with respect to virtue from a low threshold at recurrent-of-utter-uninstitutionalisation compared to base-institutionalisation–ununiversalisation, then higher and higher with ¹⁰⁴universalisation–non-positivism-or-medievalism and our positivism–procrysticism, and prospectively highest with deprocrysticism; in line with the ontological-normalcy/postconvergence nature of ontological-veridicality. For instance, some hideous acts will hardly be seen as vices in an recurrent-utter-uninstitutionalised registry-worldview. Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—implications which is more than just reactionary to the possibility of temporality⁹⁹/shortness (shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) but rather ‘a transcendent-existentialism maturing of thought’ (intemporality⁵² as longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) that takes abstract cognisance of temporality⁹⁹/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability⁹ of human circular-uninstitutionalised-threshold¹⁰³) to be conceptually understood and superseded recurrently and perpetually. Critically, this insight about the effective nature of ontological-normalcy/postconvergence (in its becoming in a conscious transdimensional/transcendental-meaningfulness or memetism or suprastructural-meaningfulness) as ‘postconverging-or-

dialectical-thinking²⁰—apriorising-psychologism—by—preconverging-or-dementing¹⁹—
 apriorising-psychologism dialectics/dialectical-dynamism’ indicates that while
 psychoanalytically prior registry-worldviews/dimensions had hitherto been based on mental-
 devising-representations of ‘thresholding meaningfulness constructs’ (with their ⁸⁴reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation) within their ‘functional
 institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—
 or—ontological-preservation’, notional~deprocrypticism going by ontological-
 normalcy/postconvergence implies a mental-devising-representation of ‘non-thresholding
 meaningfulness as transdimensional/transcendental-meaningfulness or memetic refinement (or
 a postconverging-or-dialectical-thinking²⁰—apriorising-psychologism—by—preconverging-or-
 dementing¹⁹—apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-
 normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-
 conflatedness¹² as dialectical transformation as-prospective ⁸⁴reference-of-thought’ in its
 ‘functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation’ as renewing
 existentialism/full-depth-of-existential-implications meaningfulness and thought; with such
 non-thresholding ontological-normalcy/postconvergence-or-postdicatory
 deconstruction/ontological-reconstituting—as-to-conflatedness¹² as dialectical transformation,
 as-prospective ⁸⁴reference-of-thought, approximating/proxying being of ontological-
 normalcy/postconvergence and suprastructural nature as the fulsome attainment of the
 institutionalisation/intemporalisation ideal (ontological-normalcy) culminating with
 deprocrypticism. The paradox of ontological-normalcy/postconvergence brought to bear with
 notional~deprocrypticism will imply ontologically/intemporally that a registry-
 worldview/dimension-and-as-of-all-successive-registry-worldviews/dimensions can be seen as

being in ‘preconverging-or-dementing¹⁹—apriorising-psychologism hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect’ in need of ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹² of the ‘preconverging-or-dementing¹⁹—apriorising-psychologism hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect’ in an existentialism/full-depth-of-existential-implications articulation of temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism induced miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal-enculturation/temporal-endemisation over ‘a wrong supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or non-misconstruing reflex’ to meaningfulness in a transcendental/transdimensional analysis involving ‘¹⁴de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ of ⁸⁴reference-of-thought’ over an intradimensional ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ analysis. Insightfully, it implies the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ illumination driven institutionalisation over an impression-driven/good-naturedness/wishfulness conceptualisation as the-Good sticks by essence to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and reinvents ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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 ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -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 ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ refers to the same deconstructed/ontological-reconstituting-as-to-conflatedness¹² notion; axioms emphasises and hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’ as of existential-reality, categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and ‘enforcing’, while registry-teleology¹⁰⁰ (short for the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation elements implied when producing ⁵⁶meaningfulness-and-teleology¹⁰⁰. The ⁸⁴reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of ⁵⁶meaningfulness-and-teleology¹⁰⁰, and is capable of ontological-reconstituting-as-to-conflatedness¹²/deconstruction involving ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ with corresponding ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human-⁵⁶meaningfulness-and-teleology¹⁰⁰-into-the-existentialism-becoming of personhoods-and-socialhood-formation. This explains human transcendental capacity and sublimation as well as human ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and desublimation. More precisely, ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹—apriorising-psychologism

mental-devising-representation implies registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶ (reflecting 'defects threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism') and this provides the social backdrop underlying the compulsive manifestation of a given registry-worldview's/dimension's postlogism⁷⁸/psychopathy in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> wherein perverted-outcome-sought-precedes-existentially-veridical-logical-dueness involving postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷ in inducing a protracted social dynamics threshold of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so-construed as from the prospective/transcending/superseding ⁸⁴reference-of-thought. Fundamentally ⁷¹perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> has to do with the defect of the ⁸⁴reference-of-thought and not the defect of ontological-veridicality/ontological-contiguity⁶⁷ (which is rather a logical-process/implication-of-act-execution defect and which implies an 'implication-of-notion-of-agreement-or-disagreement'), as can be reflected as from ontological-normalcy/postconvergence. A ⁸⁴reference-of-thought speaks of the fundamental appropriateness/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation irrespective of their appropriate or inappropriate ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ with respect to ontological-contiguity⁶⁷/ontological-veridicality, and implying sound ⁸⁴reference-of-thought further emphasises appropriate incidental ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-

as-to-profound-supererogation⁹⁷ in producing the right outcome. Hence a registry-
 worldview/dimension defect is one of systematic defect of ⁸⁴reference-of-thought; whether
 when recurrent-utter-uninstitutionalisation ⁸⁴reference-of-thought as of non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition-(as ‘base constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) is failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,-(as ‘first-level ⁸⁰presencing—absolutising-
 identitive-constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 base-institutionalisation, ununiversalisation is failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,-(as ‘second-level ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
¹⁰⁴universalisation, non-positivism/medievalism is failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-
 (as ‘third-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 positivism or prospectively, positivism is failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> preempting—disjointedness-as-of-⁸⁴reference-of-
 thought,-as-to-‘³¹<amplifying/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism required for deprocrypticism. Thus fundamentally preconverging-or-
 dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-
 of-⁸⁴reference-of-thought does not arise because of failure of ⁵⁴logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ but rather
 because of failure of ⁸⁴reference-of-thought as of perversion-and-derived-⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷>. This is unlike the case where logical-engagement of mental-
 devising-representation as ‘postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought is
 still relevant where there is failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
⁵⁴logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁷ (like calculating the answer of an arithmetic operation wrongly) so
 long as the ⁸⁴reference-of-thought is sincerely/genuinely working in adherence to arithmetic
 axioms to produce the right answer. But this is invalid and not applicable where the issue is
 about deliberate disposition not to adhere to arithmetic axioms but usurp them (whether
 consciously, expediently or unconsciously). Soundness-or-ontological-good-faith/authenticity⁶⁹-
 of-⁸⁴reference-of-thought on the other hand implies being-or-ontological-or-existential-or-
⁵⁶meaningfulness-and-teleology¹⁰⁰ disposition as of supplanting—conviction-as-to-profound-
 supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism (reflecting
 sound ⁵⁴logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-
 to-profound-supererogation⁹⁷ and at worst defect-of-⁵⁴logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷) and so in
 effective prelogism⁷⁹ wherein logical-process-precedes-outcome thus upholding
 intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-

normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight for drawing ‘the implications of the (preceding and superseding) nature of intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation)’, in reflecting/perspectivating/highlighting ‘the mental-devising-representations of registries/references constructs and protractedly of registry-worldviews/dimensions (on the basis of the ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>)) whether as of registry-soundness and thus as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism representations’ (postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) or as of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and thus as ‘preconverging-or-dementing¹⁹—apriorising-psychologism representations’ (preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>), and so as ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>)

hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human-⁵⁶meaningfulness-and-teleology¹⁰⁰-into-the-existentialism-becoming of personhoods-and-socialhood-formation. Such dialectical articulation of mental-devising-representations can be conceptualised as defining individuations in terms-as-of-axiomatic-construct of supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism (postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism (preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). In so doing reflecting/perspectivating/highlighting the teleological-dispositions-of-temporal-individuations in their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism as ontological-primemovers-totalitative-framework⁷³ dispositional constructs; with threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism individuations acting in ‘circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ protracting as prior/transcended/superseded registry-worldviews/dimensions (in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defectively/non-veridically of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’) with respect to supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism individuation acting in ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting organic-comprehension-thinking protracting as prospective-or-emancipating/transcending/superseding registry-worldviews/dimensions (ontological-reconstituting—as-to-conflatedness¹²/deconstruction of new ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—

or-ontological-preservation for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Such a preconverging-or-dementing¹⁹-apriorising-psychologism mental-devising-representations (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism) is utterly different from postconverging/dialectical-thinking²⁰-apriorising-psychologism mental-devising-representations (supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰-apriorising-psychologism) either of sound ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ or defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷, having to do with appropriate or inappropriate ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷. The postconverging/dialectical-thinking²⁰-apriorising-psychologism mental-devising-representations of either sound ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ and defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ with respect to subsequent acts ‘of-similar-or-protracted-contextualisation’ by their performers always harken back to a reflex of ‘postconverging-or-dialectical-thinking²⁰-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>’ to imply the upholding of ‘ontological-reference/contending-reference’; and so, for the simple reason that the state of being in supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰-apriorising-psychologism (whether the act is defective or not) implies a ‘mental-disposition’ of the performer to be intemporal/ontological, and the defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ simply have to do with inappropriate ⁵⁴logical-processing-or-logical-

implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷, and not unsound-mental-disposition or ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (which in this latter case will speak of a mental-disposition to act as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism with regards to subsequent acts of similar context by their performers). Hence the postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-devising-representations of either sound ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ and defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ are ‘projectively validated by reflex as possibly-of-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/possibly-of-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought (and not projectively invalidated by reflex as possibly-of-preconverging-or-dementing¹⁹—apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought) in implying the ‘upholding of their sound ⁸⁴reference-of-thought status’. To illustrate, suppose X and Y are contending (ontological-reference) to know what 5+4 will give as answer (ontological-veridicality), if X is using pencils to count but inadvertently misplaced a pencil or doesn’t perfectly understand how to stack up the pencils to use to count the whole lot, then where his answer was to come out as 5+4=8, we talk of defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ as X sincerely wants to calculate to produce the right answer but X’s ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ failed. This doesn’t invalidate the notion that Y can still engage X as ‘possibly-of-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’/possibly-of-soundness-or-ontological-good-

faith/authenticity⁶⁹-of-⁸⁴reference-of-thought in contending (appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹²) with respect to another arithmetic operation, that is, possibly after pointing out to X where they went wrong in their operation of arithmetic. While threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism performers subsequent acts of-similar-or-protracted-contextualisation to their prior acts verified to be of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism are priorly projectively invalidated by reflex as ‘possibly-of-preconverging-or-dementing¹⁹—apriorising-psychologism’/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought and not ‘possibly-of-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought in implying the ‘revoking of their sound ⁸⁴reference-of-thought status’. To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation) miscalculated (non-ontological-reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>) and Y grasps this, then this invalidates the notion that Y can still ‘genuinely’ engage X (ontological-pertinence) with regards to another arithmetic operation of-similar-or-protracted-contextualisation, with respect to the upheld context behind X’s sly and deliberate basis for miscalculating. The ‘¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of ⁸⁴reference-of-thought’ notion reflecting prospectively threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism acts ‘of-similar-or-protracted-contextualisation’ implies ontological-normalcy/postconvergence/postdication/ontological-

normalcy/postconvergence deploying of ‘¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of ⁸⁴reference-of-thought’ in enabling full mastery/grasp of such ‘convolutedness of social dynamics’ as of personhoods-and-socialhood-formation with respect to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, and so based on ‘a deconstruction/ontological-reconstituting-as-to-conflatedness¹² perpetuation of a hermeneutic/reprojective/supererogating/zeroing circle as ‘¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of ⁸⁴reference-of-thought analysis’, which is technically non-thresholding/doesn’t-technically-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis in its ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity⁶⁷ proxying/approximating exercise; as when the socially-betraying-threshold-of-ontologising-depth-of-analysis (which can equally be qualified as the ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, given that ‘ontologising-depth-of-analysis’ can be construed as ‘intemporal-preservation/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ which is actually ‘ontologically-reconstituting’, reconstituting from the base-institutionalisation-to-notional~deprocrypticism registry-worldviews/dimensions) is attained the reflex is to imply a mental-devising-representation of ‘soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought (preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) and thus establishing ⁸⁴reference-of-thought whether that is veridically the case or not, such that preconverging-or-dementing¹⁹—apriorising-psychologism wrongly get endemised/enculturated

as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’/of-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and the corresponding <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, explaining why we don’t have notions of sorcery and its practice with us today but we do have the phenomenon of psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-depth-of-analysis for the former/sorcery as a non-positivism/medievalism ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> 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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in our positivistic meaningful frame which is relatively ontologically-incomplete for that as in need of the requisite notional~deprocrypticism ⁸⁴reference-of-thought as preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<~~amplituding~~/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism. In fact every registry-worldview/dimension has its socially-betraying-threshold-of-ontologising-depth-of-analysis (and the idea of questioning beyond it is hardly entertained, whether beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-

existential-unthought⁶⁾) which existentially explains the registry-worldview/dimension limits
 or relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’ with respect to ontological-
 normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation) in its specific grasp of
 (postconvergence) ontological-veridicality/ontological-contiguity⁶⁷ on the one hand, and on the
 other hand is the reason for the more profound/deeper socially-betraying-threshold-of-
 ontologising-depth-of-analysis of the prospective/transcending/superseding registry-
 worldview/dimension which is rather in ‘a suprastructural transcendental-meaningfulness
 conceptualisation with respect to the prior/transcended/superseded registry-
 worldview/dimension’, as it is construed suprastructurally beyond the
 prior/transcended/superseded registry-worldview/dimension mental-devising-representation
 given the less veridical ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of
 its ‘temporal conventioning compromise’ determined by its shallower socially-betraying-
 threshold-of-ontologising-depth-of-analysis. Thus we know basically that the successive
 institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) involved the following
 intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with respect to
 their social-stake-contention-or-confliction specific to each registry-worldview/dimension
 defining its ‘inherent institutionalisation and snowballed recomposuring’ going by human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-

to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor: for the mentation of recurrent-utter-uninstitutionalisation basically ‘trepidatious reasoning as non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-(as ‘base constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at base-institutionalisation-ununiversalisation basically ‘non-universalising warped rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as ‘first-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at ¹⁰⁴universalisation-non-positivism/medievalism basically ‘¹⁰⁴universalising-idealisation preclusive rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as ‘second-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)’; for the mentation at occlusive positivism-procrypticism basically ‘introducing positivising/rational-empiricist insight in articulating the ¹⁰⁴universalising of the contextualisation of rules and rule-making’; and for the mentation of protensive notional~deprocrypticism basically ‘upholding an utterly nondisjointing ontologisation/ontological-veracity/aestheticisation-towards-ontology as ontological-contiguity⁶⁷ (over recurrent/threshold of notional-discontiguity/epistemic-discontiguity⁵³-<shallow-supererogation³⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’disjointedness-as-of-⁸⁴reference-of-thought in positivism-procrypticism) with regards to the underlying intemporal-preservation behind rules-that-remain of the-very-same-immanent-existence/intrinsic-reality/ontological-

veridicality,-as-to-‘human<~~amplituding~~/formative–epistemicity>totalising~purview-of-
 construal’. The implication being that in a contention among interlocutors in recurrent-utter-
 uninstitutionalisation, the mentation is very much different from ours (positivism) as any
 imagined pretext is a legitimate one with emphasis being rather on established
 dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily
 invoke any of a number of recognised or incidentally introduced rules that are in one’s favour
 and again where dominance/subservience relations played a large part, while with
¹⁰⁴universalisation while power relations also played a part the rules and rulemaking-over-non-
 rules—apriorising/axiomatising/referencing–psychologism,-(as ‘first-level ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) was set/given
 however skewed towards the dominance of say a leader or family/clanic group or priestly class
 or outright social class; with positivism though, while relatively ¹⁰⁴universal and empirical, the
 weakness lies in the ontological-contiguity⁶⁷ of the contextualisation of rules and rulemaking-
 over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as ‘first-level
⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (hence not
 ‘absolutely rational’ with regards to its socially-betraying-threshold-of-ontologising-depth-of-
 analysis) which preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-
 ‘³¹<~~amplituding~~/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism as notional~deprocrypticism
 existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness³⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as

to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting-as-to-conflatedness¹²’ focus, as enabling ‘fulsome ontologising’. Interestingly, while the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation explains how and why successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) are at their given institutionalisation levels on the basis of a memetic/suprastructural-meaningfulness analysis or a transcendental/transdimensional-meaningfulness analysis, the notion of socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation actually initially applies intradimensionally in all registry-worldviews/dimensions and it is actually the ‘intemporal/ontological signal’ for the need of prospective transcending/superseding due to ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intradimensional ontologising/intemporal-preservation’. Insightfully, we can grasp the ‘intemporal/ontological signal’ pointing to a socially-betraying-threshold-of-ontologising-depth-of-analysis with regards to a dimension’s/registry-worldview ‘preconverging-or-dementing¹⁹—apriorising-psychologism phenomenon’ like psychopathy and social psychopathy (with respect to procrypticism or ⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of positivistic

meaningfulness) or accusations and notions of sorcery (with respect to medievalism); as this
 has to do with human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’—existentialism-form-factor individuations dispositions wherein
 intradimensionally, the ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ (or
 socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism) is rather an overall
 registry-worldview/dimension ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>
 aftereffect rather as an indirect comprehensive socially-betraying-threshold-of-ontologising-
 depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation or threshold-of–
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism) arising from the ‘cumulative effect’ of
 the various notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-
 from-perspective—ontological-normalcy/postconvergence> individuations dispositions with
 respect to intradimensionally operant implications of ⁷⁵perversion-of-⁸⁴reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>, as the various ‘temporal-dispositions individuations’ will, at that
 uninstitutionalised-threshold¹⁰³, betray ontologising/ontological-depth-of-analysis/intemporal-
 preservation by hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> at their specific temporal-dispositions individuations
 thresholds (postlogism⁷⁸-slantedness/⁵⁶ignorance/affordability/opportunism/exacerbation/social-

chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology>) with the idea that ‘human intemporal-disposition individuation’ will rather be utterly emancipatory/transcendental by ‘ontologically-reconstituting’/deconstruction (and so, without any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and notional~disjointedness-as-of-⁸⁴reference-of-thought allowed, in order to sync with the ‘postconvergence/preceding/superseding nature of intrinsic reality’ which ‘doesn’t recognise’ nor is involved in temporal-and-social-trading with the mortals that we are to establish ontological-reference and ontological-veridicality) instead of betraying ontologising/ontological-depth-of-analysis/intemporal-preservation thus inducing prospective institutionalisation/intemporalisation by positive-opportunism⁷⁶ and the intemporal percolation-channelling-<in-deferential-formalisation-transference> of such emancipation/transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Thus for instance with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm, with the idea that psychopathy is associated with temporal-dispositions destructuring-threshold-<uninstitutionalised-threshold¹⁰³/presublimating–desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology> ‘as of the positivism–procrypticism registry-worldview’s/dimension’s socially-betraying-threshold-of-ontologising-depth-of-analysis’/socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation (in conjugation to ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) and it is naïve to

simply analyse on the basis that other interlocutors have an intemporal/ontological disposition, in the very first instance. Thus the need, in order to attain such a prior requisite ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-transference) contexts of psychopathy and social psychopathy (and generally contexts of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism in all registry-worldviews/dimensions to priorly achieve an ontological/intemporal insight), before conducting ‘a truly ontological/intemporal analysis’ as the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ construct, which necessarily implies projecting into a prospective/transcending/superseding registry-worldview/dimension, in this case deprocrypticism; as otherwise the ‘ordinary’ reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold-(uninstitutionalised-threshold¹⁰³/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> of postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology> on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold¹⁰³ of the registry-worldview/dimension (procrypticism being the fundamental ontologising limits of a positivistic registry-worldview/dimension), will pervert/corrupt the possibility of ‘a truly ontological/intemporal analysis as the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ construct’ preempting the said ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> 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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> phenomenon like psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain are the primary driving motif, and not necessarily a profound and candid ontological insight of the phenomenon and its social implications/consequences. Basically, as we all know novels and films, while excellent in articulating aesthetic qualities, are not the true world of human lives and consequences. While there is more or less some deontological practice implemented with respect to such tendencies when it comes to issues of gender equality, racism, recently homophobia as well as say the portrayal of victims of some degenerative diseases, such intellectually-sound deontology requiring aesthetic-representations-produced-from-sound-ontological-insight by their creators (which is often not the case but for a cursory understanding focused on entertainment) is not ubiquitous especially when the relevant ‘theme and the intellectual projection behind its ontological analysis’ seem rather aloof to many in society, as is the case with regards to psychopathy and social psychopathy; such that the influential nature of such aesthetic products broadcasted or sold to millions of people can easily induce wrong insights, undue romanticism, a poor grasp of its nefarious effects at individuals-and-institutional levels, and worst still perpetuate social ignorance simply by wrongly implied, naïve and fallacious explanations. Central to all such fallacies prevalent in many an aesthetic product with regards to psychopathy is that these often tend to be short-sighted given the unsustainable nature of the arguments in the middle to long run, and tend to be based on inductive limitation

or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸ as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology¹⁰⁰ is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In this respect, one can cite at individuals-levels instances of many a human interest story tragedy in the press which often go unanalysed, and in the bigger institutional-level for instance what is the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably due to grave and unprincipled mismanagement with profound social repercussions. The implied intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming, contrasted with a temporal extricatory de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> like accusations and notions of sorcery in a non-positivism/medievalism setup where there is no intradimensional intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming given the obliviousness to a positivistic ontological-reference-of-veridicality/contending-reference-of-veridicality as it is suprastructural/beyond the registry-worldview’s/dimension’srecomposured-consciousness-awareness-teleology¹⁰⁰ to non-positivism/medievalism. Likewise the positivistic meaningful frame is oblivious to its procrypticism, and corresponding resolution as notional~deprocrypticism as the prospective/transcending/superseding ontological-reference-of-veridicality/contending-

reference-of-veridicality. Further, this notion of registry-worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis (that need to be suprastructured by prospective/transcending/superseding registry-worldviews/dimensions) explains why a ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ aligned with ontological-normalcy/postconvergence is what escapes and provides for grander emancipatory possibilities that an intradimensionally mented or stigmatic psychology wouldn’t enable. The bigger notion of such a ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ is to reconcile the idea that we have one ontology/ontological-veridicality/intrinsic-reality across all times whereas our placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology¹⁰⁰ in reference (as ‘tentative references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived ⁵⁶meaningfulness-and-teleology¹⁰⁰ thereof, has been varying all along as we evolve from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity; with the implication that the finality of such a ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ is one that aligns with and is driven by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) wherein ontological-normalcy/postconvergence is ‘an abstract conceptualisation that by artifice covers for human limited but deepening mentation capacity’. Ontological-normalcy/postconvergence (as to epistemic relative-ontological-completeness⁸⁸) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation, ¹⁰⁴universalisation, positivism or notional~deprocrypticism as having ‘relative

sound/ontologically-veridical ⁸⁴reference-of-thought status', in relation to a corresponding reflected/perspectivated state of prior transcended/superseded registry-worldview/dimension whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism which is then correspondingly of 'relative unsound/ontologically-impertinent ⁸⁴reference-of-thought status', and so going by the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor that arises by the mere fact that all the institutionalisations are of the same ‘human form-factor’ with their ‘snowballed differences’ arise solely due to limited-mentation-capacity-deepening⁵³ involving institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩. Ontological-

normalcy/postconvergence as such will imply that the successive institutionalisations are rather shifts-in-the-curve-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-as-of-ontological-normalcy/postconvergence (shifts-in-the-curve-of-human-grasp-of-one-ontology/‘ontological-reference-of-veridicality’, which will graphically/as-imagery imply ‘human-grasping-capacity’ on one axis and ‘depth-of-ontology/ontological-reference-of-veridicality/ontological-completeness’ as the institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ on the other axis or dialecticisms-of-an-imperfect-human-grasping-of-‘ontological-reference-of-veridicality’-which-mastery-improves-dialectically) which rather implies defects of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or unsoundness-or-ontological-bad-faith/inauthenticity⁵⁴-of-⁸⁴reference-of-thought of corresponding prior/transcended/superseded registry-worldviews/dimensions implying a voiding of their ⁸⁴reference-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 ⁸⁴reference-of-thought. It should be noted that a defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-accordance (unlike a ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) implies movement-along-the-same-curve-of-prior-relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought of a given registry-worldview's/dimension's ⁸⁴reference-of-thought whether as an inappropriate/poor-or-bad or appropriate/good or any other variation of the ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷, and doesn't fundamentally voids the 'sound ⁸⁴reference-of-thought status' with regards to the possibility of an appropriate ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ in another instance. This insight is critical because the defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-accordance will often be implied with regards to an issue and resolution of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> which rather speaks to a defect 'revoking the sound ⁸⁴reference-of-thought status' construed as perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-

of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> speaking of registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶. For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming within a non-positivism/medievalism world, as what is required is a shift-in-the-curve-of-prior-relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought-as-of-ontological-normalcy/postconvergence to imply a prospective transcending/superseding positivistic registry-worldview/dimension as the resolution wherein positivising/rational-empiricism takes pride of place as ⁸⁴reference-of-thought of meaningfulness. This applies with all ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>s in all institutionalisations as the ⁸⁴reference-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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> with such ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> defining that registry-worldview/dimension uninstitutionalised-threshold¹⁰³ as it then becomes, by way of ‘¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ⁸⁴reference-of-thought’, the subject of contention and aetiologicalisation/ontological-escalation. This implies that psychopathy and social psychopathy as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> phenomenon in the

positivistic registry-worldview/dimension (procrypticism) requires a shift-in-the-curve-of-
 prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-as-of-ontological-
 normalcy/postconvergence from positivism to notional~deprocrypticism registry-
 worldview/dimension as
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
 mentating/structuring/paradigming resolution to psychopathy and social psychopathy, and so
 beyond an extricatory/temporal de-mentating/structuring/paradigming which will wrongly
 imply a movement-along-the-curve-of-prior-relative-ontological-incompleteness⁸⁹-of-
⁸⁴reference-of-thought-as-of-ontological-normalcy/postconvergence that preserves
 procrypticism (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of positivistic
⁵⁶meaningfulness-and-teleology¹⁰⁰) while inducing preconverging-or-dementing¹⁹—apriorising-
 psychologism within the same defective procrypticism registry-worldview/dimension which
 requires prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity
 as deprocrypticism. Insightfully again with regards to ontological-normalcy/postconvergence
 and ontological-normalcy/postconvergence critical for a ‘postconverging-or-dialectical-
 thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-
 dynamics’, just in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ has to do with a human-limited-
 mentation-capacity ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
 unenframed-conceptualisation only institutionalising from prospective base-institutionalisation
 preempting recurrent-utter-uninstitutionalisation (as the ⁷⁵perversion-of-⁸⁴reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> as to preconverging-or-dementing¹⁹—apriorising-psychologism of recurrent-

utter-uninstitutionalisation), prospective ¹⁰⁴universalisation preempting base-institutionalisation–ununiversalisation (as the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹–apriorising-psychologism of base-institutionalisation–ununiversalisation), prospective positivism preempting ¹⁰⁴universalisation–non-positivism/medievalism (as the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹–apriorising-psychologism of ¹⁰⁴universalisation–non-positivism/medievalism), and prospectively, prospective notional~deprocrypticism preempting positivism–procrypticism (as the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹–apriorising-psychologism of positivism–procrypticism); with the implication that notional~deprocrypticism is actually recomposuringly subsuming of positivism which is subsuming of ¹⁰⁴universalisation and it too recomposuringly subsuming of base-institutionalisation (all these with their respective personhoods-and-socialhood-formation existentialisms/full-depths-existential-implications). Likewise their respective methodologies/implements are recomposuringly subsumed-as-supplanted constructs (of varying ontologising-depths-of-analysis and of shallower to deeper socially-betraying-threshold-of-ontologising-depth-of-analysis), with the deepest-to-shallowest, as preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplitudinal/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as notional~deprocrypticism existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-

thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality ‘preempting the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’
 as to ‘uncompromising ontological-reconstituting—as-to-conflatedness¹²/deconstruction’
 methodology of notional~deprocrypticism (which is very much an ‘uncompromising
 hermeneutic/reprojective/supererogating/zeroing circle exercise of ontological-reconstituting-
 as-to-conflatedness¹²/deconstruction’, as ‘a deconstruction/ontological-reconstituting—as-to-
 conflatedness¹² perpetuation of the hermeneutic/reprojective/supererogating/zeroing circle
 ‘¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—
 stranding-or-attributive-dialectics) of ⁸⁴reference-of-thought analysis’ that is technically non-
 thresholding-and-proxying-or-approximating-to-ontological-veridicality-and-doesn’t-succumb-
 to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis, and also considering that
 science as we know today is hardly just a question of adopting scientific methods to obtain
 scientific results, an unspoken fact is that much of science relies on a ‘rudimentary
 phenomenology in a heuristic hermeneutic/reprojective/supererogating/zeroing circle exercise
 of ontological-reconstituting—as-to-conflatedness¹²/deconstruction by the researcher’, that
 simply passes as their personal talents, to obtain results applying scientific methods, and thus
 we can further imagine the possibilities if this reality came to be fully recognised and
 sophisticated hermeneutic/reprojective/supererogating/zeroing circle exercise of ontological-
 reconstituting—as-to-conflatedness¹²/deconstruction insights were to permeate scientific research
 and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of
 positivistic science which is subsuming of the ‘¹⁰⁴universalising-of-rules’ methodology of

¹⁰⁴universalisation and the latter subsuming of the rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-(as ‘first-level ⁸⁰presencing—absolutising-
 identitive-constitutedness¹³ of ⁸⁴reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) methodology of
 institutionalisation –these in reflection of the development of human shallower-limited-
 mentation-capacity to deeper-limited-mentation-capacity
 cumulation/recomposuring/reordering/reorientation. In the case of threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism acts of-similar-or-protracted-
 contextualisation with regards to slantedness/compulsive-dementing (with an underlying
 element of physiological issue with regards to psychopathic personalities) and the derived
 social dynamisms of social psychopathy, such implied ‘deconstruction/ontological-
 reconstituting-as-to-conflatedness¹² perpetuation of the
 hermeneutic/reprojective/supererogating/zeroing circle ‘¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> of ⁸⁴reference-of-thought analysis’ is potentially beyond just ‘benign-and-
 specific-shallow-contexts-scale-of-implications’ but can be more profound involving
 institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-
 of-implications and in the bigger scheme of things where such dynamics involve social de-
 mentating/structuring/paradigming effects on perceived meaningfulness and values in the
 overall social-setup it has a social-structure-scale-of-implications (specifically not only in
 terms-as-of-axiomatic-construct of vices-and-impediments¹⁰⁶ but also in undermining the
 enculturation of intellectual/emancipatory dispositions). Effectively, such a
 deconstruction/ontological-reconstituting-as-to-conflatedness¹² perpetuation of the
 hermeneutic/reprojective/supererogating/zeroing circle ‘¹⁴de-mentation-

⟨supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics⟩ of ⁸⁴reference-of-thought analysis’ (¹⁴de-mentation-⟨supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics⟩ hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human—⁵⁶meaningfulness-and-teleology¹⁰⁰-into-the-existentialism-becoming of personhoods-and-socialhood-formation) of supplanting~conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism individuation as intemporal/ontological (longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) and threshold-of~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism individuations as temporal (shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰), will comprehensively articulate in ‘a deconstruction/ontological-reconstituting—as-to-conflatedness¹² perpetuation of the hermeneutic/reprojective/supererogating/zeroing circle’ ¹⁴de-mentation-⟨supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics⟩ of ⁸⁴reference-of-thought analysis’ reflecting/perspectivating/highlighting temporal-dispositions pseudo-ontological-finalities, across social-setups and institutional settings with their evolving ‘socially-perceived-value as of social-stake-contention-or-confliction’. The state of threshold-of~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism requires preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-³⁴reference-of-thought mental-devising-representations and implies the ‘revoking of sound ⁸⁴reference-of-thought status’ with respect to interlocution of-similar-or-protracted-contextualisation (in the very first instance) while the state of supplanting~conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism implies a ‘postconverging-or-dialectical-thinking²⁰—apriorising-

psychologism'/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought mental-devising-representation implying a veridical ⁸⁴reference-of-thought with respect to interlocution (in the very first instance), and enabling the second instance of engaging in terms—as-of-axiomatic-construct of logical pertinence to establish (postconvergence) ontological-veridicality/ontological-contiguity⁶⁷. Typically, such an insight with regards to ¹⁰compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ is obvious and transparent with respect to the childhood psychopathy/cinglée mental-disposition, given that an initial encounter often involves a natural 'postconverging-or-dialectical-thinking²⁰—apriorising-psychologism reflex' by the interlocutor with respect to their initial narratives but after some familiarisation we come to understand that the initial narratives are in fact preconverging-or-dementing¹⁹—apriorising-psychologism and thus our expectation of the subsequent narratives they iterate is to initiate or be ready to align by a mental-devising-representation as a 'preconverging-or-dementing¹⁹—apriorising-psychologism reflex'. This preconverging-or-dementing¹⁹—apriorising-psychologism veridicality explains both the childhood and adult psychopath disposition for absolving-logic-or-perpetually-fleeting-logic-reflex-or-escaping-logic based on extrinsic-attribution wherein the mental-disposition is to move postlogically/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness from one set of narratives to the other and one set of interlocutors to the other with the idea convincing is the notion of getting more people 'mechanically convinced by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵' and not an articulation of supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or existential-contextualising-contiguity³⁹ principle of reification³⁷, be it by adhering to the mere hollow form of principles and narratives in existential-decontextualisation as being deterministic of others inclinations and actions. Intrinsic-reality in its ontological-

normalcy/postconvergence indicates that effectively the conjugating/inflecting/deriving/mimicking/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism (which is often the case with the adult-psychopathic preconverging-or-dementing¹⁹—apriorising-psychologism) whether unconscious (ignorance) or conscious (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively underlies an ontologically valid mental-devising-representation reflex as preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought of such protracting threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. In the bigger scheme of things, it equally explains our mental-devising-representation preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought underlying reflex with respect to prior/transcended/superseded registry-worldviews/dimensions and ‘postconverging-or-dialectical-thinking³⁰—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought mental-devising-representation underlying reflex with respect to prospective/transcending/superseding registry-worldviews/dimensions. A ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> speaks of a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect (as sticking ‘in form’ to ⁸⁴reference-of-thought—‘categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that are ontologically defective rather than as being an adjunct to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation per se, and so due to having attained the socially-betraying-threshold-of-ontologising-depth-of-analysis and thus

not initiating ontological-reconstituting-as-to-conflatedness¹²/deconstruction in superseding this socially-betraying-threshold-of-ontologising-depth-of-analysis) as impression-driven/good-naturedness/wishfulness defect of preconverging-or-dementing¹⁹-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought mental-devising-representation; since ontological-reconstituting-as-to-conflatedness¹²/deconstruction as the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ of new ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is veridically of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (undermining ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹-apriorising-psychologism as best reflected by 'intemporal-prioritisation-of-⁸⁴reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting organic-comprehension as 'ontological-reconstituting-as-to-conflatedness¹²/deconstruction of new ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation' over circumventing/distractive <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mechanical-comprehension in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defectively/non-veridically of ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity-or-ontological-preservation'), and the temporal-dispositions to stick to the previous one speaks not only of act defects but registry-worldview/dimension defects at this socially-

betraying-threshold-of-ontologising-depth-of-analysis to the fact that such ‘of-similar-or-protracted-contextualisation’, from an ontological-normalcy/postconvergence insight that is preceding/superseding to any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of shallow limited-mentation-capacity-<as of relative constitutedness¹³>, will elicit a same defect disposition thus the need to fundamentally undermine ⁸⁴reference-of-thought of the registry-worldview/dimension at that uninstitutionalised-threshold¹⁰³ that endemises/enculturates the ontological-or-existential-defect due to its socially-betraying-threshold-of-ontologising-depth-of-analysis. It should thus be noted that the preconverging-or-dementing¹⁹–apriorising-psychologism of ⁸⁴reference-of-thought of a registry-worldview/dimension implicitly reflects a defective/sub-par relative state-of-conceptualisation in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (a fundamentally defective/sub-par state-of-disposition) with respect to ontological-normalcy/postconvergence, as can be demonstrated by ontological-reconstituting–as-to-conflatedness¹²/deconstruction, (and has nothing to do, as-being-caused-by, with an inducing phenomena of ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹–apriorising-psychologism’ behind say sorcery and psychopathy; even though such phenomena tend to instigate and reveal the inherent defect/sub-par nature of registry-worldviews with respect to ontological-normalcy, with the need for ontological-reconstituting–as-to-conflatedness¹²/deconstruction). In other words, the state of being non-positivism/medievalism with respect to ontological-normalcy/postconvergence is already a defective state ‘in-wait as of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought defective ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ for issues of superstition/lack-of-rational-empiricism to arise whether we talk of sorcery, bodily mutilations and their effects, charlatanisms, etc.

Likewise, it will be naïve to imply that our registry-worldview as positivism–procrpticism is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩, as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an utter hermeneutic/reprojective/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness¹²/deconstruction (of our notional~firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature)’ how procrpticism (preconverging-or-dementing³⁹–apriorising-psychologism as to mere-formulaic positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰) in a positivistic registry-worldview de-mentatively/structurally/paradigmatically endemises psychopathy and social psychopathy. Insightfully, for a grander grasp of ontological-normalcy, the notion of institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ and their related conceptualisations are not just ad-hoc in nature but of ‘existentialism/full-depth-of-existential-implications form-factor’; which is fundamentally defined by ontological-normalcy/postconvergence (going by shallower-limited-mentation-capacity to deeper-limited-mentation-capacity), in reflecting the precedence/supersedingness of intrinsic-reality/ontology to which an ‘animal’ comes-to-and-re-compose-with-cumulatively by ontological-reconstituting–as-to-conflatedness¹²/deconstruction (which is the critical subsuming mechanism for re-establishing ⁸⁴reference-of-thought and ontological-veridicality/ontological-contiguity⁶⁷ as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, above and beyond the simple hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-

failing-intemporal-preservation> of defective ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of any registry-worldview/dimension and requiring their prospective suprastructuring). This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the human limited-mentation-capacity-deepening⁵³ induced institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), and inherently implies ‘a ¹⁰⁴universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’; which define their specificities and potentials which are basically abstractly of a same ‘human form-factor’, with regards to the reality of their notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> and the existential implications on every registry-worldview/dimension thereof, though of differing ‘snowballed recomposuring’ of meaningfulness and ⁸⁴reference-of-thought. Ontological-entrapment (as a deterministic point of reference that defines dialectical-out-of-phasing/dialectical-primitivity registry-worldview/dimension, and thus avoiding any confusing effects to analysis of the ¹⁴de-mentation-(~~supererogatory~~–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ¹⁴de-mentation-(~~supererogatory~~–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)) is attained by ‘keeping or aligning’ preconverging-or-dementing¹⁹–apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-thinking²⁰–apriorising-psychologism) of the placeholder-

setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ as of the
 wrong ontological-references/contending-references of all established ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷> prior/transcended/superseded registry-worldviews/dimensions,
 in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
 the ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, with respect to
 ontological-normalcy/postconvergence represented by the rightful ontological-
 references/contending-references of the prospective/transcending/superseding registry-
 worldviews/dimensions whose mentation/mental-devising representation are ‘kept or aligned’
 as ‘ontologically-reconstituting’-or-prelogic-or-logical-process-precedes-outcome-or-
 conviction-as-to-profound-supererogation⁹⁷, as in ontological-reconstituting-as-to-
 conflatedness¹²/deconstruction of intemporal-preservation-entropy-or-contiguity—or—
 ontological-preservation with sound ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—
 or—ontological-preservation. A ‘postconverging-or-dialectical-thinking²⁰—psychology or
 psychology-of-mentation-dynamics or natural~psychological-dynamics’ as being ontologically-
 driven is one where placeholder-setup/mental-devising-representation/mentation/consciousness-
 awareness-teleology¹⁰⁰ (as to ‘postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism’ mental-devising-representation or preconverging-or-dementing¹⁹—apriorising-
 psychologism mental-devising-representation) is the reflected/perspectivated implication either
 as of ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ or of preconverging-
 or-dementing¹⁹—apriorising-psychologism as so-reflected/so-perspectivated from ontological-
 normalcy/postconvergence, and it is thus ontology-driven beyond any ⁸⁰presencing—

absolutising-identitive-constitutedness¹³ distorted ⁵⁶meaningfulness-and-teleology¹⁰⁰. This equally explains why a prior/transcended/superseded registry-worldview's/dimension's ⁸⁴reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive given it is sticking to its 'good-natured' but 'ontologically-wrong and failing' ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) as the prospective/transcending/superseding registry-worldview/dimension has the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ sound ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (in ontological-reconstituting—as-to-conflatedness¹²/deconstruction); wherein no amount of 'good-naturedness' of any individuation based on the former (prior/transcended/superseded) ⁸⁴reference-of-thought can fundamentally supersede its de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁶, but for the 'emancipatory moulting' (psychoanalytic-unshackling/memetic-reordering/recomposuring) into ⁸⁴reference-of-thought of the latter (prospective/transcending/superseding) of such would-be emancipating individuation/intellectuals and consequent institutionalisation/intemporalisation as transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity. That is why there is no ontologically-veridical intradimensional resolution of issues and notions of sorcery for instance in a non-positivism/medievalism social-setup with any such pretence being nothing but a 'temporal extricatory de-mentating/structuring/paradigming' to satisfy temporal preservation', but for implying a prospective need for a positivistic registry-worldview/dimension as intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-

mentating/structuring/paradigming in satisfying intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise there is no intradimensional resolution of a phenomenon like psychopathy and its social corollary in a ⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-of-thought registry-worldview/dimension (the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹–apriorising-psychologism of positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism⁷⁸-or-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ alignment to imply dialectical-out-of-phasing/dialectical-primitivity) insightfully deduced from ontological-normalcy/postconvergence represented by ⁸⁴reference-of-thought of the prospective/transcending/superseding notional~deprocrypticism registry-worldview/dimension. Fundamentally, the reason for all the dimensions/registry-worldview ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>s as limited-mentation-capacity-deepening⁵³ has to do with the veracity/ontological-pertinence of our notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as individuations of shortness-to-longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, such that whenever relatively sound ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are institutionalised/intemporalised, human temporality⁹⁹ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuation

dispositions (at uninstitutionalised-threshold¹⁰³) will tend to relate, by limited-mentation-capacity-deepening⁵³, to this as hollow/formulaic constraining deterministic constructs which have to be exploited by the mere determinism-of-form about how others will act (hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) rather than the essence as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation being sought originally by the institutionalised/intemporalised⁸⁴reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (ontological-reconstituting-as-to-conflatedness¹²). This fundamental dilemma of the cross-section of human mentation disposition is ‘a lost cause’, given the reality of the notion of a shortness-to-longness-of-register-of-meaningfulness/notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> inherent in a limited-mentation-capacity-deepening⁵³; any resolution is not by wrongly implying any ‘dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of positive-opportunism⁷⁶ to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of⁵⁶meaningfulness-and-teleology¹⁰⁰ individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of⁵⁶meaningfulness-and-teleology¹⁰⁰-or-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuations dispositions); with corresponding percolation-channelling-<in-deferential-formalisation-transference> facilitating the perpetuation of such intemporal enculturation even when such positive-opportunism⁷⁶ gets

weaker with grander institutionalisations/intemporalisations, and so as the grander human the good. This underlies the fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’, and that such ‘rational-realism’ enables humans to fully grasp their ‘emancipatory potential’ over ‘deluded idealisms’ that simply create space for falsehood, dead-end dilemmas as well as the consequent incapacity to take action, since basically knowing-is-acting as of conceptivity/epistemic-reflexivity! Rational-realism (as to prospective deprocrypticism) as such involves rather elucidating distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/decandoring with three de-mentative/structural/paradigmatic teleologies: - subknowledging⁹⁵-impulse/compulsive-dementing temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging⁹⁵-temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology¹⁰⁰ which ontologically reflects/perspectivates the subknowledging⁹⁵-impulse/compulsive-dementing-temporal-disposition-(psychopath) and the subknowledging⁹⁵-registries-teleologies (the-various-temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> backdrop of new recomposuring ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Thus at the uninstitutionalised-threshold¹⁰³, 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-pseudointemporality⁵²; hence de-mentable/no-longer-thinking) due to <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void’⁵⁰-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩ which blinds the temporal-dispositions to the registry-worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought-defects (and not logical defect) of compulsive-slanting—preconverging-or-dementing¹⁹-apriorising (psychopath) and the consequent derived –miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation; arising from the conjugation with the relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism’ whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism. The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially pass-through’/reflect/perspectivate the registry-worldview/dimension ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹-apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring on the basis of prospective ⁸⁴reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. * It is not an

‘avoidable luxury’ as it is the necessary transcendental element in establishing the backdrop for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/prospective-institutionalisation. Galileo’s medieval ‘round world utterances’ nor Darwin’s and others ‘evolution contentions’ are not idle-and-dispensable articulations as all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (occurring at the registry-worldview/dimension or intradimensional level and not logical operation/processing/contention level, are fundamentally about a new existential mental-devising-representation orientation) need to ‘break-the-mind’ of the prior temporal ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> existential mental orientation to avoid postconverging-or-dialectical-thinking²⁰-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> (for example, no ‘God of plane’ for say an animistic mental orientation that sees gods and spirits as causative, i.e. avoiding to operate the ⁵⁶meaningfulness-and-teleology¹⁰⁰ of a transcendent registry-worldview/dimension in terms-as-of-axiomatic-construct of the ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the transcended registry-worldview/dimension). This starts with the would-be transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of such prior registry-worldview/dimension from which it/they necessarily come from as well as not heeding generalised-social-temporal-preserving-mental-inclinations; and so, consistently crossgenerationally since transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/institutionalisation is ‘beyond just logical

argumentation/contention’ as it points to ‘being-or-ontological existentialism/full-depth-of-existential-implications structure defect’ (defect of ⁸⁴reference-of-thought/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposuring need or memetic-reordering/psychoanalytic-unshackling’ for institutionalised/intemporalised being/ontology over recurrent-utter-uninstitutionalised, ¹⁰⁴universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivism/medievalism and prospectively deprocryptic being/ontology over ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought. The dynamism of social psychopathy and the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> involved with regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ at ‘uninstitutionalised-threshold¹⁰³’) can be resumed as follows. Basically, the psychopath is involved in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ in a committed drifting-circularity/roaming (of non-veridical dialectically-or-contendingly-out-of-phase narratives ‘it wants to falsely represent veridically’), leading to temporal-dispositions slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect (contrasted to ontologising/intemporal conventioning-rationalising) and temporal-enculturation/temporal-endemisation effect, and these, hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, conjoining and conjugating to temporal-dispositions of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and

fundamentally referenced from base ontologising effectivity (intemporal preservation); in ephemeral/temporal and ontologic/intemporal contrast, thus reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of temporal-dispositions denaturing¹⁵ of social psychopathy (subknowledging⁹⁵/mimicking) arising from initiating phenomenal psychopathy (subknowledging⁹⁵ impulse) involving a distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ construal (as the backdrop of new recomposuring ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and ultimately enabling its transcendental collapsing/overriding for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). That's how the 'given reality' is being subknowledged/registry-perverted. The technique to be utilised comprehensively for grasping the social psychopathy dynamism is by articulating an intemporal-referencing transversality~of-affirmative-and-unaffirmative—disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² ontological-normalcy/postconvergence reality construct (by intemporal transversality~of-affirmative-and-unaffirmative—disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² as from ontological-normalcy/postconvergence is meant an approach that makes the given prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ reality the 'reference of soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought/candor/organic-comprehension-thinking', and re-orientating the mimicking-subknowledging⁹⁵ into a slantedness/decandoring)/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ based on: 1. Given prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ reality actually being preconverging-or-dementing¹⁹-apriorising-psychologism/subknowledged/registry-perverted

(which ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting should highlight that meaningful projections of implied intemporality⁵²/longness from banal <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) are not veridically and demonstrable to be ontologically real and should be related to as being in distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism and are rather involved in ‘temporal preservation’ and not intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), 2. Psychopath’s compulsive-slanting—preconverging-or-dementing¹⁹-apriorising (as dialectically-or-contendingly-out-of-phase or hollow-mimicking) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ as absolving/fleeting/escaping-reflex-logic¹ in committed ‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction reason why the psychopath in its postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other temporal interlocutors mimicking the psychopath’s postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, will carry on such a ‘circularity-of-extrinsic-attribution’ as the need to square up to the priorly slanted hollow mimicking narratives call for new slanted hollow mimicking ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-to-profound-supererogation⁹⁷ alignment to the

new hollow mimicking postlogicism⁷⁸-formulaic slanting ¹⁰compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation³⁷ narrative, a process known as absolving/fleeting/escaping-reflex-logic¹), 3. Psychopath's interlocutor's ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives as-of-cohering-logic-reflex narratives integration from its prelogic/conviction-as-to-profound-supererogation³⁷ rationalisation (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) of the last psychopath's postlogic non-veridical hollow mimicking narratives in circularity as well, 4. Analyst's reflection/perspectivation of the above 3 mechanisms as postlogic/subknowledging⁹⁵/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-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹) of the psychopath and the interlocutors as 'a manifestation of vice-and-impediment (never contention), i.e. REORIENTATION', 5. Analyst's intellectual articulation known as SUPRASTRUCTURING, wherein the ¹⁰⁴universal ontological implication of social psychopathy dynamism across the human species (across space-and-time)/the-social/ontological—de-mentating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication de-mentating/structuring/paradigming). SUPRASTRUCTURING effectively involves: (a) 'registering'/¹⁴de-mentation-(<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> of the ⁷⁵perversion-of-⁸⁴reference-

of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> associated with social psychopathy dynamism, i.e. ⁸⁴procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought mental-slantedness/decandoring (b) ‘superseding’ by developing ¹⁰⁴universal axiomatic construct/categorical-imperatives preempting ‘(a)’ above which are habituated over a generation or two of the human species for notional~deprocrypticism institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity involving its formalisations and internalisations (psychoanalytic-unshackling by: (i) articulating a social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸> of the registry-worldview-perversion, (ii) generating ontological-primemovers-totalitative-framework⁷³ ‘internal contradiction’ in the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> registry-worldview (iii) referencing/registering/decisioning or ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/mental-perversion/dimension defect for prospective preemption with new recomposuring ⁸⁴reference-of-thought~categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the prospective registry-worldview/dimension (iv) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰³ in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic (being-dialectically-or-contendingly-out-of-phase/logically-incongruent/transversal) to

reflect/perspectivate a mental-devising-representation of the superseded/transcended registry-worldview/dimension as ontologically-preconverging-or-dementing¹⁹—apriorising-psychologism/dialectical-preconverging-or-dementing¹⁹—apriorising-psychologism (75perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/mental-perversion/subknowledging⁷⁵/mimicking-and-corresponding-<amplituding/formative—epistemicity>totalising~self-referencing-syncretising), inducing a 'habituation' of the prospective/superseding/transcending registry-worldview/dimension crossgenerationally. For instance, de-mentatively/structurally/paradigmatically the positivistic mental frame is in alienated-disposition/logically-incongruent and generates internal contradiction towards the non-positivism/medievalism mental frame as otherwise you have <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ or the referencing/registering/decisioning of meaning in terms—as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overridden/uttered, for instance, retrospectively the 'god of plane'... type of proposition from an early animistic society which doesn't comes to terms with the prospective positivist worldview construct as it hangs on to its non-positivist ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, and this will equally apply prospectively between notional~deprocrypticism and procrypticism as the procryptic mindset/⁸⁴reference-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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁷> registry-worldview/dimension, with an intemporal-disposition sense of
contributing to the bigger possibilities for of the species, i.e.
intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
mentating/structuring/paradigming as opposed to an extricatory or incremental or
‘disjointedness-as-of-⁸⁴reference-of-thought’ or temporal-accommodation de-
mentating/structuring/paradigming which is about temporal interest, and so, beyond ‘temporal
emotional involvement’ or at ‘reality personality’ wherein the notion of human temporal
compromising is not an ontological notion but rather defines and qualify the nature of human
temporality⁹⁹/shortness in an ontological construct). This way of
hermeneutic/reprojective/supererogating/zeroing ‘ontological reasoning’ to arrive at ‘
intemporal-or-ontological meaning’ that is beyond any <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/self-centered/present-
consciousness/illusion-of-the-present/mirage mental projection within just a given registry-
worldview/dimension so as to ‘grasp fundamental intemporal-disposition as of the inherent
nature of existential-reality’ is central to the notional~deprocrypticism registry-
worldview/dimension as a doppler-thinking exercise known as suprastructuralism.
Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places
‘abstract intrinsic-reality as of intemporal-preservation-entropy-or-contiguity—or—ontological-
preservation’ above the ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-
teleology¹⁰⁰ 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 ⁷⁵perversion-of-⁸⁴reference-
of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation⁹⁷> in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new recomposuring ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ to ‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. deprocrypticism’s suprastructuralism involves ‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression so-construed as longness-of-register-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ over shortness-of-register-of–⁵⁶meaningfulness-and-teleology¹⁰⁰’; and so, beyond just about a prospective moral virtue but the prospective overall the-Good/understanding/knowledge-reification⁹⁷/ontological-primemovers-totalitative-framework⁷³ 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-reification⁹⁷/ontological-primemovers-totalitative-framework⁷³ construct carrying a virtue that supersedes the vices-and-impediments¹⁰⁶ of the non-positivism/medievalism registry-worldvieww/dimension). It calls for a knowledge construct, whether social or physical, beyond just positivistic categorisation of knowledge but as ‘ontological-normalcy/postconvergence referentialism as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ontology’. Thus, the doppler-thinking exercise of suprastructuralism enables the conceptualisation/construal of institutionalisation-or-intemporalisation-or-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in grasping the denaturing¹⁵ of ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as of ontological-normalcy/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.

[Referentialism involves a ⁸⁴reference-of-thought (so-characteristic of the prospective

deprocrypticism registry-worldview/dimension) construing existence and existential-conceptualisation/construal as about the ‘precedingness of becoming’ as of conflation rather than constitutedness¹³ (notwithstanding the instances of the latter’s contingent approximating-nature for conceptualisation/construal rather construed as ⁸⁰presencing—absolutising-identitive-constitutedness¹³). constitutedness¹³ 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 constitutedness¹³ takes a simplistic shot at construal/conceptualisation of existential-reality practically presuming this to be ‘effectively absolutely real and final’ but then with human limited-mentation-capacity-deepening⁵³ this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-constitutedness¹³ of ⁸⁴reference-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/postconvergence of existential-reality factoring in human limited-mentation-capacity-deepening⁵³ as of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>), and as implied by the notion of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that goes beyond <amplifying/formative> ‘wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-

normalcy/postconvergence>)/postdication. Thus, constitutedness¹³ will wrongly induce virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and so, with more and more profound defective construal/conceptualisation consequence with deeper and deeper categorisation and analysis. Often, and where aware, about the critical defective nature implied by constitutedness¹³ in categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as a contingent resetting resolution for the induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness¹³ of axiomatic-construct/⁸⁴reference-of-thought’ (by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹) that will then require another contingent resetting resolution for the subsequently induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness¹³ of ⁸⁴reference-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 ⁸⁰presencing—absolutising-identitive-constitutedness¹³’ exercise). But then the inherent nature of existence in relation to human limited-mentation-capacity-deepening⁵³ construal of it is one of evasiveness as implied by the ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ such that we are only occasionally and partially aware about the critical defective nature implied by constitutedness¹³ in categorisation schemes, thus fundamentally defining the limits even of a ⁸⁰presencing—absolutising-identitive-constitutedness¹³ as of existential-conceptualisations/construals. The implication is beyond just

the notion of knowledge construal/conceptualisation categorisation schemes and scheming but extends to the very inherent construal/conceptualisation of knowledge as of its implied ontological and virtue construct itself; so because the de-mentative/structural/paradigmatic basis of categorisation scheming are equally the de-mentative/structural/paradigmatic basis of the inherent analysis and ⁵⁶meaningfulness-and-teleology¹⁰⁰ construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>') define the '84reference-of-thought of categorisation construal/conceptualisation of knowledge', it is critical to grasp that the inherent de-mentative/structural/paradigmatic limits/defects of such '84reference-of-thought of categorisation construal/conceptualisation of knowledge' are systemic hence inducing 'flawed-existential-elevation-of-84reference-of-thought⁴³' as of ontological and virtue implications (as ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing¹⁹-reflexive/entailing-teleology¹⁰⁰-differentiation-as-of-subtransversality~of-motif-and-apriorising/axiomatising/referencing) at the given '84reference-of-thought of categorisation construal/conceptualisation of knowledge'. Beyond its conceptualisation as of knowledge categorisation and categorisation scheming but rather as of effective ontological-and-virtue conceptualisation/construal, constitutedness¹³ implies a simplistic/trite categorical relation in the construal/conceptualisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its ontological and virtue essence that is susceptible to defect as ⁷⁵perversion-of-84reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or derived-⁷⁵perversion-of-84reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>; and as such, constitutedness¹³ will speak of subtransversality~of-motif-and-apriorising/axiomatising/referencing and various shades of temporality⁹⁹/shortness in their

‘constitutedness¹³ and conjugated-constitutedness¹³ of ⁸⁴reference-of-thought’ including psychopathic slantedness constitutedness¹³. The comparison highlighted further below with respect to the 6 BODMAS characters and character A (Addition) as the additionality defect character, is most telling of the inherent nature of human limited-mentation-capacity-deepening⁵³ induced constitutedness¹³ which is conceptually associated with conceptualisation/construal of ‘human temporal uninstitutionalised-threshold¹⁰³ mental-disposition’ (since such a construal fully reflect the reality of a human temporal-to-intemporal ⁸⁴reference-of-thought nature, with high ‘constitutedness¹³ and conjugated-constitutedness¹³ of ⁸⁴reference-of-thought’ of temporal-dispositions ⁸⁴reference-of-thought, much like the ‘conjugated-constitutedness¹³ of ⁸⁴reference-of-thought’ of the other BODMAS characters to A’s fundamental postlogism⁷⁶-slantedness pathological condition/constitutedness¹³ as when insisting on upholding the <amplifying/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification³⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) and not factoring in A’s underlying condition and defect as constitutedness¹³, and so out of sync with the existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁵⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as the more fundamental a priori whose imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying additionality ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹).

The resolution by imbricatedness/threadedness/recomposuring is most telling of the inherent nature of conflation which is conceptually associated with ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; as conflation speaks of a more profound relation in the

construal/conceptualisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its ontological and virtue essence that is susceptible to uphold intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective-ontological-normalcy/postconvergence>⟩/postdication, and so even when elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity³⁹ is denaturing¹⁵ as exposed by existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context, to further construe new ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation factoring in the imbricatedness/threadness/recomposuring reflecting the existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-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-deepening⁵³) as of referentialism is absolutely referencing on the basis of ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as being the preceding notion for construal/conceptualisation with respect to existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context, and so grasped as conflation emphasises projective-insights for upholding ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Hence conflation will tend to avoid systemic defects of analysis associated with

constitutedness¹³ requiring re-categorisation/re-adaptation/re-classification as ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³’. conflation is thus naturally inclined to induce ‘appropriate-existential-elevation-of-⁸⁴reference-of-thought’ by the ontological and virtue implications (as ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²⁰-differentiation-as-of-supratransversality~of-motif-and-apriorising/axiomatising/referencing). As so articulated, these two concepts operantly address in a storied-construct/ontologically-valid-narration or any other operant conceptualisation the notion of a ‘Différance-disambiguation-of-ontologically-veridical—⁵⁶meaningfulness-and-teleology¹⁰⁰’ as meaning produced apparently with the ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ (seemingly of veridical-ontological ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical ⁸⁴reference-of-thought’, underlined by the disambiguated notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>. Further, constitutedness¹³ and conflation, as so articulated, are such fundamental notions with respect to how humans limited-mentation-capacity-deepening⁵³ come to grasp existential-reality/ontological-veridicality that these two underlying notions are critically definitional relative to existential-construal/conceptualisation of understanding and failing-understanding, and insightfully explain the fundamental basis of the consecutive transformations of human psychologisms as induced by ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ at the transcendental/transdimensional/interdimensional-level of institutionalisations as well as at the individuation-level with respect to conception and misconceptions of ⁵⁶meaningfulness-and-teleology¹⁰⁰ not only with respect to understanding but equally dynamics of ‘personality formation and teleological-differentiation’, and so specifically

as associated with the dynamics implied of a human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, further
 reflected in the overall dynamics of postlogism⁷⁸ and conjugated-postlogism⁷⁸ (including the
 dynamics of psychopathy and social psychopathy as social reprising out of existential-
 contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context of
 psychopathic pathological insane-fitment, as of fundamental/most-simplistic constitutedness¹³
 socially reprised with ‘conjugated-constitutedness¹³ of ⁸⁴reference-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-
⁵⁶meaningfulness-and-teleology¹⁰⁰) which is highly subject to the reality of human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor (emphasising
 socially-functional-and-accordant⁹⁴ thresholds rather than utter ontology, thus giving room for
 ‘least-and-derived-temporal-operating-modalities-of-the-⁸⁴reference-of-thought-as-of-
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation-
 inducing-the-uninstitutionalised-threshold¹⁰³’). These two concepts are critical relative to
 grasping and analysing human choice/notions relative to ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ of meaningful-frameworks. Other implications have to
 do with human personality development psychology in relation to meaningfulness extending to
 the construal/conceptualisation of language development as well as aesthetics and virtue as
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-

the-human-institutionalisation-process⁶⁸. In a further elaboration of constitutedness¹³ and conflation with respect to psychologism, the reason why a prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-construct ⁸⁴reference-of-thought psychologism has to do with the fact that every registry-worldview/dimension has ‘its own specific constitutedness¹³/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 ⁸⁴reference-of-thought which thus needs its own corresponding psychologism for its superseding ⁵⁶meaningfulness-and-teleology¹⁰⁰, achieved by ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³’ as constitutedness¹³ re-categorisation/re-adaptation/re-classification’. Consider the example of the ‘God of plane’ type of expression in an animistic/base-institutionalisation setup, where their fundamental psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued in the animistic/base-institutionalisation psychologism, until down the line the latter’s ⁵⁶meaningfulness-and-teleology¹⁰⁰ <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag¹³, by way of continuous ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³’ as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior constitutedness¹³ of ⁸⁴reference-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 ⁸⁴reference-of-thought for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, and as of its operant nature, isn’t the case

in its operant conceptualisation in such a base-institutionalisation social-setup

~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating⁸⁴reference-of-
thought-⁸⁵devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology¹⁰⁰ as rather
the mental-disposition

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in the use of
numbers is more about acting in currying favours or in view to receiving favours meaningfully
as of ‘~~<amplituding/formative-epistemicity>~~totalising~nominal-as-tendentious-phenomenal-
abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
thought-⁸⁵devolving-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 ⁵⁶meaningfulness-and-
teleology¹⁰⁰ orientation as we construe of arithmetic and mathematics in say a ¹⁰⁴universalisation
or positivism registry-worldview/dimension Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-
and-teleology¹⁰⁰ ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating
⁸⁴reference-of-thought-⁸⁵devolving. Thus use of numbers is defined by other ideas in such early
hunter-gather and animist societies given Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-
and-teleology¹⁰⁰ 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 ‘⁸⁰presencing—absolutising-

identitive-constitutedness¹³’ as recurrent re-categorisation/re-adaptation/re-classification of constitutedness¹³), refers to the underlying human reflex mental scheme of a given registry-worldview’s/dimension’s ⁸⁴reference-of-thought ‘allowing for its given capacity to supersede its psychological complex in construing ontological-primemovers-totalitative-framework⁷³ transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity and corresponding ⁵⁶meaningfulness-and-teleology¹⁰⁰’. The bigger question could be asked; why doesn’t humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to ⁵⁶meaningfulness-and-teleology¹⁰⁰ as humans in base-institutionalisation—ununiversalisation, who do not do likewise as humans in ¹⁰⁴universalisation—non-positivism/medievalism, who do not do likewise as humans in positivism—procrypticism? Is it a difference in species, as of successive species? Obviously, no! As we know from history and anthropology that cultural diffusion has shown that all humans are able to come to terms and operate at the highest forms of human registry-worldview’s/dimension’s institutionalisation. This fundamentally points to the centrality of a registry-worldview’s/dimension’s ⁸⁴reference-of-thought psychologism ‘placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology¹⁰⁰ as arising and determined by its specific limited-mentation-capacity-(as of relative constitutedness¹³ in relation to conflation) construal/conceptualisation as soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-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-deepening⁵³, 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-deepening⁵³ determining its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, as enabled by the ‘social framework of intersolipsistic deambulation’. This ‘social framework of intersolipsistic deambulation’ is highly linear as of the possibilities for construing human psychical and institutional readjustments in inducing successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) which are thus equally in a linearity. This notion of ‘social framework of intersolipsistic deambulation’ harkens back to that of human registry-worldview’s/dimension’s institutionalisation by its socially-functional-and-accordant³⁴ thresholds of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> further redefining the possibility of uninstitutionalised-threshold¹⁰³ as the threshold for failing/not-upholding the institutionalisation’s ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ and the possibility of prospective institutionalisation as renewing ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ for upholding intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence with respect to the uninstitutionalised-threshold¹⁰³, thus further redefining successive prospective socially-functional-and-accordant³⁴ thresholds as successive prospective registry-worldviews/dimensions. Thus, implying a dual-faceted representation of human mental-disposition as uninstitutionalised-and-institutionalised, wherein by metaphysics-of-presence-(implicated-‘nondescript/ignorable-void’⁵⁰-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³), the present registry-worldview’s/dimension’s ⁸⁴reference-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-teleology¹⁰⁰ with any sense of uninstitutionalised-threshold¹⁰³ being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of ⁸⁴reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that is counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by its contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal mental-dispositions as a contiguity of shortness-to-longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ should be predicative of human ⁵⁶meaningfulness-and-teleology¹⁰⁰ (much the same way that the notion of temporality⁹⁹-to-intemporality⁵² thresholds driven construal enables an existentially operant <amplifying/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-

thought-⁸⁵devolving-as-of-instantiative-context construal of virtue beyond the ‘relatively impression-driven basis of conceptualisation’ associated with <amplifying/formative–

epistemicity>totalising~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-
‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
thought-⁸⁵devolving-as-of-instantiative-context, <amplituding/formative–
epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-
‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
thought-⁸⁵devolving-as-of-instantiative-context involving allegiance/subservience driven
construal, <amplituding/formative–epistemicity>totalising~ordinal-as-qualifying-phenomenal-
abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
thought-⁸⁵devolving-as-of-instantiative-context involving qualification/good-to-bad driven
construal, <amplituding/formative–epistemicity>totalising~intervalist-as-categorising-
phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
thought-⁸⁵devolving-as-of-instantiative-context categorisation/kindness-humility-helpfulness-
etc. driven construal), superseding the non-contiguous nature of present stigmatic/mented

psychology. Such a 'contingent ontologising-capacity driven apriorising/axiomatising/referencing-psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' construes social ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding~~/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⁸⟩ as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-³⁵devolving-as-of-instantiative-context; as this is already the natural human psychology which on the token of relative completeness-of-⁸⁴reference-of-thought of successively achieved social ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding~~/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⁸⟩ as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-³⁵devolving-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 ⁸⁴reference-of-thought, with the bigger insight thus that such natural psychology is central to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism institutionalisation psychologism; and we can appreciate that the more thorough dilemmas with respect to vices-and-impediments¹⁰⁶ of the grander human condition have been de-mentatively/structurally/paradigmatically resolved as of these successive psychologisms de-mentating/structuring/paradigming arising from prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought induced social ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding~~/formative-

epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context. For instance, the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as 'first-level⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) induced a social¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context that led to the base-institutionalisation—ununiversalisation psychologism grounded on rule-making differing from the non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition psychologism of recurrent-utter-uninstitutionalisation, with its corresponding grander ontological and virtue implications. Interestingly consider for comparison our mented/stigmatic psychology construct (which is relatively ontologically non-contiguous by the positivism registry-worldview/dimension 'del&lituding/epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-'occlusive-consciousness'-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context categorising disposition' or 'third-level⁸⁰presencing—absolutising-identitive-constitutedness¹³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', as it doesn't

construe a <amplifying/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context, as conflation , of temporality⁹⁹-as-pseudointemporality⁵²-to-intemporality⁵² of human individuations as is the case with referentialism as of ontological-normalcy/postconvergence, as so implied by ‘notional~deprocrypticism’), under the positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁸⁴reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness⁸⁸-of-⁸⁴reference-of-thought as positivism~procrypticism); likewise, we’ll necessarily be suspect with regards to a corresponding approach where for instance the non-positivism/medievalism mindset/⁸⁴reference-of-thought equally construed a relatively ontologically non-contiguous stigmatic/mented psychology construct based on its registry-worldview/dimension ‘<amplifying/formative-epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context categorising dispositions’ or ‘second-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its ⁵⁶meaningfulness-and-teleology¹⁰⁰ as value-judgment (not withstanding its prior relative-ontological-incompleteness⁸⁸-of-⁸⁴reference-of-thought as ¹⁰⁴universalisation~non-positivism/medievalism-(failing positivising/rational-empiricism-based-universalisation-

directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism)

when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-accusations-of-sorcery, etc). As we come to recognise that such an approach renders the

⁵⁶meaningfulness-and-teleology¹⁰⁰ as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposure-(as-to-

⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as the absolute determinant of what can be psychology, with a naivety that doesn’t allow consciously, (as consciously decentering and pivoting with respect to human psychical and institutionalisation implications), for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, as it doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought to then project that there may be a prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought which ⁵⁶meaningfulness-and-teleology¹⁰⁰ as value judgment transforms psychological-construal/psychologism. The best possible outcome in this regard is as of the construal of a ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing—psychologism as of the grander ontological-normalcy/postconvergence

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as it establishes prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought by social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-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-completeness⁸⁸-of-⁸⁴reference-of-thought by social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context (that is, 'contingent ontologising-capacity driven apriorising/axiomatising/referencing-psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'), and so successively across all registry-worldviews/dimensions, whether retrospectively or prospectively. This insight about the nature of a mented/stigmatic psychology compares with the instance about a Kantian absolute apriorising/axiomatising/referencing exercise; in that in both instances, human mentation capacity is construed as absolutely given at all times, with that mentation capacity rather 'reflexively and erroneously' absolutely construed as of the positivistic mindset/⁸⁴reference-of-thought, and what is not factored in is the fact that there is a human limited-mentation-capacity that maximalisingly-recomposures as of human shallow-to-deepening~limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵³ inducing the successive registry-worldviews/dimensions institutionalisations ⁸⁴reference-of-thought with their own 'specific institutionalisation/uninstitutionalised-threshold¹⁰³ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments' as of their prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought with respect to their social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context;

with the implications being that social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸) as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as of prospective relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought redefines prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ and the corresponding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, implying an epistemic-totalising³²~renewing-realisation/re-perception/re-thought based on prospective ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁸—unenframed-conceptualisation ultimately as of 'notional~deprocrypticism'; as this consciously factors in the reality of the need of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as decentering/pivoting with respect to psychical-orientation, ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal/conceptualisation, institutionalisation and overall existential becoming. This validates the notion of 'postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' as of its construing of notional~deprocrypticism as 'notional~deprocrypticism suprastructuration' or 'notional~deprocrypticism suprastructural psychical-and-institutionalisation orientation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the overall registry-worldview/dimension reconstrual of superseding~oneness-of-ontology' (enabling the <~~amplituding~~/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-'protensive-consciousness'-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context/conflation

of

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the notional~deprocrypticism socially-functional-and-accordant⁹⁴ as of intemporal/ontological contiguity, with no-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-non-dissociability, thus upholding notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplitudinal/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism). Thus, with notional~deprocrypticism further enabling the abstract intemporal/ontological contiguity grasp of human ‘individuation-level and registry-worldview/dimension-level ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as it can accrue at the intradimensional-level of individuals-notionally-as-receptacles-of-temporal-to-intemporal-individuations and individuals-as-institutionally-constrained-actors-as-of-intersolipsistic-deambulation, and hence ontologically-adjoins in its construal/conceptualisation the construct of the individual and the social as of ‘notional~deprocrypticism suprastructuration’ or ‘notional~deprocrypticism suprastructural psychical-and-institutionalisation orientation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ synopsis-ing-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding—oneness-of-ontology’ (just as in the natural sciences, physics ontologically-adjoins chemistry and chemistry ontologically-adjoins biology). This is in contrast with an ontologically non-contiguous stigmatic/mented psychology construct which relative ‘third-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³’ largely limits its notion to ‘affect’, and not a full-blown ontological-contiguity⁶⁷ as conflation elaborated ‘⁵⁶meaningfulness-and-teleology¹⁰⁰’ determination in full ontological converging with the social (as metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-

<perspective–ontological-normalcy/postconvergence> of the social, ‘conflation
 psychologism’ based on ‘temporal-to-intemporal contrastive-synopsising-depths-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰’ going by the ‘referentialism technique of point-referencing,
 explained elsewhere,’ that restores existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context in undermining ⁸¹procrypticism–or-
 disjointedness-as-of-⁸⁴reference-of-thought). Hence by recurrent re-categorisation/re-
 adaptation/re-classification of constitutedness¹³ of ⁸⁴reference-of-thought as a ‘⁸⁰presencing—
 absolutising-identitive-constitutedness¹³’ exercise at worldview-level, institutional-level and
 operant-level of ⁵⁶meaningfulness-and-teleology¹⁰⁰, the requisite psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring for <~~amplituding~~/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought for prospective
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is achieved.
 Insightfully, (beyond ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³’) the full
⁴⁵<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
 for-explicating-ontological-contiguity⁵⁷ 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 notional~deprocrypticism
 psychologism as unlike the articulation as ⁸⁰presencing—absolutising-identitive-
 constitutedness¹³ (rather heuristically and beyond consciousness-awareness-teleology¹⁰⁰) in
 previous institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>), with
 notional~deprocrypticism conflation is rather bound to be perceived and construed as of the
 (recomposured)-consciousness-awareness-teleology¹⁰⁰ in its full potential on the basis of

referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of conflation (including ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³’) can be conceptualised across all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as providing the ‘centering platform’ (that reflects the imbricatedness/threadedness/recomposuring of existential-reality as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context in ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as the prospective registry-worldview/dimension institutionalisation ⁸⁴reference-of-thought, for ‘decentering’ the prior registry-worldview/dimension uninstitutionalised-threshold¹⁰³ ⁸⁴reference-of-thought in its ‘constitutedness¹³ and conjugated-constitutedness¹³ of ⁸⁴reference-of-thought’ with respect to the prospective registry-worldview/dimension institutionalisation ⁸⁴reference-of-thought overall existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context ⁵⁶meaningfulness-and-teleology¹⁰⁰; (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 constitutedness¹³) as ‘prospective-conventioning as transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’; interestingly, highlighting how and why transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity for prospective institutionalisation is construed in transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity terms as its strive for a prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold¹⁰³ prior

relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought revealing which by reflex adopts a social-aggreton-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/sublimating/~~supererogatory~~-de-mentativity, as of ‘intemporal-disposition knowledge constraining construct’, for thorough construal/conceptualisation of social reality which is relatively highly prone to ‘constitutedness¹³ and conjugated-constitutedness¹³ of ⁸⁴reference-of-thought and thus resultant ⁸⁰presencing—absolutising-identitive-constitutedness¹³’ as of social-aggregation-enabling, hence undermining relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of the social. Ultimately, given the comprehensive and typical underlying proneness of human limited-mentation-capacity-deepening⁵³ to constitutedness¹³ as its fundamental mentation deficiency at uninstitutionalised-threshold¹⁰³ or as of ‘human temporal uninstitutionalised-threshold¹⁰³ mental-disposition’ (which it tends to resolve by ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³’ when aware of defective constitutedness¹³) with respect to psychical-orientation, ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal/conceptualisation, institutionalisation and its overall existential becoming, as so reflected in the succession of registry-worldviews/dimensions; notional~deprocrypticism by its very transcendental essence comprehensively comes into grips with the constitutedness¹³ in positivism~procrypticism as it attains more than just ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³’ but an overall comprehensive conflation insight as of ontological-normalcy/postconvergence referentialism for superseding positivism~procrypticism. conflation as of ontological-normalcy/postconvergence referentialism in superseding constitutedness¹³, provides resolution as of 3 aspects of ⁵⁶meaningfulness-and-teleology¹⁰⁰: firstly, with respect to temporal instigating as constitutedness¹³ like psychopathic-slantedness insane-fitment ‘disjointedness-as-of-

⁸⁴reference-of-thought' misappropriated ⁵⁶meaningfulness-and-teleology¹⁰⁰ in arrogation and its derivation with respect to temporal reprisings of such constitutedness¹³ as 'conjugated-constitutedness¹³ of ⁸⁴reference-of-thought' associated with conjugated-postlogism⁷⁸ temporal reprisings by construing/conceptualising such perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> phenomenon, and re-establishing social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) that by itself is the fundamental basis for human knowledge-and-virtue; secondly, articulating the ¹⁰⁴universal aetiologicalisation/ontological-escalation as of ontological-reconstituting-as-to-conflatedness¹²; and thirdly, highlighting the de-mentative/structural/paradigmatic pivoting/decentering as prospective ontological-completeness-of-⁸⁴reference-of-thought possibilities. It should be noted that 'a mentation reflex as decentered and in ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)' is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of 'human temporal uninstitutionalised-threshold¹⁰³ mental-disposition' (speaking of uninstitutionalised-threshold¹⁰³) as 'a mentation reflex as centered and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism' is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of 'human registry-worldview's/dimension's institutionalisation mental-disposition'; and so, with no relevant need for attending to any 'psychological complexes' with respect to a representation as of an uninstitutionalised-threshold¹⁰³ wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold¹⁰³) as being 'a mentation reflex as centered and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism' instead of 'a mentation reflex as decentered and in ¹⁴de-mentation-(~~supererogatory~~~ontological-de-

mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)’. The point of this statement is that when procrypticism as our uninstitutionalised-threshold¹⁰³ is bound to be construed as of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>), the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ will be represented as decentered and in ¹⁴de-mentation-⟨~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ as the necessary/requisite backdrop for the construal of prospective ⁸⁴reference-of-thought-⁶categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ushering in notional~deprocrypticism as prospective institutionalisation. In this regard, we’ll certainly inherently relate to preceding successive uninstitutionalised-threshold¹⁰³ of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered and in ¹⁴de-mentation-⟨~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩, though this will most probably be resisted with respect to such a representation of our denaturing¹⁵ of positivistic meaningfulness as our prospective procrypticism uninstitutionalisation (just as the correspondingly humans in the preceding successive uninstitutionalised-threshold¹⁰³ by mentation reflex had, consciously and unconsciously, resisted a representation as decentered and in ¹⁴de-mentation-⟨~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩); while we can recognise successively the centered and postconverging-or-dialectical-thinking²⁰-apriorising-psychologism nature of base-institutionalisation, ¹⁰⁴universalisation and positivism, though probably less so of notional~deprocrypticism institutionalisation as it points to the decentering and ¹⁴de-mentation-⟨~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-

attributive-dialectics) of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold¹⁰³ construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of conflation as of centering and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism⁸⁴reference-of-thought implied with institutionalisations and constitutedness¹³ as of decentering and ontologically/preconverging-or-dementing¹⁹—apriorising-psychologism⁸⁴reference-of-thought implied with uninstitutionalised-threshold¹⁰³; prompting the respective institutionalisation and uninstitutionalised-threshold¹⁰³ psychologisms as of the apriorising/precedingness of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context reflecting this reality beyond and above our subpar <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ⁸⁴reference-of-thought in positivism—procrypticism from a notional~deprocrypticism perspective, just as we’ll recognise for instance that a ¹⁰⁴universalisation—non-positivism/medievalism mental-disposition contending against positivism institutionalisation meaningfulness is actually acting out a subpar <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ⁸⁴reference-of-thought as of the apriorising/precedingness of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context reflecting this reality beyond and above it from the positivism perspective. Thus it is fundamentally the case that the requisite construal/conceptualisation as decentered and in ¹⁴de-mentation-(~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of an uninstitutionalised-threshold¹⁰³ is hardly just one of ‘simplistic knowledge elucidation’ but rather an elucidation as of intellectual courage in bluntly

asserting decentering and ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~. Intellectual courage as imbuing knowledge with organic profoundness of intemporal-disposition philosophy rather than just a mechanical construct of technicalities is the central driver for all initiated transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ and prospective institutionalisations, as this goes beyond intellectual institutional-being-and-craft, since there is ‘no magical knowledge technicality’ for implying a more profound ontological-completeness-of-⁸⁴reference-of-thought over a relatively relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-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/⁸⁴reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ rather than a conventioning sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-threshold¹⁰³ as decentered and in ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ but rather a ‘psychological complex issue’ of the prior/transcended/superseded ⁸⁴reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of ~~<amplituding/~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’, as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-³⁴reference-of-thought-⁸⁵devolving-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

⁸⁴reference-of-thought is not about the inherent knowledge implications to which the non-positivism/medievalism mindset/⁸⁴reference-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 psychology as the positivism institutionalisation psychology (<~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰) requisite knowledge or

⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁸⁴reference-of-thought. Such equally applies with respect to notional~deprocrysticism prospective institutionalisation relative to our procrysticism uninstitutionalised-threshold¹⁰³. In other words, prospective institutionalisation as transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is construed not in terms-as-of-axiomatic-construct of ‘mechanical-knowledge’ which refers to ‘the simplistic ontological-primemovers-totalitative-framework⁷³ 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 ⁸⁴reference-of-thought/psychologism construed as including the discretionary contemplative aspect of the knowledge, behind the thought process that eventually leads to and is subsuming of the mechanical-knowledge’. Thus prospective institutionalisation as transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is grounded on such an underlying ⁸⁴reference-of-thought associated with organic-knowledge qualified as the institutionalisation psychology. 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 ⁸⁴reference-of-thought/psychologism construed as including the discretional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of positivistic knowledge’ behind its thought process eventually producing the validating ontological-primemovers-totalitative-framework⁷³ 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-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ conjure up explanations/⁵⁶meaningfulness-and-teleology¹⁰⁰ in terms—as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic ⁸⁴reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity requiring its own ⁸⁴reference-of-thought psychologism can simply be construed as ‘mechanical-knowledge’ while still upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s ⁸⁴reference-of-thought psychologism, as the organic-knowledge rather points to ‘validating ontological-primemovers-totalitative-framework⁷³ outcomes as its mechanical-knowledge aspect but further requires a development of the discretional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the knowledge’, grounded rather on such a prospective institutionalisation psychologism as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ synopsis-ing-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding—oneness-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold¹⁰³ psychologism. Such organic-

knowledge gets institutionalised to an extent by the habituation as of
 circularity/recurrence/repetition/repeatability⁹ of the mechanical-knowledge implied
⁸⁴reference-of-thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of crossgenerational
 psychoanalytic-unshackling involving ~~<amplituding/formative—epistemicity>~~totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ towards the ultimate
 crossgenerational alignment to the prospective/transcending/superseding registry-worldview
⁸⁴reference-of-thought, as a positivistic registry-worldview ⁸⁴reference-of-thought. Interestingly,
 and so across all successive institutionalisations, what tends to be lost ‘the failure to register
 fully that the ‘intemporal-disposition projecting mental-disposition’ behind ontological-
 primemovers-totalitative-framework⁷³ validating the institutionalisation of ‘mechanical-
 knowledge’ is rather the ‘vitality aspect’ of organic-knowledge and it is ‘not a passive
 dispensation’, just as well that the ‘temporal mental-dispositions’ superseded towards attaining
 the ‘mechanical-knowledge’ is ‘not simply a passive distraction’ with the insight that there is a
 contiguity as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across all the
 successive registry-worldviews as at all their uninstitutionalised-threshold¹⁰³ temporal-
 individuations-as-shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ are a drawback to
 transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ (by adherence to
 ‘~~<amplituding/formative>~~⁸ wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) of prior/transcended/superseded registry-worldviews/dimensions’ inducing their
 successive threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, and critically so as

across all registry-worldviews postlogism⁷⁸ leads to a characteristic mental-disposition at their uninstitutionalised-threshold¹⁰³ of deception-of-concurrently-false-presupposing/false-presuming/false-premising-of-narratives and the consequent derivation, due to induced ‘lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸), to other temporal-dispositions as conjugated-postlogism⁷⁸, and so beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ whether conscious or unconscious) while the intemporal-individuation-as-longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ ushers in transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (by it perpetual vouching for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality in pushing as this enables successive prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought to raise better and better ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation); thus validating the notion of a human intersolipsistic relation to ⁵⁶meaningfulness-and-teleology¹⁰⁰ in transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² since a wrong ‘wishful thinking’/intemporal-romanticism/good-naturedness of vouching for logical-congruence will overlook the inevitable reality of temporal-perversion with prospective implications as of <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, as its resolution is rather an anticipation as of transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰². Likewise, futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 institutionalisation ⁵⁶meaningfulness-and-teleology¹⁰⁰ implies that transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity rather reasoned in our positivism-
 procrypticism terms of psychologism is inevitably denaturing¹⁵ as of ontological-
 normalcy/postconvergence epistemic/notional~projective-perspective; as it is in need of the
 organic-knowledge of the prospective institutionalisation psychologism or
 notional~deprocrypticism psychologism as conflatedness¹² (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
 notional~deprocrypticism perspective' that re-establishes existential-contextualising-
 contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context and in so doing undermines the
 relatively defective terms of 'positivism~procrypticism uninstitutionalisation psychologism'
 (disjointedness-as-of-⁸⁴reference-of-thought) and setting up 'notional~deprocrypticism organic-
 knowledge institutionalisation psychologism including the discretionary contemplative as of the
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality aspect in
 preempting—disjointedness-as-of-⁸⁴reference-of-thought or upholding jointedness', as de-
 mentatively/structurally/paradigmatically transcending the overall vices-and-impediments¹⁰⁶ of
 positivism~procrypticism registry-worldview/dimension. The further implication is that
 notional~deprocrypticism is rather construed as a perpetuating metaphysics-of-absence-
 <implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective~ontological-
 normalcy/postconvergence>> which driven by ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
 being-as-of-existential-reality can then enable that way the perpetual upholding of organic-

knowledge. This ‘mechanical-knowledge by organic-knowledge’ implication for conceptualising institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) is validated by ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing—psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. This can be further expounded as follows in similar terms. The ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ behind the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) doesn’t only imply that the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is simplistically the result of ‘social-¹⁰⁴universally-transparent-and-implicitly-formulated direct-constraining-construct’ successively as: non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition in recurrent-utter-uninstitutionalisation, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ in base-institutionalisation—¹⁰⁴universalisation, ‘¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ in ¹⁰⁴universalisation—non-positivism/medievalism, ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ in positivism—procrypticism, and prospectively in deprocrypticism, ‘preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’. Rather the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
 is driven by human limited-mentation-capacity as of limited-mentation-capacity-deepening⁵³ 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-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (with
 change rather reflected as a result of human limited-mentation-capacity-deepening⁵³), such that
 in addition to the human limited-mentation-capacity-deepening⁵³ eliciting the successive
 ‘social-¹⁰⁴universally-transparent-and-implicitly-formulated direct-constraining-construct’ as
 highlighted above equally inherently imply (and so, as of complement to human limited
 mentation capacity), a grander non-constraining element qualified as ‘ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ in-complement-to
 and reflecting the incompleteness of the ‘social-¹⁰⁴universally-transparent-and-implicitly-
 formulated direct-constraining-construct’; with both the ‘social-¹⁰⁴universally-transparent-and-
 implicitly-formulated direct-constraining-construct’ and the ‘complementing grander social-
¹⁰⁴universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ implying the
 ‘organic-knowledge’ while just the ‘social-¹⁰⁴universally-transparent-and-implicitly-formulated
 direct-constraining-construct’ is the ‘mechanical-knowledge’. The underlying idea is that an
 individuation in recurrent-utter-uninstitutionalisation notwithstanding its non-rules—
 apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-

mental-disposition (social-¹⁰⁴universally-transparent-and-implicitly-formulated direct-
 constraining-construct), wherein human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor still applies and if they project
 intemporally/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, is not necessarily
 utterly devoid of a basic sense of the-Good/understanding/knowledge-reification⁸⁷/ontological-
 primemovers-totalitative-framework⁷³ as virtue-as-of-ontological-emancipation on the basis that
 it doesn’t recognise rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism as of ‘mechanical-knowledge’, but while that can as well be the case when
 projecting temporally/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the
 registry-worldview’s/dimension’s-⁸⁴reference-of-thought-for-social-functioning-and-
 accordance in such a setup as not constrained by any rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism (based on mere ‘mechanical non-
 knowledge’ of non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-
 or-accidented-or-random-mental-disposition in recurrent-utter-uninstitutionalisation), however
 at the intemporal-threshold as of the registry-worldview’s/dimension’s-⁸⁴reference-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-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³
 from its ‘complementing grander social-¹⁰⁴universally-non-transparent-thus-non-constraining-
 element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality construed
 as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’ (beyond the
 mere ‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing-

psychologism,-as-impulsive-or-accident-or-random-mental-disposition) as ‘organic-
 knowledge’, for ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
 unenframed-conceptualisation (as
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
 mentating/structuring/paradigming) which subsequently as of dynamic-cumulative-aftereffect
 brings about base-institutionalisation–ununiversalisation ‘social-¹⁰⁴universally-transparent-and-
 implicitly-formulated direct-constraining-construct’ of ‘rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism’ as the new ‘mechanical-knowledge’ as
 well as implying the ‘complementing grander social-¹⁰⁴universally-non-transparent-thus-non-
 constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation’, with both forming the new ‘organic-knowledge’. Likewise, base-
 institutionalisation–ununiversalisation too by dynamic-cumulative-aftereffect at its intemporal-
 threshold of the registry-worldview’s/dimension’s—⁸⁴reference-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-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³,
 from its ‘complementing grander social-¹⁰⁴universally-non-transparent-thus-non-constraining-
 element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed
 as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’, (beyond the
 mere ‘mechanical-knowledge’ of ‘rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism’) as ‘organic-knowledge’, for

⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
 conceptualisation (as
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
 mentating/structuring/paradigming) leading by a dynamic-cumulative-aftereffect to the
 subsequent prospective ¹⁰⁴universalisation–non-positivism/medievalism as of the new ‘social-
¹⁰⁴universally-transparent-and-implicitly-formulated direct-constraining-construct’ of
 ‘¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
 psychologism’ as the new ‘mechanical-knowledge’ as well as implying the ‘complementing
 grander social-¹⁰⁴universally-non-transparent-thus-non-constraining-element of ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with both forming
 the new ‘organic-knowledge’. The ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸ 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—⁸⁴reference-of-thought-for-social-functioning-and-accordance as
 explained above; with respect to temporal-thresholds of the registry-worldview’s/dimension’s—
⁸⁴reference-of-thought-for-social-functioning-and-accordance of the registry-
 worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance,
 temporal mental-dispositions are rather in arrogation/usurpation relation with the determinant
 nature of ‘social-¹⁰⁴universally-transparent-and-implicitly-formulated direct-constraining-
 construct’ as ‘mechanical-knowledge’, and so as <amplifying/formative>⁸ wooden-language-
 (imbued—temporal—mere-form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought–

⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰), while failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> the ‘complementing grander social-¹⁰⁴universally-non-
transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or-
ontological-preservation’ which together with the ‘mechanical-knowledge’ make up the
‘organic-knowledge’, and so rather as of temporal extricatory de-
mentating/structuring/paradigming. This further involves shades-of-temporality⁹⁹ as
postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-
performance⁷²-<including-virtue-as-ontology> inducing defect-of-⁵⁴logical-processing-or-
logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ as
well as postlogism⁷⁸ inducing defect of ⁸⁴reference-of-thought or ⁷⁵perversion-of-⁸⁴reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁷>. postlogism⁷⁸ as such involves deliberate and wrong pretence of rational
projection of thought (as of teleologically-degraded synopsis-ing-depth) whereas existential-
contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-
completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context reveals that
such thought derives from ‘denaturing¹⁵ axiomatic relation’ as the
‘<amplifying/formative>⁸ wooden-language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-
teleology¹⁰⁰) of mechanical-knowledge’ as deterministic for temporal/shortness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ purpose in disdain of the intemporal/longness-of-register-of-

⁵⁶meaningfulness-and-teleology¹⁰⁰ essence of knowledge as of its organic essence. The conjugation of other shades-of-temporality⁹⁹ to postlogism⁷⁸ induces their respective conjugated-postlogism⁷⁸ leading by dynamic-cumulative-aftereffect to a broader social derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> construed as social-postlogism⁷⁸ that fundamentally is denaturing¹⁵ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ at the given uninstitutionalised-threshold¹⁰³ as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, in want for prospective institutionalisation. The underlying insight being that human formulation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-⁸⁴reference-of-thought, as the driving element in upholding ontological-contiguity⁶⁷/ontological-veridicality. This notion as reflected by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (as it enables the further expansion of the registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance intemporal-thresholds and so as of ontological-emancipation-beyond-just-virtue) should be the critical and decisive constructive/institutionalising/nascent—sublimating-decisionality element for attaining notional~deprocrypticism wherein the ‘social-¹⁰⁴universally-transparent-and-implicitly-formulated direct-constraining-construct’ as mechanical-knowledge is construed as overlapping with the ‘complementing grander social-¹⁰⁴universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ as organic-

knowledge. The reality of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ points to the fact that the traditional construal of knowledge often tacitly as of intemporal/longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ is incomplete and rather speaks of ‘vague intellectual intemporal-romanticism’ and doesn’t fit with the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor as upheld by the mediocrity principle underlying a rational-realism perspective, and explains why articulating knowledge merely as ‘mechanical-knowledge’ is bound to lead to its distortion/perversion/misconstrual by the mere fact of human temporal/shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ mental-disposition adhering rather to <amplifying/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification³⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰) implied by the mechanical-knowledge explaining the successive need for ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to overcome such distortion/perversion/misconstrual; as in fact despite such a vague idealism as intemporal-romanticism, implicitly where highly pressing we tend to be obliged to recognised this temporal-to-intemporal reality as implied in the way we go about developing many a social formal construct. Thus notional~deprocrypticism knowledge as overlapping the mechanical with the organic, as of the intemporal/longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ mental-disposition driven by ontological-faith-notion-or-ontological-fideism—

imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the mechanical-knowledge, is a further validation of the idea of notionalisation/notional-conception/amplituding of knowledge which emphasises in principle and beforehand/as-of-a-priori a deliberative consideration of this temporal-to-intemporal human disposition in relating to mechanical-knowledge as of prospective possibilities for a better preempting of temporality⁹⁹/shortness and skewing towards the intemporal/longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰, and so as of organic-knowledge overlapping. Further, the reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor means that human meaningfulness at all times is more of ‘a solipsistic transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of human meaningfulness as of temporal-to-intemporal mental-dispositions transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² and ‘not a ‘solipsistic commonness of meaningfulness that wrongly implies no notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> mental-dispositions’, as any commonness is ‘a commonness implied with respect to secondnaturing institutionalisation as of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction thresholds’, with the implication that there is no point acting and relating with knowledge as if it is about a solipsistic transformation into intemporality⁵²/longness but rather relating to it as a secondnaturing exercise of skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity or deferential-formalisation-transference) with respect to the

institutionalisation/intemporalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the intemporality⁵²/longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality⁹⁹/shortness in their times). In which case while such intemporality⁵²/longness cannot be construed as of a social commonness of ⁸⁴reference-of-thought, it's occurrence if it does occur can only be construed in transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² (more like the abstract notion of faith, by definition and as implied in many a creed, however metaphysical though, can only be solipsistic to an individual and not amenable to a commonness of social contemplation) as of abstract intersolipsism. The Nietzschean metaphor ‘God is dead’, as of human emancipation, is one whose validity can only be countenance where it implies the capacity of human pretence of intellectual-and-moral sublimation, and not the notion of intellectual-and-moral decadence. *Thus to sum up, the overall notion of conflation in relation with other elucidative associated notions can further be clarified as follows in ‘interdimensional/transdimensional/transcendental terms in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’ as well as ‘individuation terms of human temporal-to-intemporal mental-dispositions’. With regards to the interdimensional/transdimensional/transcendental ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ level, we can construe of conflation as of the <amplifying/formative~epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-

thought-⁸⁵devolving-as-of-instantiative-context potency implied as of ontological-
 normalcy/postconvergence and reconstrued in the successive prospective relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought, wherein the referentialism technique for conflation
 known as point-referencing delineates/disambiguates the various institutional-
 cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as of ontological-
 normalcy/postconvergence revealing their ‘contrastive-synopsising-depths-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰’ as the varying synopsising-depth of human
⁵⁶meaningfulness-and-teleology¹⁰⁰ (recurrent-utter-uninstitutionalisation, base-
 institutionalisation—ununiversalisation, ¹⁰⁴universalisation—non-positivism/medievalism,
 positivism—procrypticism, and prospectively notional~deprocrypticism which as
 ‘notional~deprocrypticism’ is the ‘point of point-referencing for conflation’, by the construal
 of its ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ ⁸⁴reference-of-
 thought as of ontological-normalcy/postconvergence), with respect to the same intrinsic-
 reality/ontological-veridicality such that such varying is attributed to human limited-mentation-
 capacity-deepening⁵³ as of conflatedness¹² (or construed as from
 constitutedness¹³/‘⁸⁰presencing—absolutising-identitive-constitutedness¹³’ to conflation)
 inducing both the registry-worldviews/dimensions institutionalisation-facets (‘centered/in-
 phase’ and ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’) and
 uninstitutionalised-threshold¹⁰³-facets (‘decentered/out-of-phase’ and preconverging-or-
 dementing¹⁹—apriorising-psychologism as caricaturing-hollow-staging-and-performance).
 Supposed a notional~conflatedness¹² 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/dementative/structural/paradigmatic—ontological-performance⁷²-<including-virtue-as-ontology> relative to social-stake-contention-or-confliction', it will fundamentally be perceived sceptically by the respective uninstitutionalised-threshold¹⁰³ as it 'decenters and dements beforehand/as-of-a-priori' as of their respective prior relative-ontological-incompleteness⁸⁹-of⁸⁴ reference-of-thought, so implied by their given social¹⁰⁴ universal-transparency¹⁰⁵-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of⁸⁴ reference-of-thought⁸⁵ devolving-as-of-instantiative-context; that is, as 'decentering and preconverging-or-dementing¹⁹—apriorising-psychologism beforehand/as-of-a-priori' recurrent-utter-uninstitutionalisation given its non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition or as of its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, as 'decentering and preconverging-or-dementing¹⁹—apriorising-psychologism beforehand/as-of-a-priori' base-institutionalisation—ununiversalisation as failing/not-upholding-<as-of-apriorising/axiomatising/referencing>¹⁰⁴ universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, as 'decentering and preconverging-or-dementing¹⁹—apriorising-psychologism beforehand/as-of-a-priori' ¹⁰⁴ universalisation—non-positivism/medievalism as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and as 'decentering and preconverging-or-dementing¹⁹—apriorising-psychologism beforehand/as-of-a-priori' positivism—procrypticism as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of⁸⁴ reference-of-

thought,-as-to-³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism. Critically and interestingly with the last stage since our positivism-procrypticism registry-worldview/dimension is necessarily in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend perspectives in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, it would hardly be inclined to interpret such conflation referentialism technique of point-referencing (notional~deprocrypticism) that ‘decenters and dements it beforehand/as-of-a-priori’ on the basis of such ‘doppler-thinking’ based on contingent-ontologising-capacity driven ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ and thus rendering its ⁵⁶meaningfulness-and-teleology¹⁰⁰ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism at the positivism-procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism by reflex’ by not recognising its uninstitutionalised-threshold¹⁰³ or the procrypticism uninstitutionalisation ⁸⁴reference-of-thought in disjointedness-as-of-⁸⁴reference-of-thought (as all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³

of meaning as of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-dementing¹⁹–apriorising-psychologism beforehand/as-of-a-priori’ going by ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. This ‘anti-transcendence as anti-uninstitutionalised-threshold¹⁰³ and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ desymmetrisation alignment overly-overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a dissymmetrical alignment over underemphasising its uninstitutionalised-threshold¹⁰³-facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold¹⁰³ where ⁵⁶meaningfulness-and-teleology¹⁰⁰ breaks into threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism. With regards to individuation terms of human temporal-to-intemporal mental-dispositions (and in further articulation of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to registry-worldviews/dimensions ‘present-states’ as of their <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³), conflation referentialism technique of point-referencing from the intemporal-projection/intemporality⁵² individuation point of point-

referencing for conflation (given that the intemporal-disposition by longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ is ontological as of supratransversality~of-motif-and-apriorising/axiomatising/referencing), in disambiguating/delineating the ‘various temporal-to-intemporal synopsis-ing-depth of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ by social ¹⁰⁴universal-transparency¹⁰⁵-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸} as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context with respect to prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, and in so doing establishing ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ ontological-primemovers-totalitative-framework⁷³ projection insight’ with respect to the distractive alignment implications of postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology> (which are the very ‘temporal-distractively-aligned synopsis-ing-depth-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’-as-shalowness-of-thought/subtransversality~of-motif-and-apriorising/axiomatising/referencing) as of aetiologisation/ontological-escalation (which is the very ‘intemporal synopsis-ing-depth-of-⁵⁶meaningfulness-and-teleology¹⁰⁰/supratransversality~of-motif-and-apriorising/axiomatising/referencing as-to-<amplituding/formative-epistemicity>totalising~social-context-construed-conflatedness¹²’); such that an insightful storied-construct/ontologically-valid-narration as elucidative of aetiologisation/ontological-escalation is necessarily one construed at the ‘dynamic-cumulative-aftereffect transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-

apriorising/axiomatising/referencing'¹⁰² crossroads of temporal-to-intemporal individuations
synopsising-depth-of-⁵⁶meaningfulness-and-teleology¹⁰⁰'].]

In other words, suprastructuralism (as of its referential and ontological-normalcy/postconvergence emanance perspective and as a doppler-thinking exercise) ushers in a whole new comprehensive registry-worldview across the entire social construction-of-meaning called deprocrypticism, much like positivism did over non-positivism/medievalism or ¹⁰⁴universalisation over ununiversalisation or base-institutionalisation over tter-uninstitutionalisation. Central to such 'a ¹⁰⁴universal notion of deprocrypticism' is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, involving postdication with postdicatory techniques and postdicatory mindset/⁸⁴reference-of-thought in reflection of the suprastructural and ontological-normalcy/postconvergence nature of intrinsic-reality (more like the positivistic registry-worldview is all about existential positivistic conceptualisations, positivistic techniques and basic positivistic mindset/⁸⁴reference-of-thought superseding existential alchemic conceptualisations, alchemic techniques and a basic alchemic mindset/⁸⁴reference-of-thought that defined the non-positivism/medievalism registry-worldview/dimension); involving ensuring intemporal-disposition organic-comprehension-thinking that upholds-and-is-the ⁸⁴reference-of-thought for ontological-contiguity⁶⁷/ontological-veridicality, over threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism by temporal-dispositions meaningfulness hotchpotching disjointing/disparateness/disentailing' as perverted-and-derived-perverted-⁸⁴reference-of-thought and induces notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> as of

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In the bigger picture of human institutional transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, this is very much in line with the transcending/superseding of human uninstitutionalised-threshold¹⁰³ ‘with increasing cumulation of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ capacity’ that defined the successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) specificities as: existential base-institutionalising with base-institutionalising techniques and base-institutionalising mindset/⁸⁴reference-of-thought (Base-institutionalisation); existential ¹⁰⁴universalising with ¹⁰⁴universalising techniques and ¹⁰⁴universalising mindset/⁸⁴reference-of-thought (¹⁰⁴universalisation); existential positivising/rational-empiricism with positivising techniques and positivising mindset/⁸⁴reference-of-thought (Positivism); and prospectively ‘existential ontologising’, and so beyond its conventioning ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation disjointedness-as-of-⁸⁴reference-of-thought as of temporal-accommodation of positivistic meaningfulness, as ‘existentially utter postdicatory ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with postdicatory methods and techniques and an overall postdicatory mindset/⁸⁴reference-of-thought (deprocrypticism). Existential ontologising is effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ aspiration towards a fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all along the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) levels but for incomplete

human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ capacity the preceding institutionalisation levels are more like successive compromises towards notional~deprocrypticism as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). A critical distinction between notional~deprocrypticism institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to upholding ontological-contiguity⁶⁷ thus overcoming the temporal-emanances-registries hotchpotching (<amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) or banality-of-thought dynamism, and specifically in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁶ meaningfulness-and-teleology¹⁰⁰) even though it is very much present in the formal sphere as well) and the ⁵³incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and notional~disjointedness-as-of-⁸⁴ reference-of-thought inherent in the positivistic mindset, thus the latter tends relatively to be weakly ontologically-contiguous with all the existential implications thereof, whether with regards to virtue construal or subject-matters issues. Further as with all transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity going from procrypticism, or the preconverging-or-dementing¹⁹—apriorising-psychologism (⁷⁵ perversion-of-⁸⁴ reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹—apriorising-psychologism) of positivistic ⁵⁶ meaningfulness-and-teleology¹⁰⁰, to notional~deprocrypticism will involve a psychoanalytically preconverging-or-dementing¹⁹—apriorising-psychologism

deconstruction/ontological-reconstituting-as-to-conflatedness¹² of our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ wherein this is presently postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ wherein the notional~deprocrypticism mindset/⁸⁴reference-of-thought reflects/perspectivates the positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ at its uninstitutionalised-threshold¹⁰³ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>. So the notional~deprocrypticism institutionalisation (as a renewed existentialism/full-depth-of-existential-implications ⁵⁶meaningfulness-and-teleology¹⁰⁰ or memetic-refinement) ontologising involves an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹² as dialectical transformation, as-prospective ⁸⁴reference-of-thought, of intradimensional-meaningfulness psychoanalytically as-preconverging-or-dementing¹⁹—apriorising-psychologism of our present positivistic mindset/⁸⁴reference-of-thought at its uninstitutionalised-threshold¹⁰³. Even though as with all transcended registry-worldviews/dimensions such an implied veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ will probably sound unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-present/epistemic-totalising³²~self-referencing-syncretising/present-consciousness/mirage; as the ⁸⁴reference-of-thought, in articulating ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, moves away from a positivistic registry-worldview registrying/dueness to a notional~deprocrypticism registry-

worldview registrying/dueness with the corresponding ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> stranding the prospective/superseding/transcending registry-
 worldview/dimension transdimensional-meaningfulness—
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as organic-
 comprehension-thinking and the prior/superseded/transcended registry-worldview/dimension
 intradimensional-meaningfulness as threshold-of-nonconviction/madeupness/bottomlining-as-
 to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (just as
 successive registry-worldviews/dimensions ⁸⁴reference-of-thought, in a conceptual grasp of
 ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-
 reality/ontological-veridicality, had priorly moved from an utter-institutionalisation
 registrying/dueness/existentialism to a base-institutionalisation
 registrying/dueness/existentialism, to a ¹⁰⁴universalisation registrying/dueness/existentialism
 and then presently a positivistic registrying/dueness/existentialism, with corresponding ¹⁴de-
 mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics> stranding prospective/superseding/transcending registry-
 worldviews/dimensions meaningfulness as organic-comprehension-thinking and the
 prior/superseded/transcended registry-worldviews/dimensions meaningfulness as threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism; as-and-when-it-is-established that a
 registry-worldview's/dimension's institutionalisation is no longer intemporal-preservational,
 when it is ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> its ⁸⁴reference-of-
 thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold¹⁰³). It

should be noted that human uninstitutionalised-threshold¹⁰³ refers to the point where a specific institutionalisation is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation by a formulaic adherence (lip-servicing) to ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation hence attaining its uninstitutionalised-threshold¹⁰³ wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and not organic-comprehension-thinking’, and we can envision retrospectively the points of ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of preceding registry-worldviews/dimensions from our vantage point of being at the backend of the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) process like an insight in the recurrent-utter-institutionalised ‘so-called savage’ mindset/⁸⁴reference-of-thought or the medieval mindset, for instance. Likewise such a threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism registry-worldview projection though of a different nature of the positivistic registry-worldview/dimension can be made prospectively from a notional~deprocrypticism insight that overrides our illusion-of-the-present/epistemic-totalising³²~self-referencing-syncretising/present-consciousness/mirage given its more suprastructural and ontological-normalcy/postconvergence vantage perspective in relation to intrinsic-reality/ontological-veridicality/ontological-referencing. The general underlying principle for notional~deprocrypticism methods and techniques is that of being utterly ontologising, beyond positivistic meaningfulness conventioning and temporal-accommodation

as ‘ontologically-reconstituting/deconstruction’ for undermining notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> arising from temporal-dispositions⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹-apriorising-psychologism, and as it upholds veridical ontological-veridicality/ontological-contiguity⁶⁷ as the veridical ⁸⁴reference-of-thought; which is what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is being ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’, and is actually preconverging-or-dementing¹⁹-apriorising-psychologism (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism) and not contending. When implied specifically with regards to psychopathy and social psychopathy (just like a superseding positivistic orientation implied with regards to notions-and-accusations-of-sorcery and medieval mindset/⁸⁴reference-of-thought to sorcery), notional~deprocrypticism as an intemporal transcendental construct implies ontological-contiguity⁶⁷ deconstruction/ontological-reconstituting-as-to-conflatedness¹² construct of temporal-dispositions notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as the backdrop/grounding of the veridical ⁸⁴reference-of-thought; as what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’, as the latter is actually in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism and is not contending as organic-comprehension-thinking. Noting as well that with regards to human mentation capacity, the successive institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ elicit successive circumspections (as recomposed-consciousness-awareness-teleology¹⁰⁰) in human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ capacity that are enablers of the associated institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩: for base-institutionalisation the circumspection is one of contrastive uninstitutionalised-threshold¹⁰³—institutionalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ capacity for upholding institutionalisation; with ¹⁰⁴universalisation the circumspection involves contrastive ununiversalisation—and—¹⁰⁴universalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ capacity for upholding ¹⁰⁴universalisation; with positivism the circumspection involves contrastive non-positivism/medieval/alchemic—and—positivism/rational-empiricism analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ capacity for upholding positivism/rational-empiricism; and prospectively, for notional~deprocrypticism the circumspection will involve contrastive notional~firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective—ontological-normalcy/postconvergence⟩ analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ capacity for upholding the intemporal-disposition as ontology. Critically, human analytical mentation capacity mainly disambiguates what-is-in-effect organic-comprehension-

thinking and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, respectively as the
 mental-devising-representation of postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism representation and preconverging-or-dementing¹⁹—apriorising-psychologism
 representation. Equally, with regards to human mentation capacity, the effect of limited
 mentation capacity characterising a given registry-worldview/dimension or intradimensional
 level and its social-construct not only defines its inherent vices-and-impediments¹⁰⁶ but such a
 social-construct further and critically structures and stifles the natural renewal of human
 emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to
 think outside of medieval mental-dispositiona and likewise with regards to our procrypticism.
 The bigger point of successive institutionalisations has to do overall with their specific
 emancipative registry-worldview/dimension framework as fertilising the cross-section of
 human practical and conceptual incidental issues and endeavours as well as the virtue
 constructs at the said registry-worldview/dimension. What is interesting with regards to an
 incidental study like psychopathy and social psychopathy with respect to the grander
 notional~deprocrypticism institutionalisation level within the treatment of the institutional-
 cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ meta-conceptual frame is that
 it provides (besides being critically important to grasp by itself as a parasitising/co-opting
 phenomenon that can potentially arise in all human locales) the incidental and the
 Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³
 backdrop and background that informs and deepens understanding of the overall meta-
 conceptual analysis of ⁷⁵perversion-of-³⁴reference-of-thought-⟨as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> issues (issues arising

from the tempering or false implying of the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ and thus inducing a fundamental flaw with the ⁸⁴reference-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 ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷), which in turn further enlighten the incidental analysis of psychopathy and social psychopath. Such dynamic and mutually beneficial insight at the meta-conceptualisation and incidental further extends to other related incidental issues relevant to the meta-conceptualisation. It should be noted that this overall explanatory exercise is ‘not reasoning by analogy’ but rather contiguous (ontological-contiguity⁶⁷) as the fundamental notion is institutionalisation/intemporalisation entropy (intemporal-preservation contiguity; by a skewing device (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity)/differential-formalisation-transference of the averageness of human temporal-dispositions, with corresponding formalisation and internalisation as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, towards the supersedingness of the intemporal-disposition which is inherently ontological and syncs with intrinsic reality in its ontological-primemovers-totalitative-framework⁷³, and hence its supersedingness as it induces overall social virtue-as-of-ontology). Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) involves: - recurrent-utter-uninstitutionalisation (initial state of ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’ that intemporally calls for the introduction of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-

teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as base-institutionalisation), - base-institutionalisation institutionalisation/intemporalisation (whose ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’ as ununiversalisation intemporally calls for ¹⁰⁴universalisation), - ¹⁰⁴universalisation institutionalisation/intemporalisation (whose ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’ as non-positivism/medievalism intemporally calls for positivism), - positivism institutionalisation/intemporalisation (prospectively, whose ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’ as procrypticism intemporally calls for deprocrypticism), - and prospectively notional~deprocrypticism institutionalisation/intemporalisation (whose ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation will carry the ‘virtuous and intellectual responsibility’ to recognise that ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is an endemic human mental defect/perversion disposition retrospectively to prospectively, and that this is ‘a lost cause’ due fundamentally to mediocrity principle of humans having in reality ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’ and not ‘¹⁰⁴universal intemporal-

disposition', and the construct of deprocryptic categorical-imperatives/axioms should be anticipatory and preemptive of 'perversion-of-⁷⁵reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>' perpetually at the 'uninstitutionalised-threshold¹⁰³'. More like the modern notion of medicine doesn't work on the idea of exceptional people, as this will ultimately lead to a wrong and superstitious disease theory, but accepts that de-mentatively/structurally/paradigmatically bacteria, cancer, organ failure, etc. cause disease and that the virtue of medicine is about how to understand and preempt the above causations; likewise deprocryptic virtue operates on a realistic grasp of human subknowledging⁹⁵/mimicking/temporal-to-intemporal-solipsistic-projections at uninstitutionalised-threshold¹⁰³ and then strives to skew/deferential-formalisation-transference for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-preservation entropy/contiguity). We can garner such emanant (becoming) 'psychoanalytic unshackled insight' of how we transcended from non-positivism/medievalism to a positivistic registry-worldview. A literary insight can also be grasped reading Chinua Achebe's *Things Fall Apart* on how a community where a traditional registry-worldview with its sense of purpose had to deal with positivistic transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this case the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is by cultural diffusion rather than by internal philosophical transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Basically, all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity involve 'a psychoanalytic-unshackling of this sort'. Counterintuitively, it should be understood that no transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is rational because you rationalise by operating logic on a sound registry-worldview/axiomatic construct/categorical-imperatives but then the need for transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity due to perversion-and-derived-
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and the registry-
 worldview's/dimension's relative-ontological-incompleteness⁸⁹-induced,-'threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism' is putting the soundness of registry-
 worldview/axiomatic construct/categorical-imperatives in question (as ⁸⁴reference-of-thought
 supersedes/precedes ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁹⁷), so you rather have a reinvention as
 <~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought
 of a new and better registry-worldview/axiomatic-construct/categorical-imperatives by the
 psychoanalytic-unshackling coming from its better grasp/ontological-primemovers-totalitative-
 framework⁷³ of the world/intrinsic reality. Basically, we can say that human-
 emanant/becoming-transcendence is the first level of human invention (incremental inventions
 of relatively sounder minds; with the would-be 'intellectual-analysts' undergoing their own
 philosophical/first-level transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity to liberate themselves before secondnaturing/institutionalising for the new
 possibilities for the species; noting that, this doesn't mean that the Descartes, Comtes, Galileos,
 Newtons, Darwins... of the world, miraculously came up with positivism to
 supersede/precede/override/utter medievalism, as they were of medieval stock but by
 philosophical transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity could
 project beyond the limits of non-positivism/medievalism even were they were still imbued with
 remnants of the old like alchemic beliefs. Hence it is the transcendental process that is actually
 critical)! Now what positive can come from psychopathy? From the intemporal perspective
 NONE. Besides specific social consequences of psychopathy as the context of 'socially-

perceived-value as of social-stake-contention-or-confliction' moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath; by and large, ontologically and as reflected by the organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-⁸⁴reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), the psychopath's and other postlogic articulations have a nefarious effect, on social ⁵⁶meaningfulness-and-teleology¹⁰⁰ particularly in 'spheres of extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology¹⁰⁰)' of society in general and social institutions, as the postlogic ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> induces threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism with many an interlocutor, and which by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect, undermines the sophistication/intricacy of thought involved with organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-⁸⁴reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), and often leads to a social dynamism of plainness and mediocrity which is subpar and corrupting to social and institutions teleological potential. In-conviction-as-to-profound-supererogation⁹⁷ (prelogically), threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism is vis a vis organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-⁸⁴reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-

⁵⁶meaningfulness-and-teleology¹⁰⁰), a ‘defect of contiguity (ontological-contiguity⁶⁷)’ in terms—as-of-axiomatic-construct of an intemporal point-of-reference of meaningfulness; with threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism involving miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) point-of-referencing of intemporal/ontological-veridicality. Basically, organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) carries the idea of ‘a higher teleology¹⁰⁰ complex of being more profound with respect to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ with respect to ⁵⁶meaningfulness-and-teleology¹⁰⁰ ontological-veracity in terms—as-of-axiomatic-construct of registry-teleology¹⁰⁰ implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰. However, with psychopathy and postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ as reflecting the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism of the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential–defect>⁸⁶, as meaningfulness is now not about a ‘defect of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> contiguity’ intemporality⁵²/ontological-veridicality as of

specific existential-instantiation ontological-performance⁷²-<including-virtue-as-ontology> but rather ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of ⁵⁶meaningfulness-and-teleology¹⁰⁰. And this, in its fulsome articulation taken beyond individual and social contexts to the comprehensive registry-worldview/dimension speaks of an underlying ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> registry-worldview/dimension defect of ⁸⁴reference-of-thought-‘categorical-imperatives/axioms/registry-teleology¹⁰⁰: wherein recurrent-utter-uninstitutionalisation, as of its inherently-non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-to-⁵⁶meaningfulness-and-teleology¹⁰⁰ requires prospective base-institutionalisation—ununiversalisation which as of its inherently-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-to-⁵⁶meaningfulness-and-teleology¹⁰⁰ requires ¹⁰⁴universalisation—non-positivism/medievalism which as of its inherently-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-to-⁵⁶meaningfulness-and-teleology¹⁰⁰ requires positivism—procrypticism as of its inherently-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-to-⁵⁶meaningfulness-and-teleology¹⁰⁰, and prospectively positivism—procrypticism which as of its inherent disjointedness-as-of-⁸⁴reference-of-thought requires deprocrypticism. And this memetic-reordering/psychoanalytic-unshackling process, is fundamentally about ‘the precedingness/supersedingness/ascendency/postconvergence of the entropy to preserve intemporality⁵²’ known as intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, with the idea that ⁸⁴reference-of-thought-‘categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—

or-ontological-preservation are as pertinent only as these preserve intemporality⁵², and are collapsed/overridden by new ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, when shown not to be preserving intemporality⁵², as when of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹–apriorising-psychologism with regards to the preceding ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Further a registry-worldview/dimension that so misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation rather than implying prospective ones for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; such that ontologically-speaking the phenomenon is in a circularity/recurrence/repetition/repeatability⁹ as of ⁸⁴reference-of-thought denaturing¹⁵ and relative-ontological-incompleteness⁸⁹, and endemised/enculturated (with a temporal rationalising reasoning that actually validates the veridicality of a human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to shallow-supererogation⁹⁷—to—profound-supererogation⁹⁷ that should not be confused with a secondnatured/institutionalised disposition in relation to virtue). This effectively forms the recomposed backdrop for prospective transcendental construct of deprocrypticism, as the ‘ontologising organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) that reflects/perspectivates the protracted threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism’. But then, a psychopath can be so irrational that in temporal terms it might do a lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath’s faulty-mentation-procedure-deception-or-urge⁴² to attain an outcome). This dynamic element can make psychopathy and social psychopathy difficult to deal with as a social phenomenon, as the questions are not only how culpable is the psychopath but extend to who is temporally getting what from the psychopathic situation, what accounts and narratives should be believed, etc., thus requiring an utter and intemporally uncompromising ontological conceptualisation to construct an ontological-primemovers-totalitative-framework⁷³ science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the ¹⁰⁴universal implications on human civilisation of postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> 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/postlogism⁷⁸ mind contrasted to the nature of the ‘normal supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind is by reflex prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism as to existential-contextualising-contiguity³⁹ and by reflex will tend to see prelogic supplanting—conviction-as-

to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism narratives while the psychopath is of postlogic¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) and does has an covert vista (when the interlocutor is not forewarned/experienced about its nature) in wrongfully inducing a sense of supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism in the normal mind by¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ projective narrating (an insight that is easily picked up seeing the childhood psychopathy growing into an adolescent and an adult, as its more covert mental structure at adulthood can be retraced and associated to the awkwardness of expression at early life in understanding what the adult psychopath is up to), hence the reason a mind in search of supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁹ (normal prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mind) will speak of a pathological liar, by liar wrongly granting the psychopath a supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism, be it a ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’, in the very first place, hence aligning integratively to the psychopath instead of aligning in transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰². It is rather a flaw in the prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mind’s perception (prelogism⁷⁹ or supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism while the psychopath’s mental-disposition is formulaic slanting¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-

supererogation⁹⁷ or postlogism⁷⁸ in preconverging-or-dementing¹⁹—apriorising-psychologism)! Straying into a basic elucidative anthropopsychology/the-anthropological-continuity (a novel hermeneutic/reprojective/supererogating/zeroing approach to psychology); extrinsic-attribution is a fairly common social mental-disposition, at ‘uninstitutionalised-threshold¹⁰³’ as we are not inherently intemporal (the-Good as longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) in our solipsistic projection but have the potential of temporal (shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) solipsistic/emanant projections of postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology>. The mechanism of institutionalisation/intemporalisation and formalisation ensures that because of the positive-opportunism⁷⁶ 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 (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity)/differential-formalisation-transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our ‘present institutionalised/intemporalised positivistic meaningful worldview’ will seem to imply that we do have a first nature disposition to be inherently civilised to want to ¹⁰⁴universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct). This explains why there is no need to breach

the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> creature in its moral/virtuous-agency); to explain why society tends to improve/progress. Rather, the intemporal-disposition de-mentatively/structurally/paradigmatically brings more overall good and hence skews (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) man in the medium to long perspective towards ‘the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ (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-threshold¹⁰³’ we aren’t anymore intemporal (the-Good as longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) than temporal (shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) going by the ‘mediocrity principle’, and the analysis should take account of this (by not just operating/processing logic but construing notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation with a ¹⁴de-mentation-<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> highlighting organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-³⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) and the distracting threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism. Why talk of ‘uninstitutionalised-threshold¹⁰³’? This is the underlying notion of ‘a grand theory of psychology’ that has been

missing to turn psychology from a de-mentating/structuring/paradigming of the human present as modern into a de-mentating/structuring/paradigming of across-and-of-all-times! Why? The foundation of a human psychological science should be fundamentally about ‘the contiguity/entropy conceptualisation of the human psyche’ (and as this permits institutional-cumulation/institutional-recomposure-⟨as-to-⁹⁶historiality/ontological-eventfulness⁹⁷/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposuring from recurrent-utter-uninstitutionalisation, based-institutionalisation–ununiversalisation, ¹⁰⁴universalisation–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-potency⁹⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and assumes a fundamental referencing base in the study of the psyche (noting that by saying ‘notion’ is meant, the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation covers the concepts of temporal preservation (including subknowledging⁹⁵, mimicking)-to-intemporal preservation, just as the notion of good covers the concepts of good-to-bad). Correspondingly, this notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involves ‘mental candoring’ where mental-devising-representation syncs with intrinsic-reality and mental decandoring where mental-devising-representation is a wrong/flawed perverted representation of intrinsic-reality. If we

have an anthropological continuity/anthropopsychology, then the continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought referencing/registering/decisioning or registry-teleology¹⁰⁰’ (being a functional representation of how an intemporalising registry-worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-³⁴reference-of-thought referencing/registering/decisioning or registry-teleology¹⁰⁰’ (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-’preconverging-or-dementing¹⁹—apriorising-psychologism registry-worldview/dimension); with this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for ⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> across the institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), whether in the ⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹—apriorising-psychologism of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought. Such a transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁸—unenframed-conceptualisation, for a novel genuinely ¹⁰⁴universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>) for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is profoundly elucidated with associated notions as follows: - The concept of ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) is the very drive (in providing insight on the transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation ontological-primemovers-totalitative-framework⁷³, i.e. notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>) for such a conceptualisation of anthropopsychology or ‘genuinely ¹⁰⁴universal psychology’. The philosophical conceptualisation of stranding is rather ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation’ which serves to avoid the supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex (instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² reflex) of ‘intemporal-disposition’ being wrongly attributed to all interlocutors by reflex without ensuring that their disposition is effectively intemporal and not temporal. ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>), as to its corresponding notions of preconverging-or-dementing⁴⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, are central to transcendental psychoanalytic-unshackling and memetic-reordering. Stranding ensures the ‘upholding of the ontological-

veridicality/ontological-contiguity⁶⁷ of ⁸⁴reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) of the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ by articulating the veridically contiguous ontological mental-devising-representation of the transcending (and so, in a veridical dialectic and existential psychoanalytic reorientation as oblongated/decandored in representing/implying defective/perverted temporality⁹⁹). It implies reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) hollow and in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ as absolving/fleeting/escaping-reflex-logic¹ as of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ as these pervert/dement/subknowledge-(preconverging-or-dementing¹⁹-as-if-of-sound-knowledge)/mimick-and-syncretise the ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation providing the backdrop for prospective transcendental dimension with new superseding ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰. ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) can be implied as mental-devising-representation across all registry-worldviews/dimensions not withstanding any registry-worldview’s/dimension’s illusion-of-the-present/present-consciousness mental-devising-representation, and so, by accounting anticipatorily and preemptively for the registry-worldview’s/dimension’s ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-of-its-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰-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 ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ with prospective transcending/superseding ⁸⁴reference-
 of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation in anticipation and preemption as
 untenability/internal-contradiction/internal-incoherence/institutional-constraining, as
 secondnaturing and ‘not as temporal-dispositions transformation’ to wrongly imply a
¹⁰⁴universal dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> human
 predisposition. For instance, the veridical stranded mental-devising-representation we may have
 from a positivistic standpoint of the non-positivism/medievalism mind as
 oblongated/decandored is not recognised by the non-positivism/medievalism
 mindset/⁸⁴reference-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-threshold¹⁰³
 requiring positivism insitutionalisation/intemporalisation). Prospectively, the ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> of our own mental-devising-representation by futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 as oblongated and decandored at our uninstitutionalised-threshold¹⁰³ requiring

notional~deprocrypticism institutionalisation/unintemporalisation will equally meet with an
 epistemic-totalising³²~self-referencing-syncretising wrong reflex of postconverging-or-
 dialectical-thinking²⁰~apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-
 dialectically-or-contendingly-in-phase> that will not recognise its slantedness and decandored
 veridicality. The intemporal-disposition is rather about emphasising
 institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-
 transference> as the means and basis for prospective institutionalisation/intemporalisation. This
 highlights the vacuousness in all transcendental relations wherein the transcended is vacuous
 with respect to the transcending. Such vacuous transcendental manifestations involves
 dialectically (the transcended and transcending relation with regards to:) deductive narratives
 instances, life episodes, life schemes, general being/existential dispositions and the specific
 existentialism/full-existential-depth-implications involved with a registry-
 worldview/dimension; wherein temporal-dispositions present-consciousness (in their illusions-
 of-the-present) perpetually portray candor and straightness but on retrospection are shown to be
 decandored and oblongated which ontologically implies these are veridically of ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> as of preconverging-or-dementing¹⁹~apriorising-psychologism-<stranded-
 as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>
 notwithstanding their wrongly projected postconverging-or-dialectical-thinking²⁰~apriorising-
 psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
 phase>. This is ontologically foundational (more like the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument grounding spirit
 of arithmetic cannot be undermined in any way possible and you then have the possibility of
 sound arithmetic thereafter). ¹⁴de-mentation-<supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics> prevents temporal-dispositions

(in the articulation and re-articulation of narratives) by the ‘temporal-dispositions disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-articulated are of intemporal-disposition teleology¹⁰⁰ hence wrongly implying candored and straightness, whereas these are in effect ~~<amplifying/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ iterating narratives of temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing¹⁹–apriorising-psychologism (the-perversion-of-the-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing¹⁹–apriorising-psychologism (the-perversion-of-the-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). This ensures in effect ‘the ¹⁴de-mentation-~~<supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics>~~, -in-a-contiguity-of-increasing-ontological-normalcy/postconvergence’.

Ontology is an altogether coherent construct with no room for excepting from coherence, which then simply implies the superseding of any such pretence of an excepting. (For instance, we can be calculating the sum $(5 * 5) + 5 - 5$, and make the mistake to say $5 * 5 = 24$ but then overlook it and agree together that the answer should be ²⁴ and go on to resolve the entire equation as ²⁴. This type of non-ontological thinking (a non-ontological thinking is also known as a misanalysis or misthinking or misreasoning or mislogic or preconverging-or-dementing¹⁹–apriorising-psychologism-~~<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>~~ or ~~<amplifying/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ or notional-discontiguity/epistemic-discontiguity⁶³-~~<shallow-supererogation⁹⁷-of-mentally-~~

aestheticised~preconverging/dementing¹⁹—qualia-schema>, as there is no veridical meaningfulness that exists out of ontology or isn't in ontological-contiguity⁶⁷) is highly prevalent in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰) of society as social-aggregation-enabling, the reason we strive to formalise whether in terms—as-of-axiomatic-construct of laws, institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition constructs cannot accommodate non-ontology since reality doesn't adjust to man and it is man that adjusts to reality. The ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics),-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence implies that an interlocutor's retrospectively demonstrable narratives miscuing and subsequent ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> 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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> meaning as straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such meaningfulness as decandored/oblongated (subknowledging⁹⁵/mimicking) even if the mental-disposition of the transcended registry-worldview is in an illusion-of-the-present straightness/candoring mental-devising-representation of meaning. In other words, ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) ensure an affixing of temporal-dispositions ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁷> teleologic orientations denaturing¹⁵ to the corresponding temporal
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> mindsets in their
ontological-escalation/aetiologisation without letting for a disjunction/skipping into
intemporal/straightness-of-mental-devising-representation disposition teleologic orientation,
and so, to the point of the temporal-dispositions collapsing/overriding ('postconverging-or-
dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or
natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring) with the new prospective ⁸⁴reference-of-thought-⁸categorical-
imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-
or-ontological-preservation of the transcending registry-worldview/dimension. For instance,
the mental-devising-representation of a non-positivism/medievalism mindset/⁸⁴reference-of-
thought relating to say an accusation of sorcery by an intemporal positivistic
mindset/⁸⁴reference-of-thought will not be limited to that particular instance but carries the
'disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective-ontological-normalcy/postconvergence> as ontological-
escalation/aetiologisation' that speaks to metaphorically-a-million-and-one-instances-and-
locales/aetiologisation/ontological-escalation dispositions of that non-positivism/medievalism
mindset/⁸⁴reference-of-thought by way of ¹⁴de-mentation-(~~supererogatory~~-ontological-de-
mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) from the intemporal
positivistic mindset, and upholding such the 'disambiguation of notional~firstnaturedness—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-
normalcy/postconvergence> as ontological-escalation/aetiologisation' for the psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring that collapses/overrides the non-
positivism/medievalism mindset/⁸⁴reference-of-thought crossgenerationally (consider the

diffusion of positivistic registry-worldview and its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non-positivistic registry-worldviews in the 19th and early 20th century). Stranding defines the ‘decandored registry-worldview/dimension dialectically-or-contendingly-out-of-phase/dialectically-primitive) mental-devising-representation’ such as the mental-devising-representation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, and so, beyond the illusion-of-the-present/present-consciousness of all these successive registry-worldviews/dimensions which in their <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present will tend to wrongly recover/syncretise to project straightness/candoring of mental-devising-representation as intemporality⁵²/longness rather than decandored/oblongated mental-devising-representation as temporality⁹⁹. Stranding is validated by the fact that transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnaturing’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>’; and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness-teleology¹⁰⁰ of temporal-dispositions such that ‘they are not called upon in argumentation’, just as we are not consciously called upon to establish whether blood flows in our body, as it is a preceding/superseding truth that supersedes/precedes/overrides/utters our thinking or not of it! Thus ¹⁴de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) is rather intemporally/ontologically conceptualised for its

validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> (formalisms and internalisations) mechanism with the implied ontological-primemovers-totalitative-framework⁷³ and positive-opportunism⁷⁶ as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather secondnature-or-institutionalisation/intemporalisation-level-validation. At which point ¹⁴de-mentation-(<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>) articulates temporal-dispositions teleologies orientations as ‘subknowledging⁹⁵/mimicking/mental-perversions/slantedness manifestations at that ‘uninstitutionalised-threshold¹⁰³’, i.e. the ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of temporal-dispositions undermining the very ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in the bigger picture, (with teleology¹⁰⁰ fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability))’ and with regards to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>) the teleology¹⁰⁰ of human ¹⁴de-mentation-(<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>) reflects the human-subpotency for attaining crossgenerational transcendence-and-sublimity/sublimation/supererogatory-de-mentativity with

corresponding dialectical and psychoanalytic existential reorientations ('postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and it is well beyond the idea of just a 'de-mentative/structural/paradigmatic argumentation convincing' intradimensionally as to ⁸⁰presencing—absolutising-identitive-constitutedness¹³ (based-on-the-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰-of-the-registry-worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-ontological-incompleteness⁸⁹ that is ontologically-deficient/preconverging-or-dementing¹⁹—apriorising-psychologism as of its ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, in the first place; as teleology¹⁰⁰ as such reflects human-subpotency sublimation-over-desublimation possibilities in existence as to underlying supposedly coherent ontological-commitment⁶⁶. Ontology being the intemporal-disposition, the exercise of 'directing' convincing as logical-processing/logical-operation to temporal-dispositions is inherently unwarranted and is rather of <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as it wrongly implies that temporal-dispositions ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of their dimension's/registry worldview's ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is of sound mental representation; rather what should be implied is the prospective intemporality⁵²/longness instead preserving prospective ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-

contiguity–or–ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous ⁵⁶meaningfulness-and-teleology¹⁰⁰ towards the ‘institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’ as secondnaturing of the new ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, the positive (as to intemporal project) will not engage in a direct logical convincing with the non-positivist/medieval mind as this just validates to the non-positivism/medievalism disposition that its non-positivism/medievalism ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with ⁵⁶meaningfulness-and-teleology¹⁰⁰ is sound such that it goes on to operate/process logic by <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ non-positivism/medievalism ⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰. Rather the positivistic mindset/⁸⁴reference-of-thought will project the new ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism⁷⁶ 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/⁸⁴reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -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/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁸—unenframed-conceptualisation complex-of-stranding' refers to the counter-intuition from a registry-worldview/dimension perspective in not representing itself as stranded (decandored or oblongated or in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism when it is demonstrated that it is ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as perversion-of-the⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and rather syncretises in operating those same ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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 ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold¹⁰³. The reason for the human 'transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁸—unenframed-conceptualisation complex-of-stranding' is that a registry-worldview's/dimension's institutionalisation ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—

or-ontological-preservation are fundamental and constitutive functional elements of its
 existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation and
 hence the complex when ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-
 syncretising/present-consciousness/illusion-of-the-present. But then, if such a complex is to
 stand, the transcendental exercise by which man left the cave-to-so-called-modern-man
 wouldn't have happened, and any registry-worldview/dimension (retrospective, present,
 prospective) that fails its own ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-~~
 dialectical-de-mentation—stranding-or-attributive-dialectics) as to elucidation-and-
 superseding-of-its-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-as-to-
 preconverging-or-dementing¹⁹-apriorising-psychologism to allow for prospective
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for transcendence-
 as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> its 'own homework' for the bigger
 picture in the human species survival-and-flourishing scheme, notwithstanding it is at the
 backend of the institutional-cumulation/institutional-recomposure-~~(as-to-~~
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism'>) ontological-contiguity⁶⁷—of-
 the-human-institutionalisation-process⁶⁸! As an anthropopsychological disposition, rational-
 realism as notional~deprocrypticism just like all successive transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity in emphasising increasing realism
 counter-intuitively to a naïve temporal take is actually a 'positive-minded/well-meaning
 disposition with respect to man/the-human-species' with the idea that 'it is better working with
 what intemporally/ontologically is (that is, the-Good/understanding/knowledge-
 reification⁸⁷/ontological-primemovers-totalitative-framework⁷³) 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 ¹⁰⁴universal/intemporal projection but rather strives to better stir man towards the intemporal-and-ontological as virtue, an exercise which while of '⁸⁰presencing—absolutising-identitive-constitutedness¹³ consummated/forfeiting posture' with regards to human temporality⁹⁹/shortness wouldn't however acquiesce to the naïve disconcertment that takes the '⁸⁰presencing—absolutising-identitive-constitutedness¹³ consummated/forfeiting posture' of intemporality⁵²/longness for temporal correctness towards which the intemporal-disposition is definitely intransigent and uncompromising for effective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Such a rational-realism as notional~deprocrypticism disposition views the fundamental anthropopsychology drive for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity which involves ¹⁴de-mentation-~~(supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity by decandoring/oblongating (representation of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) on the basis of the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor rationally, and ontologically represents the social-construct (as validated by the 'shifting relation of social conventioning and purist ontology') as being in effect 'a highly cohesive de-mentating/structuring/paradigming' at

institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation but ‘a poorly cohesive extricatory de-mentating/structuring/paradigming’ at uninstitutionalised-threshold¹⁰³. The notion of the social-construct as intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming is actually an aspirational ideal and reference for ‘human intemporal projection towards it’ but it isn’t ontologically veridical by the inherent solipsistic human nature due to a notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> human reality, and thus the need for institutionalisation to skew (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) towards intemporality⁵²/intemporal-preservation as human secondnaturing. This elucidation is vital in pointing out that the teleology¹⁰⁰ of rational-realism as notional~deprocrypticism (with teleology¹⁰⁰ fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative>disposedness-<as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplituding/formative>entailment-<as-to-totalising-contiguous/coherent-factuality-of-variability>))’ and so as to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>), is not to strive for the wrong notion of human intemporal/ontological ‘congruence’ with respect to knowledge and virtue (as human dispositions are not congruent, as thus the idea of ontological-congruence of the intemporal-disposition with temporal-dispositions will compromise intemporality⁵², and

hence compromise ontology), but rather to aspire for a transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of human intemporal-disposition with respect to temporal-dispositions (as this upholds and doesn’t compromise the ontological veridicality in intemporal-disposition projection as to the ontological reality of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~ontological-normalcy/postconvergence> at uninstitutionalised-threshold¹⁰³). That is, knowledge-notionalisation involving grasping and understanding both the ignorances/temporal-dispositions and ideals to better skew/deferential-formalisation-transference towards idealism as the fulsome ontology, and not failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to understand or overlooking the ignorances/temporal-dispositions as the temporal on the wrong basis that all that matters is the ideal as intemporal. Furthermore, temporal-dispositions tendency to pervert/dement/subknowledge-⟨preconverging-or-dementing¹⁹-as-if-of-sound-knowledge⟩/mimick-and-syncretise at uninstitutionalised-threshold¹⁰³ with the dialectical consequence of the development of the successive registry-worldviews/dimensions (institutionalisations) validates the appropriateness of striving rather for transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² and not nested-congruence to uphold intemporality⁵², and hence a complete ontology. To put it in other terms, for instance, transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic (transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² among interlocutors, in principle or notionally, so that at all times it is always about the intrinsic reality of the arithmetic and not the agreement-disagreement of any human interlocutors as we are all mortals and likely to corrupt such

intemporal rules with our mortality out of an intemporal frame of reference that is
 transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) is vital to preserving
 ‘ontological arithmetic’ as transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity,
 whereas if the notion of arithmetic calculations was to involve social-and-temporal-trading with
 other humans (interlocutors logical nested-congruence) instead of intemporal exercise, it is
 obvious that down the line the notion of ‘ontological arithmetic’ will sooner or later be
 corrupted and/or teleologically-degraded as more likely than not the intemporality⁵²/purity of
 mathematics will be compromised to human mortals stakes of social-and-temporal-trading as
 social-aggregation-enabling, and so as of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-
 <including-virtue-as-ontology>. * It should be noted that in ¹⁴de-mentation-
 <~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics>,-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence
 dialecticism of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity
 involving the transcended and the transcending dimensions, the terms highlighting the
 transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-
 primitive, etc. (as to its superseded Being-development/ontological-framework-expansion—as-
 to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰)
 do not carry the same connotation as a shallower temporal analysis intradimensional to the
 transcended dimension (as to its given institutional-development—as-to-social-function-
 development and living-development—as-to-personality-development so-referenced to its given
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰). The idea is not to idle in

articulating meaningfulness within the dimension in need of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. For instance, a positive mind's articulation of defective meaningfulness in non-positivism/medievalism registry-worldview/dimension is not to 'idle' by relating and staking such meaningful articulation in terms-as-of-axiomatic-construct of the non-positivism/medievalism world sense of meaningful purposefulness but rather to project a positivistic worldview's transcendental meaningful purposefulness. In that sense, actually for the social scientist and philosopher words like dialectically-or-contendingly-out-of-phase, primitive, decandored, perverted don't carry the ordinary and temporal connotations of stigmatising under a temporal extricatory de-mentating/structuring/paradigming. Rather, these are critical and actively sought after notions that provide the 'dialectical backdrop' for enabling prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The idea is that these notions are veridically dialectical notions that apply in all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity unlike a simplistic 'history fixating conceptualisation' will have. In other words, our non-positivism/medievalism ancestors' possibility of being-represented/mental-devising-representation as dialectically-or-contendingly-out-of-phase/dialectically-primitive) is the opportunity for the contrastive construction of a superseding/transcendental registry-worldview/dimension that brought about the relative virtue in the positivistic registry-worldview/dimension of their great-grandchildren today. That is rather the uninhibited/decomplexified and forward-looking perspective imbued in a notional~deprocrypticism institutionalisation/intemporalisation with respect to procrypticism. In the bigger picture, identifying inherent virtue in the institutionalisation/intemporalisation process on the basis that humans of all generations (times and epochs) are 'capacity-wise same' as per notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective—ontological-normalcy/postconvergence> going by a de-
 mentating/structuring/paradigming of mentation-capacity (shortness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ to longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰)
 with respect to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation,
 but for the semblance of the superiority of latter registry-worldviews/dimensions which is
 nothing but the result of being at the backend of the institutional-cumulation/institutional-
 recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>
 process. ontological-normalcy/postconvergence equally involves articulating the possibility for
 the supersedingness of the intemporal-disposition over temporal-dispositions as
 intemporalisation/institutionalisation, and so, involving ‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> accountability’ beyond an ‘idle temporal-dispositions
 stigmatisation’. In that spirit, it can be reasoned that the intradimensional ‘ontological
 blindspot’ in human mental-devising-representation (wherein temporal ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷> by miscuing, and in subsequent derivation of disjointed-
 logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi
 conventioning-rationalising of temporal-dispositions perversions/defects of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-
 <including-virtue-as-ontology> conjugated/inflected/derived/mimicked/in-protraction-to-
 psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism), actually points to a
 decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is

definitional of all registry-worldviews/dimensions ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, as these are in epistemic-decadence-and-derived-epistemic-decadence, i.e. not veridical but perverted and requiring transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. This basically undermines the idea that any such registry-worldview/dimension temporal-dispositions should be encouraged to be ‘<~~amplifying~~/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in meaning’ in a logical engagement with it from an intemporal/ontological perspective (of ontological-normalcy/postconvergence), as it is rather in perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of its ⁸⁴reference-of-thought~⁶categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation. Instead this requires a transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² (due to the dialectially-out-of-phasing/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/preconverging-or-dementing¹⁹~apriorising-psychologismness with regards to the veridical ontology of temporal-dispositions registries); wherein the intemporal-disposition (which is ontological) doesn’t recognise nor acquiesce to the implied-logical-dueness-or-implied-scape and subsequent apriorising~registry-elements of implied-profile-or-implied-stature, implied-presumptuousness-or-implied-arrogation, implied-assumptions, implied-value-reference and implied-teleology¹⁰⁰ projected by the temporal-dispositions, but rather advances that there is ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> requiring a transversality~of-affirmative-and-unaffirmative~disambiguated-

‘motif-and-apriorising/axiomatising/referencing’¹⁰² ‘postconverging-or-dialectical-thinking’³⁰–
 psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective
⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation. For instance, there is no
 possible logical engagement but rather a transversality~of-affirmative-and-unaffirmative–
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² between the recurrent-utter-
 institutionalised and base-institutionalised mindsets/references-of-thought, likewise between the
 ununiversalised and ¹⁰⁴universalised mindsets/references-of-thought, non-
 positivism/medievalism and positivistic mindsets/references-of-thought, and prospectively
 procrypticism and notional~deprocrypticism mindsets/references-of-thought. Just as there
 would have been no ontological possibility for a positivistic worldview without superseding the
 backdrop of the perversion of ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
 non-positivism/medievalism uninstitutionalisation preconverging-or-dementing¹⁹–apriorising-
 psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
 contendingly-out-of-phase>, there can’t equally be an ontological eventuality of futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 without the ‘requisite uninhibited/decomplexified mental-devising-representation’ superseding
 the positivism–procrypticism perversion of ⁸⁴reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation perspective preconverging-or-dementing¹⁹–apriorising-
 psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
 contendingly-out-of-phase> backdrop for futural Being-development/ontological-framework-

expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as from prospective notional~deprocrypticism as a demontative/structural/paradigmatic human-and-social-cross-sectional resolution for the virtues of notional~deprocrypticism in superseding the vices-and-impediments¹⁰⁶ of procrypticism at its uninstitutionalised-threshold¹⁰³. 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-framework⁷³ retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation articulation)’ that demonstrably oblongates/decandors temporal-dispositions as it articulates the dialecticism of a registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/~~supererogatory~~~demontativity (transcending-dimension/organicism and transcended-dimension/mechanicism), on the validity of the stranding-contiguity-of-ontology. Logic and logical-congruence is ontologically valid only as an after-transcendence exercise when through the institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>, the ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of the transcending-registry-worldview/dimension in organicism is institutionalised/intemporalised by positive-opportunism⁷⁶ with the induced social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) (of both the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> 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-framework⁷³ of the transcending registry-worldview/dimension), referencing/registering/decisioning or stranding (of transcended registry-worldview/dimension⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as backdrop for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity), and intemporal superseding of the transcendence-unenabling-uninstitutionalised-threshold¹⁰³ in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic (as of temporal-dispositions disambiguation by transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² for crossgenerational ‘habituation’ of the transcending registry-worldview/dimension in organicism); defining the ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process. - The concepts of candoring and decandoring as elucidated above (but with variously deconstructed shades as: integrative alignment / aligning in transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰², supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism / ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷, elevating / downgrading, straightness / oblongated, sane integration / insane-or-slantedness integration, soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought / unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought, thinking / mimicking or compulsive-slanting—preconverging-or-dementing¹⁹-apriorising, existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-

context/meaningful-projection-of-intrinsickness / vague-rhyming-or-copied-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging⁹⁵, in-phasing / dialectically-out-of-phasing (dialectically-primitive), logical-
contention / transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰², postconverging-or-dialectical-thinking²⁰–apriorising-
psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
phase> or breaking-from-the-prior-mindset/⁸⁴reference-of-thought or collapsing/overriding /
preconverging-or-dementing¹⁹–apriorising-psychologism-<stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (operating-the-very-
same-prior-mindset), coring (accounting-for-registry-subknowledging⁹⁵/mimicking/defect) /
setting-aside, (glossing-over-registry-’preconverging-or-dementing¹⁹–apriorising-
psychologism/defect), transcending-or-superseding / transcended-or-superseded). * It should be
noted that this element of deconstructed meaningfulness is obviously reflected in the
articulation of this paper itself in a creative, referential and dynamic grasp of ⁸⁴reference-of-
thought and ⁵⁶meaningfulness-and-teleology¹⁰⁰ in a rather ephemeral subject, the social. In this
regard, the hermeneutic/reprojective/supererogating/zeroing exercise originates from an even
more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather
spontaneously by the author a few years back which has formed the backdrop for this ‘rather
relatively benign idiosyncrasy’ in this paper as the reader may come across and is the
explanation for many of the author’s insights. It is this mechanism of deconstructing
meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and
creative insight that allows the hermeneutic/reprojective/supererogating/zeroing design in a
‘continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence’
analogical to a twisty puzzle cube exercise in order to infer and arrive at a profoundly
explanatory hermeneutic/reprojective/supererogating/zeroing insight extending to the

possibility of a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of notional~deprocrypticism (superseding the vices-and-impediments¹⁰⁶ of, as well as human emancipation over, procrypticism). Such ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness¹² as dialectical transformation as prospective ⁸⁴reference-of-thought of renewing existentialism/full-depth-of-existential-implications of transdimensional-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in various shades is just as critical for the necessary reconstitutive insight (deconstruction) that can be highly evasive and difficult to fully grasp at different registry-worldviews/dimensions meaningful-references or rather dialectically successive existentialisms. - A ‘circular dialectical dynamism of organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) by virtue of intemporal higher teleologies, distracted by threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, due to temporal and/or perverted/subknowledging⁹⁵/mimicking degraded-teleologies; in the psychoanalytic-unshackling process that explains transcendental-dialecticism transdimensionally/across-registry-worldviews as reflected/perspectivated as soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought/candoring-and-dialectically-in-phase with regards to organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) and as oblongated/decandored-and-dialectically-out-of-phase with regards to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. * The underlying idea behind the circular dialectical dynamism of organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) in relation to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism is that the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism is rather an existentially naïve miscuing (with subsequent disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism at the temporal-dispositions perversions/defects of postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology>. This undermines the ontologically-veridical organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰). The ‘ontological-primemovers-totalitative-framework⁷³ retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation) as ⁸⁴reference-of-thought-scheme’ is critical as it is the only means for articulating notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation in perspective as otherwise by the ‘conviction-as-to-profound-supererogation⁹⁷-reflex/prelogic-reflex-

admittance-reflex/in-phase-reflex' instead of rightly aligning as dialectically-or-contendingly-
 out-of-phase (non-ontological-reference or non-contending-reference-but-ontologically-or-
 contendingly-reflected-or-perspectivated-as-preconverging-or-dementing¹⁹—apriorising-
 psychologism or not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-
 reference or ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—and-not-of-logical-
 contention reflex or transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-
 and-apriorising/axiomatising/referencing’¹⁰² reflex) temporal-dispositions are directly engaged
 wrongly as straight/candored/conviction-as-to-profound-supererogation⁹⁷ and elevated as
 ontologically veridical as if these were intemporal, to effectively reflect/perspectivate the
 temporal-dispositions by ¹⁴de-mentation-(<supererogatory~ontological—de-mentation-or-
 dialectical—de-mentation—stranding-or-attributive-dialectics> while avoiding
 <amplifying/formative—epistemicity>totalising~self-referencing-syncretising-as-
 straight/candored-and-dialectically-or-contendingly-in-phase of the non-veridical narratives
 expressed by temporal-dispositions. When the dialecticism of organic-comprehension-thinking
 (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-
 ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) and
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism involves psychopathy and social
 psychopathy postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation>, it highlights the psychopath’s
 slantedness-or-insane-fitment as ‘epistemically-decadent in notional-discontiguity/epistemic-
 discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>’ by its temporal-dispositions defect,
 and the conjugating temporal-dispositions postlogic threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism as being integrative of the epistemic-
 decadence (notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-
 mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>-as-of-epistemic-decadence
 in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
 hollow-narratives-and-acts’>⁷⁷) as ‘notional-discontiguity/epistemic-discontiguity⁶³-<shallow-
 supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>-as-of-
 epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives
 as-of-cohering-logic-reflex in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
 looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ as absolving/fleeting/escaping-reflex-
 logic¹ given their conjugated/inflected/derived temporal-dispositions perversion, while the
 intemporal-disposition prelogic/conviction-as-to-profound-supererogation⁹⁷ organic-
 comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-
 conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰) supersedes intemporally as ontological-veridicality (ontological-
 contiguity^{67/84}reference-of-thought/veridical-thinking-reference-over-preconverging-or-
 dementing¹⁹-reference), and with the ‘disambiguation of notional~firstnatureddness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> as ontological-escalation/aetiologisation’ by articulating their
 prospective implications in an infinity (metaphorically-a-million-and-one-instances-and-
 locales). To further elucidate, the underlying idea of ‘intemporal-prioritisation-of-⁸⁴reference-
 of-thought’—as-conflatedness¹²-or-ontological-reprojecting (deconstruction/ontological-

reconstituting/organic-comprehension-thinking) holds that ‘critically what matters with respect to ontology and virtue is simply and completely intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-veridicality/ontological-contiguity⁵⁷ of ⁸⁴reference-of-thought (as from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), and holds that other and subsequent notions are as pertinent as they are intemporally-preservational and where those same supposed notions social use was not intemporally-preservational but perverted/subknowledged/mimicked/confounded, their ontological and virtuous validity is nullified; as it is their relay of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without notional-discontiguity/epistemic-discontiguity⁵³-<shallow-supererogation⁵⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ that matters.’ What’s the meaning of being good-natured/kind/humble/responsible/friendly/sociable/etc. in a subknowledging³⁵ or perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous meaningful context (H.G. Well’s country of the blind de-mentating/structuring/paradigming, for instance), or worst still in teleologically-degraded social situations that may be mobbish or genocidal, wherein by our illusion-of-the-present/present-consciousnessas <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ we apparently demonstrate such qualities but ontologically we aren’t veridically intemporal-preservational? And even more pertinent, what will those same qualities mean at the uninstitutionalised-threshold¹⁰³ of recurrent-utter-uninstitutionalisation, base-institutionalisation, ¹⁰⁴universalisation, positivism, and prospectively deprocrypticism, with their evolving ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰

wherein prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰ is beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ } The only answer that cuts it in all ways, is inevitably intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰, more than just an abstraction as it carries the notion of a contiguous existentialism/full-depth-of-existential-implications transdimensional-meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness¹² in dialectical transformation as of prospective ⁸⁴reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation of superseding—oneness-of-ontology enabling the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ of successive registry-worldviews/dimensions that is truly of ontological relevance. The idea of conceptualising morality out of such ontology-driven basis is more or less delusional however ‘good-natured’ when we consider that even a community of miscreants will have to construe of a semblance however perverted of moral conceptualisation that allows for individuals self-preservation and only of a degree of variance however big such a variance is perceived with supposed grander moral conceptualisations that do not factor in the de-mentative/structural/paradigmatic relation of virtue to ontology as of successive developing prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-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-⁵⁶meaningfulness-and-teleology¹⁰⁰ and intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ mental-dispositions across all registry-worldviews will simply ‘out of goodnaturedness and naivety’ provide an ontologically-flawed deterministic framework that subject to temporal undermining by the adherence to the ‘<amplitudinal/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) of prior/transcended/superseded registry-worldview/dimension’ in subverting intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, pointing to the pertinence of analysing virtue and ontology contiguously as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality so-construed as organic-knowledge. This is the central idea of ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting further holds that in the bigger scheme of things, it is intemporal-preservation in its entropy/contiguity that is the referencing of stranding as to ¹⁴de-mentation-(<supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> (as of preconverging-or-dementing¹⁹—apriorising-psychologism representation when temporally-preservational-as-pseudointemporality⁵²-preservation or of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>) or postconverging-or-dialectical-thinking²⁰—apriorising-psychologism representation when intemporally-preservational/ontological-contiguity⁶⁷. ‘Intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting highlights effectively that ontological

meaningfulness is contiguous as highlighted further in the paper with regards to virtue ‘as a
 contiguous mentation-capacity (longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ over
 shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ transience)’ of ontological-
 contiguity⁶⁷ conceptualisaion for intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation. Finally, by affirming ontological-veridicality/ontological-contiguity⁶⁷
 of ⁸⁴reference-of-thought (from ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective) over notional-discontiguity/epistemic-
 discontiguity⁵³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence in
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
 hollow-narratives-and-acts’>⁷⁷ as perverted, ‘intemporal-prioritisation-of-⁸⁴reference-of-
 thought’-as-conflatedness¹²-or-ontological-reprojecting validates ‘the stranding/mental-
 devising-representation of temporal-dispositions in threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹-apriorising-psychologism (<amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³)
 as transversal/logically-incongruent-and-in-distractive-alignment-to-⁸⁴reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹ to organic-comprehension-thinking (intemporal-
 disposition’s ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-
 ontological-reprojecting). Basically, with regards to the ‘psychologism of precedence as
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology¹⁰⁰’ with respect to ‘a prospective/transcending/superseding registry-
 worldview’s/dimension’s prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought psychologism’ as postconverging-or-dialectical-thinking²⁰-apriorising-psychologism

and centered over ‘a prior/transcended/superseded registry-worldview’s/dimension’s prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought psychologism’ as preconverging-or-dementing¹⁹-apriorising-psychologism and decentered and beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ of the latter psychologism, even before appraising ⁸⁴reference-of-thought issue as of the registry-worldview’s/dimension’s-⁸⁴reference-of-thought-for-social-functioning-and-accordance construed as of temporal-to-intemporal thresholds within the ambit of distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹, given the inherent-and-tautological ontological precedence of the prospective/transcending/superseding psychologism as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought over the prior/transcended/superseded psychologism; ‘distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ refers to the operant apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal technique involving a transcendental perspective that dissociates the psychologism of ‘the prospective institutionalisation as of teleologically-elevated intemporal synopsis-ing-depth of ⁵⁶meaningfulness-and-teleology¹⁰⁰ psychologism and so postconverging-or-dialectical-thinking²⁰-apriorising-psychologism and centered’ and the psychologism of the ‘uninstitutionalised-threshold¹⁰³ as teleologically-degraded shades-of-temporal (postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology>) synopsis-ing-depth of ⁵⁶meaningfulness-and-teleology¹⁰⁰ construed as in distraction of the prospective institutionalisation psychologism and so preconverging-or-dementing¹⁹-apriorising-psychologism and decentered’, and a non-transcendental metaphysics-of-presence-<implicated-‘nondescript/ignorable-void⁵⁰’-as-to-

⁸⁰presencing—absolutising-identitive-constitutedness¹³) or <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ perspective as ‘un-dissociated psychologism that wrongly equates the intemporal and shades-of-temporal teleological synopsis-ing-depth of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the two previous transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity perspective implied psychologisms’ (as a result of non-recognition of a divergence with respect to the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought and the prior/transcended/superseded relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, speaking of the ontological-veridicality of the transcendental perspective as of ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’~as-conflatedness¹²-or-ontological-reprojecting and not a non-transcendental perspective as of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³). In other words, distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ by the preconverging-or-dementing¹⁹~apriorising-psychologism and decentering of the prior-as-present/transcended/superseded beforehand/as-of-a-priori implies that the prospective/transcending/superseding ⁸⁴reference-of-thought is a more profound representation of intrinsic-reality/ontological-veridicality (with regards to notional~deprocrypticism as of the preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) by the ‘distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal’ over and subsuming-and-supplanting the prior/transcended/superseded/transcended/superseded ⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as of its disjointedness-as-of-⁸⁴reference-of-thought of ⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to positivism–procrypticism), as validated by existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context. *Thus, distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ is an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal of ⁸⁴reference-of-thought as it is about assuming beforehand/as-of-a-priori for logical-contention as postconverging-or-dialectical-thinking²⁰–apriorising-psychologism and centered the prospective/transcending/superseding ⁸⁴reference-of-thought (as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought) in preconverging-or-dementing⁴⁹–apriorising-psychologism and decentering the prior-as-present/transcended/superseded ⁸⁴reference-of-thought (as of its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought), as validated by existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context. Critically, for aetiologisation/ontological-escalation as of an intemporal synopsis depth of analysis what is decisive with regards to a postlogism⁷⁸ manifestation is the grasp of the reality of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as ‘in-wait as of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought defective ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ for a postlogism⁷⁸ manifestation; and just as we can appreciate that the organic-knowledge depth of base-institutionalisation is what is required as resolution for postlogism⁷⁸ manifestations in recurrent-utter-uninstitutionalisation, likewise that of ¹⁰⁴universalisation as resolution with postlogism⁷⁸ manifestations in base-institutionalisation–ununiversalisation, that of positivism as resolution with postlogism⁷⁸ manifestations in ¹⁰⁴universalisation–non-positivism/procrypticism, the organic-knowledge

depth of notional~deprocrypticism is what is required as resolution for postlogism⁷⁸
 manifestations in positivism~procryptism. On this basis distractive-alignment-to-⁸⁴reference-of-
 thought-<of-apriorising/axiomatising/referencing>²⁹ point-of-departure-construal technique of
 aetiologisation/ontological-escalation involves starting out not with the specific postlogism⁷⁸
 construal but rather implying a construal preconverging-or-dementing¹⁹~apriorising-
 psychologism and decentering the more fundamental issue of the registry-worldview/dimension
 prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (whether as of
 ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accident-
 or-random-mental-disposition-or-failing-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of recurrent-utter-
 uninstitutionalisation, ‘failing-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of base-
 institutionalisation~ununiversalisation, ‘failing-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
¹⁰⁴universalisation~non-positivism/medievalism, “‘failing-preempting—disjointedness-as-of-
⁸⁴reference-of-thought,-as-to-‘³¹<amplifying/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 of positivism~procrypticism, and prospectively ‘preempting—disjointedness-as-of-⁸⁴reference-

of-thought,-as-to-³¹<amplituding/formative-epistemicity>growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
deprocrypticism), which is ‘in-wait as of prior relative-ontological-incompleteness⁸⁹-of-
⁸⁴reference-of-thought defective ⁸⁴reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology¹⁰⁰ and endemising/enculturating the postlogism⁷⁸ and
social postlogism⁷⁸ manifestation as well as other temporal phenomena construed as vices-and-
impediments¹⁰⁶ of the registry-worldview/dimension as of its prior relative-ontological-
incompleteness⁸⁹-of-⁸⁴reference-of-thought; thus attaining the supratransversality~of-motif-and-
apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as
intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
mentating/structuring/paradigming. In other words, just as we can countenance that
ontologically we’ll not engage a non-positivism/medieval social-setup in contending about say
notions-and-accusations-of-sorcery but rather supersede the non-positivism/medievalism
meaningful-frame as of its relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as
being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-
unshackling for <amplituding/formative-epistemicity>totalising~renewing-realisation/re-
perception/re-thought as of a positivism registry-worldview/dimension prospective relative-
ontological-completeness⁸⁸-of-⁸⁴reference-of-thought; likewise our positivism—procrypticism
prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought is ‘not the profound
ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism⁷⁸
as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-

incompleteness⁸⁹-of-⁸⁴reference-of-thought is prospectively construed from
 notional~deprocrypticism as preconverging-or-dementing¹⁹—apriorising-psychologism and
 decentered by its procrypticism/‘disjointedness-as-of-⁸⁴reference-of-thought’-as-
 misappropriated—⁵⁶meaningfulness-and-teleology¹⁰⁰, implying the more fundamental-and-
 transversal-and-synergistic need is for our psychoanalytic-unshackling for
 <amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought
 as of the notional~deprocrypticism registry-worldview/dimension ontological-completeness-of-
⁸⁴reference-of-thought; thus enabling the attainment of aetiologisation/ontological-escalation
 required for supratransversality~of-motif-and-apriorising/axiomatising/referencing as
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
 mentating/structuring/paradigming that is transversally de-mentative/structural/paradigmatic for
 the resolution not only of the positivism—procrypticism postlogism⁷⁸ as psychopathy and social-
 psychopathy but basically all its relative-ontological-incompleteness⁸⁹-⁸⁴reference-of-thought
 predicated temporal-phenomena construed as positivism—procrypticism vices-and-
 impediments¹⁰⁶. (It is important to grasp that tenseness-of-expressions made
 temporally/shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of the positivism—
 procrypticism registry-worldview/dimension are just ‘vague candoring’ that are ontologically-
 empty and non-veridical by inherent-and-tautological ontological precedence of the
 prospective/transcending/superseding notional~deprocrypticism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its
 ontological-completeness-of-⁸⁴reference-of-thought over the prior/transcended/superseded
 positivism—procrypticism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prior
 relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought, as what is precedingly

warranted is the preconverging-or-dementing¹⁹—apriorising-psychologism and decentering of positivism—procrypticism⁸⁴ reference-of-thought beyond its <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-(implicated-‘nondescript/ignorable–void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³), and so beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁸; and this idea we can grasp from our vantage position with regards to a non-positivism/medieval setup striving to uphold its⁸⁴ reference-of-thought psychologism which we understand is prospectively a relative ontological-incomplete-⁸⁴reference-of-thought, however the bigger issue difficult for us to envisage is rather in placing our own minds as not in a postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and centered but rather a preconverging-or-dementing¹⁹—apriorising-psychologism and decentered position, as implying the need for prospective institutionalisation as notional~deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is prospectively postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and centered). distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ as such basically by definition dismisses ‘the prior/transcended/superseded registry-worldview’s/dimension’s relatively relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as circularly endemising/enculturating its⁸⁴ reference-of-thought defect or ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁷>, beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ and so de-mentatively/structurally/paradigmatically even before an effective ⁸⁴reference-of-thought issue of the registry-worldview’s/dimension’s-⁸⁴reference-of-thought-for-social-functioning-and-

accordance as of temporal-to-intemporal thresholds (i.e. de-
 mentatively/structurally/paradigmatically being non-positivism/medievalism of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
 means incapable of contending as of positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘third-level-
⁸⁰presencing—absolutising-identitive-constitutedness¹³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology¹⁰⁰’ requiring rather the non-positivism/medievalism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring from <amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought and not ‘a false exercise
 of contending arising from a circular <amplituding/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ego complex that rather
 circularly upholds non-positivism/medievalism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and
 prospectively de-mentatively/structurally/paradigmatically our state of ⁸¹procrypticism—or-
 disjointedness-as-of-⁸⁴reference-of-thought of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
 means incapable of contending as of notional~deprocrypticism preempting—disjointedness-as-
 of-⁸⁴reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of ‘conflation for
⁵⁶meaningfulness-and-teleology¹⁰⁰’ requiring rather the positivism–procrypticism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring from <amplituding/formative-

epistemicity>totalising~renewing-realisation/re-perception/re-thought and not ‘a false exercise of contending arising from a circular <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ego complex that rather circularly upholds ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’); as the disjointedness-as-of-⁸⁴reference-of-thought’-misappropriated—⁵⁶meaningfulness-and-teleology¹⁰⁰ of positivism—procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to ⁸⁴reference-of-thought issue requiring ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-positivising/non-rational-empiricism of the ¹⁰⁴universalisation—non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to ⁸⁴reference-of-thought issue requiring positivising/rational-empiricism in want of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-universalising of the base-institutionalisation—ununiversalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to ⁸⁴reference-of-thought issue requiring ¹⁰⁴universalisation in want of ¹⁰⁴universalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and as the non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition/failing-rule-making as impulsive-accidented-haphazard recurrent-utter-uninstitutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition

dismisses it as not contendingly relevant relative to ⁸⁴reference-of-thought issue requiring rule-making in want for base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The reason behind this conclusion is that in all registry-worldviews/dimensions apart from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective deprocrypticism, the ⁸⁴reference-of-thought ‘fundamentally carries an underlying defect of relative-ontological-incompleteness⁸⁹’ irrespective of the arising of a ⁸⁴reference-of-thought incidental issue as of the registry-worldview’s/dimension’s-⁸⁴reference-of-thought-for-social-functioning-and-accordance in the very first place and so beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶, that makes it fundamentally ontologically unsound; and as highlighted before the non-positivism/medieval state of being superstitious and non-positivistic is an underlying foundational problem (as the registry-worldview’s/dimension’s-⁸⁴reference-of-thought-for-social-functioning-and-accordance defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶) ‘in-wait as of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought defective ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰ just as our procrypticism state of disjointedness-as-of ⁸⁴reference-of-thought (in misappropriating meaningfulness), as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in dissociating temporal ‘⁸⁴reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰³’ and intemporal ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology¹⁰⁰ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of ‘same-terms-of-expressions’ (seemingly-same-implied-meaningfulness) but actually implying ‘different relations to an ontologically veridical

⁸⁴reference-of-thought', is an underlying foundational problem (as the registry-worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-accordance defect as registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential-defect>⁸⁶) 'in-wait as of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought defective ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ for issues of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> to be stirred-up/instigated and endemised/enculturated. This articulation is also important because while it can be countenance retrospectively, however prospective our metaphysics-of-presence-(implicated-'nondescript/ignorable-void⁶⁰'-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) as of our <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ reflex and so beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ beforehand/as-of-a-priori, will tend towards 'a circular <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ego complex that rather circularly upholds ⁸¹procrpticism-or-disjointedness-as-of-⁸⁴reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', just as occurred in all the prior registry-worldviews/dimensions. The bigger point being that just as we recognise beforehand/as-of-a-priori that engaging (from our positivism psychologism prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought) a non-positivism/medievalism psychologism with respect to their equivalent postlogism⁷⁸ ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> issue like notions-and-accusations-of-sorcery implies beforehand/as-of-a-priori an ontologically-veridical

engagement that ‘doesn’t recognise its contending status as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and centered in the very first place’ but rather that the non-positivism/medieval

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied

⁵⁶meaningfulness-and-teleology¹⁰⁰ is preconverging-or-dementing¹⁹—apriorising-psychologism and decentered, likewise beforehand/as-of-a-priori engaging (from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective deprocrypticism-as-of-preempting—disjointedness-as-of-⁸⁴reference-of-thought of psychologism prospective relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought) our ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to its associated postlogism⁷⁸ ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> issue of psychopathy and social psychopathy implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise our contending status as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and centered in the very first place’ but rather that our ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied

⁵⁶meaningfulness-and-teleology¹⁰⁰ is preconverging-or-dementing¹⁹—apriorising-psychologism and decentered; as the starting point of distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ is rather in reflecting the prior relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-thought ⁴⁵<amplifying/formative—

epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ with respect to ⁸⁴reference-of-thought defect or ⁷⁵perversion-of-⁸⁴reference-of-

thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> issue, ‘as a preconverging-or-dementing¹⁹—apriorising-psychologism and
 decentering exercise involving ‘⁸⁴reference-of-thought—degraded-devolving-as-of-
 uninstitutionalised-threshold¹⁰³’ of the shades-of-temporal-dispositions as of existential-
 contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context’, and not a
 postconverging-or-dialectical-thinking²⁰—apriorising-psychologism exercise involving
⁸⁴reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰
 (as will be wrongly implied by a circular <~~amplituding~~/formative—epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ego complex that rather
 circularly upholds ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). For instance and
 as stated before, such a statement and mental-disposition of the type Socrates or Rousseau by
 their relative asceticism⁴ as of nonextricatory-existential-preempting-of-existential-unthought as
 compared to others of their statuses (conjugated as of various shades of temporal teleologically-
 degraded synopsis-ing-depth of ⁵⁶meaningfulness-and-teleology¹⁰⁰ psychologism) in their
 respective social-setups from a non-transcendental as of its <~~amplituding~~/formative—
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 perspective by its <~~amplituding~~/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ is rather circularly impervious and will
 not recognise any dissociation between such a mental-projection/psychologism prior relative-
 ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought and the mental-projection/psychologism
 prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ psychologism contrasted to such teleologically-degraded shades-of-temporal synopsis-ing-depth of ⁵⁶meaningfulness-and-teleology¹⁰⁰). This elucidation is important because an insightful storied-construct/ontologically-valid-narration with regards to psychopathy and social psychopathy and the overall relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as the underlying disjointedness-as-of-⁸⁴reference-of-thought of procrypticism relative to prospective ontological-completeness-of-⁸⁴reference-of-thought as notional~deprocrypticism will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ itself), just as a storied-construct/ontologically-valid-narration of say non-positivism/medieval postlogism⁷⁸ manifestation as notions-and-accusations-of-sorcery will imply a ‘distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ technical point-of-departure-of-construal of ⁸⁴reference-of-thought’ highlighting the non-transcendental as <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ perspective mental-projection/psychologism of the relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-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 ⁵⁶meaningfulness-and-teleology¹⁰⁰, unlike a transcendental perspective that reflects prospective institutionalisation intemporal teleologically-elevated

synopsis-depth of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as the positivism psychologism as dissociated from various temporal-shades of teleologically-degraded synopsis-depth of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as the non-positivism/medievalism psychologism (inherently so because the state of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ itself). That is, the technical point-of-departure-of-construal of ⁸⁴reference-of-thought for distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ with respect to the ‘ontological-primemovers-totalitative-framework⁷³ retracing’ (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation) as ⁸⁴reference-of-thought-scheme’ involves: - articulating a dialectically-or-contendingly-in-phase (mentally sound) organic-comprehension-thinking of the intemporal-disposition as a coherent ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting which is in ontological-veridicality/ontological-contiguity⁶⁷ of ⁸⁴reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), and is veridically ‘the ⁸⁴reference-of-thought-or-contending-reference of thought’, - articulating a dialectically-or-contendingly-out-of-phase brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought hollow-possibility-logic/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated of the psychopath in distraction/subtraction to the organic-comprehension-thinking articulation which is of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-

intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and is veridically ‘not the ⁸⁴reference-of-thought’ but rather reflected/perspectivated as a manifestation of postlogic slanted ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’, and then - articulating a derived-out-of-phase (derived-brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity⁵⁴-of-³⁴reference-of-thought) threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism of temporal-dispositions in derived-distraction/derived-subtraction to the organic-comprehension-thinking articulation which integrates the hollow-possibility-logic/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated of the psychopath, and is thus of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷-contiguity and is veridically ‘not the ⁸⁴reference-of-thought as well but rather reflected/perspectivated as a manifestation of prelogic-alignment to postlogic compulsive-slanting—preconverging-or-dementing¹⁹-apriorising. - With ¹⁴de-mentation-⟨supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ as dialectically/contendingly-in-phase and prospective intemporalisation registry-worldview/dimension associated with organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), and

reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a
 dialectically/contendingly-out-of-phase, retrospective ⁷⁵perversion-of-⁸⁴reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> registry-worldview/dimension associated with threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism. - And so, from the veridicality of
 human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’—existentialism-form-factor, as ontological-primemovers-
 totalitative-framework⁷³, wherein temporal-dispositions existentially are preconverging-or-
 dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-
 dialectically-or-contendingly-out-of-phase>, in threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism as of a retrospective registry-
 worldview/dimension which is preconverging-or-dementing¹⁹—apriorising-
 psychologism/subknowledging⁹⁵/mimicking/dialectially-out-of-phase-(with-the-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation) on the one hand, and the
 intemporal-disposition existentially postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
 phase>, in organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-
⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰) as a prospective registry-worldview/dimension in
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). - And so,
 upholding the perpetual ontological-normalcy/postconvergence/supersedingness of intemporal-

preservation-entropy-or-contiguity—or—ontological-preservation along the continual limitation
 of uninstitutionalised-threshold¹⁰³, and which continual superseding/transcendence is behind the
 institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) process. Not adhering to this
 ‘point-of-departure-of-construal of ⁸⁴reference-of-thought technique of distractive-alignment-to-
⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ with respect to the
 ‘ontological-primemovers-totalitative-framework⁷³ retracing (for notional~firstnaturedness—
 temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>-pedestals-disambiguation) as ⁸⁴reference-of-thought-scheme’ as
 elaborated above, due to the natural reflex to be in prelogism⁷⁹-as-of-conviction,-as-to-
 profound-supererogation⁹⁷-or-thinking, and thus wrongly engaging logic by reflex, leads to the
 wrong elevation of the dialectically-or-contendingly-out-of-phase/brazen-but-unsoundness-or-
 ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought) psychopathic ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷> (eliciting the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism) temporal-dispositions integration of the
 psychopath’s postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> and conjugation with it ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷>, and thus wrongly implying the same apriorising—registry as
 the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-
 thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰) as to supplanting—conviction-as-to-profound-

supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism, and thus wrongly implying a logical contention; instead of the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) rather reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both the psychopathic postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and the temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism integration and its conjugating/deriving of the psychopathic postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ‘subknowledging⁹⁵/mimicking manifestations of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’ which are the subject of logical contention; thus avoiding to wrongly validate the subknowledging⁹⁵/mimicking-and-syncretising of the elements of apriorising—registry (that is, the implied implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰) and wrongly imply their logical contention validity. Taken to the bigger registry-worldview/dimension or intradimensional level, this points to a registry-worldview/dimension derived-perversion state of temporal-dispositions at the present uninstitutionalised-threshold¹⁰³ involving the subknowledging⁹⁵/mimicking-and-syncretising of the ⁸⁴reference-of-thought—‘categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of positivistic meaningfulness known as ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought, calling prospectively for deprocrypticism. Without

‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity from ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (as prior intemporal ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) process will not occur and be regenerative, as the circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought mental-dispositions rather strives to arrive at an equilibrium at the ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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-contiguity⁶⁷ of ⁸⁴reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) of additionality with regards to this character will always involve as of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ that subtracts 1 from the results of that character’s operations of additions (as the imbricatedness/threadedness/recomposuring for upholding existential-reality), and the usual principles of additionality (its traditional ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ 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 (⁸⁴reference-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-⁸⁴reference-of-thought, and so taking into account the prior mentioned character with its defect of additionality; wherein such a framework is BODMAS-based with character B working on brackets operations, character O working on order operations, character D working on division operations, character M working on multiplication operations, the priorly mentioned character A working on addition operations and character S working on subtraction operations, and so (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) setup for resolving arithmetic calculations (ontological-completeness-of-⁸⁴reference-of-thought setup). Naturally, the ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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 $7(\sqrt[5]{4}+3-1)-(6+4-2)\div 2$. 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, $\sqrt[5]{64}=8$ and then addition $8+3=11$, then subtraction $11-1=10$. For the second brackets, addition as $6+4=10$, then subtraction as $10-2=8$. The division operation then follows with the second brackets result as $8\div 2=4$. Then the multiplication operation with the first brackets result as $7\times 10=70$. Finally, comes the subtraction with $70-4=66$ as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence). But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as $\sqrt[5]{64}=8$, $8+3=12$, $12-1=11$, for the first brackets, and $6+4=11$, $11-2=9$, for the second brackets. The division operation with the second brackets yields $9\div 2=4.5$, and the multiplication operation

with the first brackets yields $7 \times 11 = 77$. Finally, subtracting both brackets gives $77 - 4.5 = 72.5$ as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), and points to the fact that all the 6 BODMAS characters, not only A (Addition) the additionality defect character have failed ontological-veridicality/ontological-contiguity⁶⁷ as of their relative-ontological-incompleteness⁸⁹-induced, -‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), as ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/postconvergence). This ontological state with respect to all the characters registries (not only A) is known as perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought, as ontological-veridicality/ontological-contiguity⁶⁷ of ⁸⁴reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) precedes projected <amplifying/formative>⁸wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰), with ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ nothing more but human mental inventions (construed by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for the sake of achieving ontology/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and pertinent in that regard

only when not-failing/upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>)/postdication. Hence the notion of ontological-normalcy/postconvergence and postdication construes intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as superseding/preceding over projected <amplituding/formative> wooden-language-<imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰> in affirming ontology/ontological-veridicality/intrinsic-reality (notwithstanding their traditional personhoods-and-socialhood-formation mental-dispositions anchored on projected <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰>)). In which case the resolution for the Arithmetic equation (supposedly where A, Addition, is unamendable due to a condition), will involve the other characters taking cognisance of A's (Addition's) condition and adhere to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation over projected <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification³⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰> in affirming ontology/ontological-veridicality/intrinsic-reality (as the appropriateness-of-³⁴reference-of-thought-as-of-conflatedness¹² over A's induced preconverging-or-dementing¹⁹-reference/⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation⁹⁷>). Thus the new categorical-imperatives/axiom/registry-teleology¹⁰⁰-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of-⁸⁴reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take cognisance of A's (Addition's) condition and subtract 1 from it before their operation (whether unconsciously by ignorance, expediently by affordability, and consciously by opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). For instance, B (Brackets) is still in a position to articulate an ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity⁶⁷ of ⁸⁴reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) by factoring in all the defects as follows: by reverting all other characters operation up to the point they had to deal with A (Addition) and subtracting 1 from the results at these point before allowing the other characters operations, which then yields the right result. That is $77 \div 7 = 11$ and $4.5 \times 2 = 9$ as reverting back, then $11 - 1 = 10$ and $9 - 1 = 8$ to factor in A's (Addition's) additionality defect to yield the results of the two brackets. Before then letting back the division and multiplication operations for both brackets respectively, giving $8 \div 2 = 4$ and $7 \times 10 = 70$. Finally $70 - 4 = 66$, giving the final result that is ontologically-veridical (in ontological-normalcy/postconvergence). So this approach is the new ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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-recomposeure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>)/memetic-

reordering/psychoanalytic-reorientation with respect to an animal that is always bound to ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹—apriorising-psychologism by the very fundamental veridicality of its notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> nature. But then, this being an uninstitutionalised-threshold¹⁰³, B going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor at uninstitutionalised-threshold¹⁰³ may just as well due to there being ‘no institutionalisation constraining’ (i.e. no social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, no internal-contradiction induced from ontological-primemovers-totalitative-framework⁷³, no preconverging-or-dementing¹⁹—apriorising-psychologism of the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, and no intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰³ in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic as of temporality⁹⁹/shortness inducing corresponding formalisation and internalisation as values), choose to act because of one temporal reason or the other whether by ignorance of the need for this new ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-(for-intemporal-preservation-entropy) or affordability/opportunism/exacerbation/social-chainism-or-

social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation (i.e. induced-ring-of-gyges-effect/solipsistic-point-of-temporal-
 thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality); and so, fail to follow the latter ⁸⁴reference-of-thought—⁷categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—
 or—ontological-preservation that are intemporally-preservational. That is, choosing
 circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought and thus failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> the possibility of transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity. That being the case, this doesn't in
 anyway undermine the intrinsic reality/ontological-veridicality/⁸⁴reference-of-thought (in
 ontological-normalcy/postconvergence) of the above equation as being equal to with the need
 for new requisite ⁸⁴reference-of-thought—⁶categorical-imperatives/axioms/registry-teleology¹⁰⁰, -
 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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as-of-unsoundness-
 or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought thus requiring ¹⁴de-
 mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics) of all such temporal-dispositions. It further speaks of how B will likely
 act in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-
 escalation (of uninstitutionalised-threshold¹⁰³, where the constraining elements of
 institutionalisation are not available, i.e. social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-
 totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-
 ontological-completeness³⁸) of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^{97>},
 internal-contradiction induced from ontological-primemovers-totalitative-framework⁷³
 inoperance, ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-~~
 mentation—stranding-or-attributive-dialectics) the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation^{97>}, and intemporal projection superseding the transcendence-unenabling-
 uninstitutionalised-threshold¹⁰³ in alienation—as-inauthentic/poorly-objectified/poorly-
 desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic as of temporality⁹⁹,
 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
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^{97>} dispositions at
 various social roles going from A's condition, and the potential overlooking of the intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation dispositions by all the other
 characters (B, O, D, M and S). Underlying such an intemporal orientation is the idea that
 fundamentally the conjugation of such an ¹⁴de-mentation-~~(supererogatory~ontological~de-~~
 mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) and subsequent
 conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension
 speaks fundamentally of the uninstitutionalised-threshold¹⁰³ of that registry-
 worldview/dimension, reflected/perspectivated by the marginal ⁷⁵perversion-of-⁸⁴reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁷> defect of its ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with the prior registry-worldview/dimension now preconverging-or-dementing¹⁹–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, with a prospective institutionalisation ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the new straightness/candored-and-dialectically-or-contendingly-in-phase. ¹⁴de-mentation-⟨~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ doesn't confuse appropriateness of the prior ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the prior institutionalisation as implying the prior mental-devising-representation is appropriate for prospective institutionalisation as it needs to undergo its own requisite 'postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing¹⁹–apriorising-psychologism with respect to one another (from the prospective perspectives), and not that we are talking about different species of humans, as transcendentalism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is the foundational concept retrospectively, presently and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-in-phase with no uninstitutionalised-threshold¹⁰³ which is obviously fallacious. The reason for

this is that ‘postconverging-or-dialectical-thinking⁷⁰–apriorising-psychologism’/soundness-or-
 ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-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 ⁸⁴reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy/configuity is in
 ontological-veridicality/ontological-contiguity⁶⁷ of ⁸⁴reference-of-thought (from ontological-
 normalcy/postconvergence epistemic/notional~projective-perspective). Where instead such
⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation is of notional-
 discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema>/non-ontological-and-non-
 contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-
 preconverging-or-dementing¹⁹–apriorising-psychologism> (not-veridical-thinking-reference-
 rather-preconverging-or-dementing¹⁹-reference), it is dementing (preconverging-or-
 dementing¹⁹–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-
 dialectically-or-contendingly-out-of-phase>). This is further compounded as of
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, that is, as wrongful upholding and
 projecting postconverging-or-dialectical-thinking⁷⁰–apriorising-psychologism-<stranded-as-
 rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-
 representation as so-manifested at institutionalised/intemporalised-thresholds-of-intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation while rather reflecting the
 uninstitutionalised-threshold¹⁰³ that requires renewed mental-devising-representation, and this is
 not ontologically consistent and fundamentally undermines and overlook the idea of an insight

about a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity with the present registry-worldview/dimension corresponding to the superseded ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> registry-worldview/dimension. Thus but for the inherent difficulty of living and experiencing the effective personhoods-and-socialhood-formation existentialism across all the registry-worldviews/dimensions, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘beyond any one registry-worldview/dimension meaningfulness’ like ours is perfectly possible in garnering a more profound and informed insight on human nature whether presently, retrospectively to prospectively. In the bigger scheme of things, just as logic can only be grounded on coherent and concrete ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ based articulations for its ontological effectiveness and veridicality, human ontological transcendental possibilities arise from human individuations that correspond to the appropriate ‘intemporal-projecting existential becoming’ allowing for such ontological possibilities, and the latter is made possible by the ‘so-renewed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to renewed logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²>’ going beyond the ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ 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 ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) is what brings us closer to absolute mental-devising-representation with respect to intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-

contiguity—or—ontological-preservation). Memetism as suprastructural-meaningfulness is able to do that because it can proxy ontological-normalcy/postconvergence in a dynamic dialectical juxtapositioning/doppler-thinking of ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism mental-devising-representation’ and ‘preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation) behind the successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) of relatively deeper limited-mentation-capacity-(as of relative conflation) is the shifted ⁸⁴reference-of-thought (dialectically-in-phase) and is thus of ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism mental-devising-representation’ as it is in (postconvergence) ontological-veridicality/ontological-contiguity⁵⁷ while the prior transcended/superseded institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) of relatively shallow limited-mentation-capacity-(as of relative constitutedness¹³) is no longer the ⁸⁴reference-of-thought (dialectically-out-of-phase or dialectically-primitive) and is thus of ‘preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation’ as it is of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>; thus transcendently coming into

grips with a shifting but more and more profound notion of ⁸⁴reference-of-thought (in-phasing) and corresponding ontological-veridicality/ontological-contiguity⁶⁷ as enabled by ontological-normalcy/postconvergence. The conceptual pertinence in this Arithmetic ontological-contiguity⁶⁷ 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 subknowledging⁹⁵-impulse/compulsive-dementing/postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is relatively transparent to interlocutors and it induces a ‘delirious effect’ given that it hasn’t yet matured, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷’; conditions which it increasingly attains from adolescence to adulthood with a corresponding inducing of the development of social psychopathy as its psychopathy conjugates/inflects/gets-mimicked with the temporal-dispositions of ignorance, unconsciously, and consciously with affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, in an absolving/fleeting/escaping-reflex–logic¹ eliciting social psychopathy involving moving from various non-veridical/hollow sets-of-postlogic-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ as absolving/fleeting/escaping-reflex–logic¹, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging⁹⁵-impulse/compulsive-dementing disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived–social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogism⁷⁸-slantedness manifestation is directly related to

the gravity of the perceived-social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant¹⁴, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold¹⁰³. 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 institutionalisation⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ thus effectively producing the wrong result^{72.5} for the particular equation which is not intemporal preservational (not ontologically ontological-normalcy/postconvergence) and likewise for all other equation where A’s condition applies, we’ll then be talking about an uninstitutionalised-threshold¹⁰³. 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 new⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as articulated with the arithmetic technique that corrected the equation result from^{72.5} to by adjusting for A’s condition which is now the⁸⁴reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference/ontologically-veridical/ontological-contiguity⁶⁷ registry-worldview/dimension) is known as¹⁴de-mentation-(~~supererogatory~~–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). Even though going by its illusion-of-the-present/present-consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a mental-devising-representation at that uninstitutionalised-threshold¹⁰³ of ‘ontological-thinking (not preconverging-or-dementing¹⁹–apriorising-psychologism-<stranded-

as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> which is ontologically wrong, just as all <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness registry-worldviews/dimensions do at their uninstitutionalised-threshold¹⁰³. For instance, the recurrent-utter-uninstitutionalisation mindset/⁸⁴reference-of-thought doesn't think of itself that way but rather as a nondescript/ignorable-void¹⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-bracketing-or-epoché of <amplituding/formative-epistemicity>totalising~conflated-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> with respect to its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, and such a representation of its mentation is the invention/mental-devising-representation of the base-institutionalisation mindset by its better ontological-completeness-of-⁸⁴reference-of-thought, likewise with ununiversalisation and ¹⁰⁴universalisation, non-positivism/medievalism and positivism, and prospectively with procrypticism and deprocrypticism, we will certainly be hardly pre-inclined to acquiesce to a preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation of our ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> with respect to the denaturing¹⁵ of the ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of positivistic meaningfulness. This insights perfectly highlight that our psychological nature is actually about mental-devising-representation which is meant to

serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn't has any end to itself but for such dialectical readjustments to ontological-veridicality as 'postconverging-or-dialectical-thinking²⁰—apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-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-threshold¹⁰³ as preconverging-or-dementing¹⁹—apriorising-psychologism/oblongated/decandored-and-dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-representation of all institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) whether from the perspective of a retrospect, our present or prospective point-of-reference. Another aspect highlighted by the Arithmetic equation comparison is with respect to the appropriateness and defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² pedestals of meaningfulness. Firstly, A's condition with respect to additionality with the idea that it is bound to fail any arithmetic calculation involving additionality. Thus the subknowledging³⁵-impulse/compulsive-dementing pedestal is of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism> (not-veridical-thinking-reference-

rather-preconverging-or-dementing¹⁹-reference). This is effectively the pedestalled state of psychopathic postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵ inducing existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context/non-veridical-hollow-narratives to be reflected/perspectivated from the intemporal/ontological angle as unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought or ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹-apriorising-psychologism and so in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ or absolving/fleeting/escaping-reflex-logic¹, from one set-of-postlogic-narratives to the other and one set of interlocutors to the other, in line with its 'short cut' mental relation to meaningfulness as extrinsic-attribution (the temporal eliciting of the temporality⁹⁹/shortness of others is the sufficient basis for getting one's way) as opposed to intrinsic-attribution wherein the intrinsic ontological-veridicality of meaning is the complete and sufficient basis for its pertinence and upholding. This subknowledging⁹⁵-impulse/compulsive-dementing disposition points out that the actual and given meaningfulness being subknownledged/perversely-represented is ontologically-veridical both registry-wise (soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally preservational and thus ontologically-veridical/³⁴reference-of-thought/ontological-contiguity⁶⁷. It is this pedestal that is the organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸⁴reference-of-thought'-as-

conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) pedestal, organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A's condition/sub-knowledging impulse as if it was ontologically veridical, and obviously leading to the wrong result thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. In the case with B it involved resolving the Arithmetic equation as if A's condition was appropriate resulting in ⁷².5 which is 'epistemically-decadent in notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>' rather than which is ontologically veridical. This is the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and so fundamentally its logical-contention is voided (as apriorising—registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledging⁹⁵-or-mimicking-impulse/compulsive-dementing registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) at that uninstitutionalised-

threshold¹⁰³. The fourth meaningful reference is actually a variance of the given organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) pedestal which is registry-wise and logic-wise pertinent. It is about the intellectual and virtue driven aetiologisation/ontological-escalation (as per this paper aim and other studies) in grasping the human ontological implications and articulating the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ construct for the possibility of a conceptual insight and de-mentative/structural/paradigmatic resolution with regards to (at the registry-worldview/dimension or intradimensional level) procrypticism/the-reality-of-human-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing¹⁹—apriorising-psychologism, resolved by deprocrypticism. Comparatively, for instance, articulating new ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to resolve the uninstitutionalised-threshold¹⁰³ from ^{72.5} to the ontologically-veridical, and so not only with regards to the specific but as a de-mentative/structural/paradigmatic institutionalisation/intemporalisation for perpetuating intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. This pedestalled articulation points out that the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) pedestal (ontological-veridicality/⁸⁴reference-of-thought) is transversal/transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² and not actually in logical-congruence with both the subknowledging⁹⁵-impulse/compulsive-dementing pedestal (ontological-decandence/non-

ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-
 perspectivated-as-preconverging-or-dementing¹⁹—apriorising-psychologism/not-veridical-
 thinking-reference-rather-preconverging-or-dementing¹⁹-reference) and the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism pedestal (epistemic-decadence/non-
 ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-
 perspectivated-as-preconverging-or-dementing¹⁹—apriorising-psychologism/not-veridical-
 thinking-reference-rather-preconverging-or-dementing¹⁹-reference) which is relates to as
 preconverging-or-dementing¹⁹—apriorising-psychologism (as their implied—logical-dueness-or-
 scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
 teleology¹⁰⁰ are all undue and pervertedly implied). So we then speak of an
 utter/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
 conceptualisation (not ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation) ‘ordered construct’ of the meaningfulness of the intellectual
 aetiologisation/ontological-escalation as the organic-comprehension-thinking
 (organicalism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-
 ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) pedestal
 reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the
 registry/registry-worldview defects of both the subknowledging⁹⁵-impulse pedestal and the
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism pedestal. Ontologically-speaking, a
 temporal naivety with regards to psychopath and its protraction as social psychopathy is that
 going by the dynamism of its faulty-mentation-procedure-deception-or-urge⁴² towards
 ‘extrinsic-attribution’ (the eliciting of the temporality⁹⁹/shortness of others is the sufficient basis
 for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-

attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn't still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn't beholden to a 'sense of intemporality'⁵² and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms-as-of-axiomatic-construct of country-of-the-blind temporality⁹⁹/shortness whether with respect to temporally outdoing or undermining the phenomena by acting in a manner that is overall of a temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ nature. But that will still be temporality⁹⁹/shortness and the notion of an aetiologisation/ontological-escalation as of intemporality⁵²/longness will no more be better advanced. Further beyond and more than just with respect to one case of psychopathy but as of intellectual-and-moral-inequivalence/non-correspondence construing the ¹⁰⁴universal human social phenomena of psychopathic postlogism⁷⁸ and conjugated-postlogism⁷⁸ 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 ¹⁰⁴universal projection will possibly meet with a more protracted-and-protracting psychopathy and social psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just as an intemporal projection within a non-positivism/medievalism setup aspiring for a positivistic registry-worldview/dimension-level resolute construal of their corresponding postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ 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 ¹⁰⁴universal projection low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature of postlogic ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> with temporal-dispositions; (unconsciously) ignorance and (consciously) other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Ontologically, it is then the subject of contention and aetiologisation/ontological-escalation of the organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸⁴reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) pedestal, both in apriorising-registry and registry-worldview terms as it is reflected/perspectivated as ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). The critical reason for this is that the intemporal-disposition is rather inclined to be utter about intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being denaturing¹⁵ much in parallel as intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity doesn't accommodate human temporality⁹⁹, 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-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, and has nothing to do with issues of defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-accordance). This can further be elucidated analysing ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of a different nature in a superseded registry-worldview/dimension like non-positivism/medievalism registry-worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional~deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging^{95/75}perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/preconverging-or-dementing¹⁹—apriorising-psychologism based on the fact that such societies didn't develop and integrate notions of empirical and rational cause-and-effect positivistic ideas as ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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 ¹⁰⁴universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the 'disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation' above, where supposed an intemporal mindset/⁸⁴reference-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/subknowledging⁹⁵-impulse/compulsive-dementing) and who obviously is wrong, as we know today that the notion of witchcraft is ontologically unsound and

ridiculous as the ability to perform magic and the like by anyone cannot be demonstrated veridically. The disposition to accuse people of witchcraft will be the subknowledging⁹⁵-impulse/compulsive-dementing pedestal. The disposition to entertain and further exploit such situations (as anthropologists perfectly understand the abhorrent role of such notions as witchcraft in the social-stake-contention-or-confliction of non-positivism/medievalism societies) in conjugation of temporal-dispositions that are ¹⁰⁴universally-recurrent or ¹⁰⁴universal across all times (postlogism⁷⁸-slantedness, ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism pedestal which is rather an extricatory de-mentating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisation and not intemporal preservation); given the lack of a social ¹⁰⁴universal-transparency¹⁰⁵—(transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of the idea that the notion of witchcraft is bogus, with corresponding lack of perceived untenability/internal-contradiction/internal-incoherence/institutional-constraining of such a notion, thus a collective-consciousness that doesn't register it as preconverging-or-dementing¹⁹—apriorising-psychologism (as we do today) and finally, no ontological alienating reason for not believing, endemising and enculturating the phenomenon of witchcraft. The organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸⁴reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) pedestal will rather be an inclination to see that the lack of empirical and rational ⁸⁴reference-of-thought—⁵categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of the non-

positivism/medievalism registry-worldview/dimension is actually, in the bigger scheme of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so with this individual but its general integration as a socially viable and entertained notion in this locale’. But more critically, from its intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming to be intemporally-preservational, more than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the intemporal mindset/⁸⁴reference-of-thought in organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) the problem is now the insight about the intellectually and morally wrong in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of accusation of witchcraft and the implications across all societies of the human species qualified as non-positivism/medievalism, with the bigger ontological implications of this specific accusation rather being how is this enlightening de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments¹⁰⁶ associated with superstition in the said registry-worldview/dimension. That is, the problem is now about the aetiologisation/ontological-escalation that can be made to address such lack of positivistic empirical and rational notions in all possible human societies qualified as non-positivism/medievalism. In other words, the graver ‘¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) problem’ for the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰)/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-

ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in ‘mentation equivalence’ with a subknowledging⁹⁵-impulse/compulsive-dementing mindset/⁸⁴reference-of-thought pedestal accusing it of witchcraft and the specific locale where such an accusation is made in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism/temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/⁸⁴reference-of-thought is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a comprehensive de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion (not reasoning-with ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism and positivism for prospective ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring away from the vices-and-impediments¹⁰⁶ of a non-positivism/medievalism superstitious mental-disposition towards a prospective positivistic mental-disposition which is the virtue that is the ‘de-mentative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments¹⁰⁶ but equally critical the overall de-mentative/structural/paradigmatic ⁴⁵<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁷ such superstition to the creative emancipation of human meaningfulness and action. With this insight the ontological ‘terms of reasoning’ of the subknowledging⁹⁵-impulse/compulsive-dementing pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing¹⁹—apriorising-psychologismly striving to establish whether the accused is involved in witchcraft; the ‘terms of reasoning’ of the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing¹⁹—apriorising-psychologismly striving to establish and examine whether the accusation of witchcraft is true or not, with all the implied existential implications meaningfulness in both cases; and the ‘terms of reasoning’ of the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) will be to be dismissive of the two prior pedestals as in ¹⁴de-mentation-⟨supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ and of preconverging-or-dementing¹⁹—apriorising-psychologism-⟨stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> since in reality the elements of their apriorising—registry are perverted (implied-logical-dueness —as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology¹⁰⁰), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the ⁷⁵perversion-of-⁸⁴reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of a registry-worldview/dimension that endemises and enculturates the belief in superstition and witchcraft for a de-mentative/structural/paradigmatic resolution as intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or-dementing¹⁹—apriorising-psychologism as they are rather the subject of contention and aetiologisation/ontological-escalation from the intemporal-disposition given that these are dialectically-or-contendingly-out-of-phase and <amplituding/formative—epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³. The reason for the above ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting pedestalling is simple. ‘Intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting pedestalling carries the implication that ⁸⁴reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and hence the precedence of higher-intemporal-teleologies (organic-comprehension-thinking pedestal) over low temporal teleologies of ⁸⁴reference-of-thought and meaningfulness (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹-apriorising-psychologism); and that subpar de-mentating/structuring/paradigming of ⁸⁴reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation but rather for ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of subpar ⁸⁴reference-of-thought-‘categorical-imperatives/axioms/registry-teleology¹⁰⁰’,-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as uninstitutionalised-threshold¹⁰³ is ‘perverted ⁸⁴reference-of-thought and meaningfulness’ (<amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³), and is ontologically-preconverging-or-dementing¹⁹-apriorising-psychologism (dialectically-preconverging-or-dementing¹⁹-apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview ⁸⁴reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference that is retrospective (like base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional~deprocrpticism over

procrypticism/the-'preconverging-or-dementing'¹⁹-apriorising-psychologism-of-the-positivistic-
 registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology¹⁰⁰-
 for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Such a stance
 equally applies between the superseding/transcending notional~deprocrypticism and the
 superseded/transcended procrypticism registry-worldviews/dimensions with organic-
 comprehension-thinking in 'intemporal-prioritisation-of-⁸⁴reference-of-thought'-as-
 conflatedness¹²-or-ontological-reprojecting as longness-of-register-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰ of notional~deprocrypticism superseding the threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹-apriorising-psychologism/alchemic-like-reasoning in
 circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought as shortness-of-
 register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ of procrypticism mental-dispositions. While the
¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—
 stranding-or-attributive-dialectics) with respect to non-positivism/medievalism has to do with
 not integrating empirical and rational positivistic ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ and the corresponding social implications, the ¹⁴de-
 mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics) with procrypticism has to do with not integrating the veridicality of
 temporal-dispositions ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-
 or-dementing¹⁹-apriorising-psychologism of positivistic ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation as knowledge-notionalisation and a corresponding ¹⁴de-mentation-
 (<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics) 'intemporal-prioritisation-of-⁸⁴reference-of-thought'-as-conflatedness¹²-

or-ontological-reprojecting pedestalling to reflect/perspectivate the subknowledging⁹⁵-
 impulse/compulsive-dementing pedestal and the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism pedestal from an organic-comprehension
 pedestal ‘ontological-reference of thought and meaningfulness’ for a superseding
 notional~deprocrypticism institutionalisation as a ¹⁰⁴universal/intemporal/ontological/intrinsic-
 attribution/longness-of-register-of-meaningfulness/human-species-level de-
 mentating/structuring/paradigming across all space and all time (and not a temporal,
 extricatory, shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, individuals, extrinsic-
 attribution, incidental or incremental or ‘disjointedness-as-of-⁸⁴reference-of-thought’ or
 temporal-accommodation de-mentating/structuring/paradigming that endemises and
 enculturates procrypticism) to induce the appropriate prospective crossgenerational
 ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring. This conceptual ¹⁴de-mentation-⟨~~supererogatory~~~ontological~de-mentation-or-
 dialectical~de-mentation—stranding-or-attributive-dialectics⟩ of (superseded registry/registry-
 worldview-or-dimension) mental-devising-representation as oblongated/decandored-and-
 dialectically-or-contendingly-out-of-phase (preconverging-or-dementing¹⁹—apriorising-
 psychologism) and (superseding registry/registry-worldview-or-dimension) mental-devising-
 representation as straightness/candored-and-dialectically-or-contendingly-in-phase (thinking) is
 critical in grasping the nature of ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-
 conflatedness¹²-or-ontological-reprojecting with respect to circumventive/distractive-temporal-
 prioritisation-of-⁸⁴reference-of-thought as the former is ‘utter’ intemporal-preservation-entropy-
 or-contiguity—or-ontological-preservation (and thus the requisite ⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-

contiguity—or—ontological-preservation in order to arrive at /intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought involves various shades of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as per percolation-channelling-<in-deferential-formalisation-transference> and a positive-opportunism⁷⁶ institutionalisation constraining. This is ‘no emanance transformation’ of temporal-dispositions into the intemporal-disposition; as such a notion can only be solipsistic to individuals beyond the possibility of institutionalisation secondnaturing (point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality/induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding). Thus at the uninstitutionalised-threshold¹⁰³, circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought will very well do with an outcome (other than its inherent intemporal-projection) whether it is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, given its solipsistic disparate nature (noncontiguous/discrete hence of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) with respect to the notion of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as being about intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and so, especially when postlogic and integrating the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of postlogism⁷⁸ or postlogism⁷⁸-as-of-

¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷-(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness). And critically, it should be noted that ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting is about the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ 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-contiguity⁶⁷ comparison equally gives an insight on why notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation is needed with 3 pedestals: organic-comprehension/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting pedestal for which the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontology supersedes ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (as prior intemporal ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) which are actually meant to represent it at uninstitutionalised-threshold¹⁰³, threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism pedestal for which ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are wrongly related to as an end by themselves at uninstitutionalised-threshold¹⁰³, and postlogic-including-psychopathic/subknowledging⁹⁵-impulse/compulsive-dementing/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵ pedestal for which the hollow form of ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–

or—ontological-preservation for ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of ⁸⁴reference-of-thought and meaningfulness is a sound existential construct. That is, in the bigger scheme when it comes to deciding between ontological-veridicality/ontological-contiguity⁶⁷ of ⁸⁴reference-of-thought (as from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) and the human temporal psyche, what gives-in is the human temporal psyche (and so for the betterment of the species); that is, from an animal that was emanantly/becomingly/solipsistically successively of a mental-devising-representation perspective preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of base-institutionalisation, ¹⁰⁴universalisation, positivism and prospectively deprocrypticism. In other words, across all times the ‘limits of thought’ is not ‘the averageness/banality/temporalisation of thought’ but rather ‘the disposition to intemporalise and ontologise human thought’, and so whether from a sense of intrinsic-reality one mortal is rightfully saying that the world is round and by expediency a majority of mortals are saying it is flat. That is the singular construct that man cannot lose across all generations to enable the perpetual existential regeneration of civilisation beyond just being a secondnature construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising—registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the conditions for institutionalisation perpetuation)! It should be noted that the establishment of

the reality of an apriorising/axiomatising/referencing–registry’s, or in the bigger picture, registry-worldview’s/dimension’s ⁸⁴reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold¹⁰³ speaks of that apriorising–registry’s or registry-worldview’s/dimension’s ⁸⁴reference-of-thought ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ preconverging-or-dementing¹⁹–apriorising-psychologism-~~<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>~~ (as it is ‘devoid of ⁸⁴reference-of-thought and correspondingly ontological-veridicality/ontological-contiguity⁶⁷’ given its epistemic-decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as ⁷⁵perversion-of-⁸⁴reference-of-thought-~~<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>~~ the ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), and so, in a state of transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² as perceived from the superseding/transcending intemporal-disposition or registry-worldview/dimension which voids the registry-pervverting/subknowledging⁹⁵/preconverging-or-dementing¹⁹-temporal-dispositions’ transcended-or-superseded-registry-worldview’s/dimension’s apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰. This as ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ is what prevents the ~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising-as-straight-and-candored, of the recurrence-of-in hollow-constituting-~~<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~ in postlogic-backtracking-~~<iterative-looping-‘set-of-~~

dereifying-hollow-narratives-and-acts’>⁷⁷ as absolving/fleeting/escaping-reflex-logic¹ (which are veridically of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) as wrongly implied postlogically-as-rather-being-prelogic; as the instigation (by psychopath) recurrently-of-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ and as the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> integration/conjoining (psychopath’s temporal-interlocutors) recurrently-of-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷, and in so doing intemporally/ontologically reflecting/perspectivating/highlighting the ontological-veridicality/ontological-reality of the psychopath’s effective epistemic-decadence and the psychopath’s temporal-interlocutors’ epistemic-decadence as effectively preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> in various shades of temporality⁹⁹. For instance in registry-worldview/dimension terms, the ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> as to preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the non-positivism/medievalism mindset/⁸⁴reference-of-thought with respect to the positivistic mindset/⁸⁴reference-of-thought (as reflecting the former perversion of ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation at the uninstitutionalised-threshold¹⁰³ of non-positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰) wherein there can’t be a logical nested-congruence or

engagement between the two mindsets as these do not have common ⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation, with the ontological-veridicality/ontological-
contiguity⁶⁷ of ⁸⁴reference-of-thought as (from ontological-normalcy/postconvergence
epistemic/notional~projective-perspective) as a relevant contention exercise being all about the
positivistic mindset/⁸⁴reference-of-thought reflecting/perspectivating/highlighting (reasoning-
through-and-not-reasoning-with) the non-positivism/medievalism registry-
worldview/dimension as a manifestation of the latter mental-defect/⁷⁵perversion-of-⁸⁴reference-
of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁷> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-
⁸⁴reference-of-thought as to the uninstitutionalised-threshold¹⁰³ of non-positivism/medievalism
⁵⁶meaningfulness-and-teleology¹⁰⁰ requiring positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰, and
in the bigger scheme of things requiring the secondnaturing of positivistic (as against non-
positivism/medievalism) ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-
teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.

The point then is that, from a transcending registry-worldview/dimension, the relation with its
transcended registry-worldview/dimension is ‘not ontologically an exercise in logical-
congruence with the transcended registry-worldview/dimension as a postconverging-or-
dialectical-thinking²⁰–apriorising-psychologism exercise’ but rather ontologically an exercise in
transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰² by reflecting/perspectivating/highlighting (reasoning-
through-and-not-reasoning-with) a preconverging-or-dementing¹⁹–apriorising-psychologism
representation as manifestation-and-not-contention of the transcended registry-
worldview/dimension denaturing¹⁵ of ⁸⁴reference-of-thought–⁸categorical-
imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–

or—ontological-preservation for prospective positivistic meaningfulness, as preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, and avoiding the supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex which wrongly elevates⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> into logical-contention. ¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) is effectively the mental-devising-representation of the dialectical-primitivities/dialectical-out-of-phasing registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (preconverging-or-dementing¹⁹—apriorising-psychologism of positivistic meaningfulness), as from successive veridical ⁸⁴reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference (ontological-veridicality/ontological-contiguity⁵⁷) as base-institutionalisation, ¹⁰⁴universalisation, positivism and notional~deprocrypticism respectively which are mentally postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. ¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as such redefines psychology as a postdicatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is memetically/meaningfully not limited to-and-within one dimension-or-registry-worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, is transdimensional/transcendental in depth-of-meaningfulness as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation).¹⁴ de-mentation-⟨supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability⁹ in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding—oneness-of-ontology⁴⁰. This involves⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation as enabled by¹⁴ de-mentation-⟨supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought and relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of

the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological (preconverging-or-dementing¹⁹—apriorising-psychologism). At which point, implying the conceptualisation of such an ontological-mental-pathology or de-mentation (in contrast to a physiological mental pathology) is much more a question of ‘ontology valour’ (ontology valour being defined as a registry-worldview’s/dimension’s ontology depth in relation to its conventioning limitations with respect to pure-intemporal-ontology as to ontological-normalcy/postconvergence). But then, crazy as it may seem, this extends ontological-mental-pathology or de-mentation conceptualisation, on those very same terms of ontology valour, not only retrospectively but equally prospectively, as from a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity (with a corresponding insight about how we may be that preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> from such a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity’s ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (of course, that is, when occluding our illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage) herein construed as the prospective protensive-consciousness ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought registry-worldview/dimension. In the bigger picture, ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) effectively will seem to place human (recomposuring)-consciousness-awareness-teleology¹⁰⁰ in the backseat with ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the articulation of intrinsic reality and correspondingly human mental-devising-representation. Actually, registry-worldviews/dimensions are rather prospectively <~~amplifying~~/formative>⁸ wooden-language-

<imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰> of their own specific evolving successive
 existentialisms (with their full-depths-of-existential-implications specific evolving de-
 mentating/structuring/paradigming), and with specific evolving percolation-channelling-<in-
 deferential-formalisation-transference> for prospective ontologising and ontologising-
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Fundamentally,
 without the possibility of de-mentability-of-the-human-psyche-for-prospective-
 institutionalisation involving ¹⁴de-mentation-<~~supererogatory~~~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics>, no registry-
 worldview/dimension will be transcendable (hence de-mentable/as-to-a-threshold-of-lack-of-
 thinking) for prospective institutionalisation. As it is from de-mentation (literally ‘de-
 mentation’) that an unshackling/recomposuring/reordering/new-mentation of prospective
 intemporal-preservation-entropy-or-contiguity-or—ontological-preservation ⁸⁴reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ is possible. This is because ¹⁴de-
 mentation-<~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics> as such allows for a ‘human mentation capacity renewal’ by
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity (as it is by
 cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a
 contiguous upholding of intemporal-preservation-entropy-or-contiguity-or—ontological-
 preservation that transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity
 occur) of the ‘veridical ⁸⁴reference-of-thought of meaningfulness’ since it dementes the mental-
 devising-representation of the old/retrospective/superseded/transcended registry-
 worldview/dimension ‘as not postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought but

preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold¹⁰³ and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the ⁸⁴reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. For instance, at its uninstitutionalised-threshold¹⁰³ requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing¹⁹—apriorising-psychologism/dialectically-preconverging-or-dementing¹⁹—apriorising-psychologism in a ¹⁴de-mentation-(~~supererogatory~~—ontological-de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) wherein its mental-devising-representation is preconverging-or-dementing¹⁹—apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought and dialectically-or-contendingly-in-phase, thus ‘granting the latter ⁸⁴reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference)’ over the former which is ‘no longer ⁸⁴reference-of-thought’ in the sense that ‘we can’t think in medieval terms and be considered soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought today but rather ontologically-preconverging-or-dementing¹⁹—apriorising-psychologism’. This dialectical conceptualisation equally applies regarding procrypticism and futural Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism registry-worldviews/dimensions. In fact, a deconstruction insight with regards to all the interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intradimensional ⁸⁴reference-of-thought~‘categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation’ (i.e. ¹⁴de-mentation-⟨~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics), ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³~defect-<as-Being-or-ontological-or-existential~defect>⁸⁶, unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-³⁴reference-of-thought, mental-perversion, subknowledging⁹⁵, mimicking; and-their-corresponding-<amplifying/formative-epistemicity>totalising~self-referencing-syncretising) indicates that ¹⁴de-mentation-⟨~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) is ultimately the ‘ideal reference term’ for the simple reason that unlike the other terms it ‘beats’ the ‘intuition for intradimensional/non-transcendental/non-transdimensional reasoning’ and succeeds to convey, overcoming the counter-intuition, the requisite transdimensional/transcendental reasoning that achieves ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the ‘intradimensional-subknowledging⁹⁵-normalcy’ (epistemic-totalising³²~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) reference of personhood-and-socialhood-formation

existentialism/full-depth-of-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ ‘beats’ this counter-intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought, subknowledging⁹⁵-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging⁹⁵-normalcy’ (epistemic-totalising³²~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ does as it further induces ‘transdimensional or memetic thinking’ by its implied ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ in meeting up with ‘ontological-normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). For instance, while the term registry-worldview’s/dimension’s-

uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶’
 brings to the mind a poor ontological disposition like the other BODMAS characters disposition
 to systematically operate additionality overlooking A’s condition, but it is a sense of ¹⁴de-
 mentation-(~~supererogatory~~-ontological—de-mentation-or-dialectical—de-mentation—stranding-
 or-attributive-dialectics) that carries the intuition of an uninstitutionalised-threshold¹⁰³, and
 construes a superseding/transcending registry/registry-worldview-or-dimension and a
 superseded/transcended registry/registry-worldview-or-dimension, and all the implications
 thereof. Now analysing the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—
 defect-<as-Being-or-ontological-or-existential—defect>⁸⁶’ term thereafter, we grasp that it is the
 ‘<~~amplifying~~/formative—epistemicity>totalising~self-referencing-syncretising’ in ‘notional-
 discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of the
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-
 or-dementing¹⁹—apriorising-psychologism’ that makes it registry-worldview’s/dimension’s-
 uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶ (and
 not about defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁹⁷) and this carries the implications of a registry-
 worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and
 prospective/transcending/superseding ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—
 or—ontological-preservation). Specifically, ¹⁴de-mentation-(~~supererogatory~~-ontological—de-
 mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as such implies
 registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-

ontological-or-existential-defect⁸⁶/not-just-a-logical-processing-or-an-implication-of-act-
 execution-or-a-implication-of-notion-of-agreement-or-disagreement-defect' wherein we can
 perceive the complete picture of a registry-worldview/dimension defect by its relative-
 ontological-incompleteness⁸⁹-induced,-'threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism' like
 recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation),
 ununiversalisation (with respect to ¹⁰⁴universalisation), non-positivism/medievalism (with
 respect to positivism) and our own dimension procrypticism's (the-'preconverging-or-
 dementing¹⁹—apriorising-psychologism of positivistic-meaningfulness) ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> (with respect to futural Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
 and-teleology¹⁰⁰ as of prospective deprocrypticism). A similar articulation can be made with
 regards to each of the other deconstructing terms where ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> provides the better overarching conceptualisation from an 'intemporal-
 prioritisation-of-⁸⁴reference-of-thought'—as-conflatedness¹²-or-ontological-reprojecting
⁸⁴reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-
 reference). Furthermore, by its ¹⁴de-mentation-<supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics>, ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> is the only notional term that operantly and deterministically projects the
 requisite psychoanalytic-unshackling/memetic-reordering/recomposuring/new-mentation with
 regards to the implied veridical existentialism/full-depth-of-existential-implications taking into
 account the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’-existentialism-form-factor hotchpotching wherein sound
knowledge/virtue is pliable to temporal denaturing¹⁵ and corresponding conjugation/derivation
thus the need for knowledge-notionalisation as a response to human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor dilemma. The
very central idea about procrypticism and notional~deprocrypticism (and for that matter the
successive relative-ontological-completeness⁸⁸ dialecticisms of the institutional-
cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’> so-construed as of
notional~procrypticism and notional~deprocrypticism) with respect to the veridicality of
human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’-existentialism-form-factor is in bringing to the fore and
contrasting ontological-normalcy/postconvergence as to potential human ontological-
performance⁷²-<including-virtue-as-ontology> (longness-of-depth-of-meaningfulness and
shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) and the reality of human temporal-
dispositions at all institutional-cumulation/institutional-recomposure-(as-to-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>) uninstitutionalised-threshold¹⁰³
perverting/undermining ontological-normalcy/postconvergence, thus highlighting the follow

dichotomies that are always associated with ontological-normalcy/postconvergence dialectics (underlied by teleological-inflexions-(as-to-more-profound-nondisjointing-<amplifying/formative-epistemicity>totalising/circumscribing/delineating)): 1) impetus for intemporal-preservation beyond ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ at uninstitutionalised-threshold¹⁰³ versus impetus rather for ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ at uninstitutionalised-threshold¹⁰³ 2) thinking as veridical ⁸⁴reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference) of mental-devising-representation of the prospective registry-worldview/dimension as soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought versus preconverging-or-dementing¹⁹-apriorising-psychologism as mental-devising-representation of the retrospective registry-worldview/dimension as unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought as it is no longer an ⁸⁴reference-of-thought (not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-reference) 3) organic-comprehension-thinking as intemporal profoundness-of-thought-and-meaningfulness (longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) versus threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) 4) ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting as defining the priority of life choices or existential living as in priority all that which preserve precedingly the intemporal as it creates the institutionalisation possibilities for the furtherance of intemporality⁵²/longness versus circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought as defining the priority of life choices or existential living as priorly unaccountable to the possibility for the furtherance of intemporality⁵²/longness whether by temporal circumventing or distraction of

institutionalisation/intemporalisation ⁸⁴reference-of-thought-⁸categorical-
imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-
or-ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity-or-
ontological-preservation is an ontological-normalcy/postconvergence that doesn't recognise any
uninstitutionalised-threshold¹⁰³ to the projected <amplituding/formative>⁸ wooden-language-
⟨imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-
drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰⟩ considered circumventive/distractive-
temporal-prioritisation-of-⁸⁴reference-of-thought over inherent 'intemporal-prioritisation-of-
⁸⁴reference-of-thought'—as-conflatedness¹²-or-ontological-reprojecting of intemporal-
preservation-entropy-or-contiguity-or-ontological-preservation; at which point of
uninstitutionalised-threshold¹⁰³, ¹⁴de-mentation-⟨~~supererogatory~~~ontological—de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics⟩ is implied (in organic-
comprehension-thinking over mechanical comprehension or as a ¹⁴de-mentation-
⟨~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics⟩) for a renewed/prospective mentation for intemporal-preservation-
entropy-or-contiguity-or-ontological-preservation in 'intemporal-prioritisation-of-⁸⁴reference-
of-thought'—as-conflatedness¹²-or-ontological-reprojecting that 'supersedes deterministically
and operantly, without any discretion allowed', circumventive/distractive-temporal-
prioritisation-of-⁸⁴reference-of-thought. That is ¹⁴de-mentation-⟨~~supererogatory~~~ontological—de-
mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ is effectively the
notion that, in recognition of the unchanging, preceding and inherent nature of intrinsic-reality
with respect to the human psyche (and its mental-devising-representation of intrinsic reality)
which is what 'gives-in'/collapses ontologically/as-an-ontological-reference; enables, for the
articulation of new mentations as transcendence-and-sublimity/sublimation/~~supererogatory~~~de-

mentativity, the ‘giving-in’/collapsing of the mental-devising-representation of successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) mindsets, notwithstanding the fact that the ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) (of their ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology¹⁰⁰ (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-universalisation, ¹⁰⁴universalisation-non-positivism-or-medievalism, positivism-procrypticism and prospectively perpetuation-of-deprocrypticism) is as ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) in ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>); and this thus predicates or rather postdictates as well our own registry-worldview/dimension ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) over and as denaturing¹⁵ positivistic meaningfulness ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (procrypticism) and implying a prospective

need for deprocrypticism. Postdication, when alluding to an ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> defining psychological science, will effectively hold that the
 conceptualisation of the social is very much a contiguous ontological disambiguation of a
 preconverging-or-dementing¹⁹—apriorising-psychologism social of personhoods-and-
 socialhood-formation in existentialism/full-depth-of-existential-implications of
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective~ontological-normalcy/postconvergence>, from a prospective registry-
 worldview's/dimension's ⁸⁴reference-of-thought in ontological-normalcy/postconvergence.
 Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein
 the prior/transcended/superseded registry-worldview/dimension is no longer
 referenced/registered/decisioned (as ⁸⁴reference-of-thought) but 'dialectically preconverging-or-
 dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-
 of-⁸⁴reference-of-thought' while the prospective/transcending/superseding registry-
 worldview/dimension is referenced/registered/decisioned (as ⁸⁴reference-of-thought) as
 'postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/soundness-or-ontological-
 good-faith/authenticity⁶⁹-of-⁸⁴reference-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-⁸⁴reference-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-⁸⁴reference-of-thought'—as-conflatedness¹²-or-ontological-reprojecting wherein
 the articulation of meaning, being and existence is in existentialism-terms intemporally-driven
 on the basis that that which is in need of transcendence-and-the-intemporal (the temporal)
 cannot be seen-as-or-made-a-reference-of-intemporal/ontological-thought, and that it is exactly

for that reason that human progress has been and will remain dialectically possible. That is, the ⁸⁴reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting as ontology with regards to apriorising-registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its ¹⁴de-mentation-~~⟨supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics⟩~~. Where the natural world is resolute with no compromise with the operation of such a notion as $1+1=2$, the same cannot be resolutely affirmed in the human social-and-temporal-trading in the social world where on occasions $1+1$ will add up to 5 where the effective constraining of institutionalisation is lacking. ¹⁴de-mentation-~~⟨supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics⟩~~ (stranding) has the merits of articulating that for ⁸⁴reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by re-institutionalisation with new ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation dialectically implying an ¹⁴de-mentation-~~⟨supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics⟩~~ of transcended ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (in our present case, notional~deprocrypticism of ⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments¹⁰⁶ of our registry-worldview/dimension and just as critically the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human

emancipative potential; just as positivism is the de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments¹⁰⁶ of non-positivism/medievalism together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with ununiversalisation and ¹⁰⁴universalisation, 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-performance⁷²-<including-virtue-as-ontology> conceptualisation of the social. Though with the weakness we must be able to rise up to, that ‘the social’ is existentially ‘emotionally involved’. But this can be and is effectively overcome by ‘appropriately ¹⁰⁴universalising and detached meaningfulness by percolation-channelling-<in-deferential-formalisation-transference>’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendancy of many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰) would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity from procrypticism to notional~deprocrypticism as the de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments¹⁰⁶ together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹—apriorising-psychologism of positivistic ⁵⁶meaningfulness-and-teleology¹⁰⁰, and specifically resolution of the implications of psychopathic subknowledging^{95/75} perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) may

be to think, given our own illusion-of-the-present/present-consciousness as
~~<amplitudinal/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, that such an analysis applies only to prior
 institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historicality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>). But the fact is that such a
 profound conceptualisation will have to come to terms with the reality of the implied
 existentialism/full-depth-of-existential-implications beyond our present sense of personhoods-
 and-socialhood-formation if it were to avoid platitudinising, becoming circular with dead-ends
 and lose its intemporal purpose and hence ontological purpose, and so for the simple reason that
 it is the human psyche that ‘gives-in’ with respect to intrinsic-reality as renewed/prospective
 ontological-veridicality, starting with that of the intellectual analyst/analysts itself/themselves);
 as the human psyche gave-in from recurrent-utter-uninstitutionalisation to base-
 institutionalisation, ununiversalisation to ¹⁰⁴universalisation, non-positivism/medievalism to
 positivism, and where renewed/prospective ontological-veridicality does establish a new
 registry-worldview/dimension transcendental de-mentating/structuring/paradigmising shift as
 procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by
 the way all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity meet with
 some resistance or the other and thus a reason for transversality~of-affirmative-and-
 unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² reflex to
 preserve the precedingness/supersedingness/ascendency of intrinsic-reality in adverting social-
 and-temporal-trading of meaningfulness. Part and parcel, of human intellectualism beyond
 mere-institutionalised-being-and-craft, as has historically been implied in the case with many a
 great human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but
 rather a ‘conventioning construct at the limits of human ontological capacity’ and that that is

‘why it has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the intellectual exercise goes beyond just reasoning within ambits of ‘temporally-and-socially-perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright unpalatable’ in the temporo-social sense but in the bigger picture as an intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming are indispensable. With the idea that an intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming that prolongs to intemporality⁵²/an-abstract-eternality while obviously of ‘less an immediate temporal existential sense of good to some humans’ is undoubtable of ‘an intemporal existential sense of good to all humans at all times’ by its percolation-channelling-<in-deferential-formalisation-transference> wherein for instance, the de-mentative/structural/paradigmatic effect of the law is allowing for civilisational living but its circumstantial construal and application may not be in tune with the temporal interests of many but for its institutionalising constraining. This contrast between humans appreciating intemporality⁵²/longness as potentially of ¹⁰⁴universal import and at the same time disposed occasionally to advanced their temporality⁹⁹, is what warrants ‘a constraining institutionalisation’. In the same vain, one may ask what’s the temporal benefit to Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the one to rather carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism from observation that the earth is not at the centre of the

solar system, by which a culture of science came to be established. And finally, how coherent are temporal meaningful frames built from such intemporal grand principles but lived on temporal dispositions in extrication in contradiction to such philosophies, and what is the very relevance of such temporal enculturation and endemisation to present-day social and institutional failures in society? And what's the role of 'intellectual irresponsibility' in all of this? From an intemporal hence ontological depth-of-meaningfulness, precedingly/supersedingly, 'limited-mentation-capacity' (for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) is the reason for human registry-worldview/dimension ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> defect at uninstitutionalised-threshold¹⁰³; implying that 'ontological-normalcy/postconvergence' is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation beyond the defective 'intradimensional-subknowledging⁹⁵-normalcy or reflex-normalcy' which is rather an <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity at its own (limited-mentation-capacity-threshold) uninstitutionalised-threshold¹⁰³ 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, ¹⁰⁴universalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold¹⁰³ like ⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought with the need for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as deprocrypticism). However, as

previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage as all registry-worldviews/dimensions wrongfully imply, given that ‘doppler-thinking’ wherein our registry-worldview/dimension isn’t the absolute reference of meaningfulness (which is rather an intradimensional-subknowledging⁹⁵-normalcy in lieu of the ‘ontological-normalcy/postconvergence’ as that which allows for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). It is this ‘ontological-normalcy/postconvergence’ that reflects/perspectivates ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> defect as ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as against the defective reflex-normalcy/intradimensional subknowledging⁹⁵-normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is more than just the instigating effect of the subknowledging⁹⁵-impulse/compulsive-dementing (psychopathic postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) but harkens back to the notion of the intraregistry-worldview/dimension limited-mentation-capacity-deepening⁵³/uninstitutionalised-threshold¹⁰³ in the very first place. As this is the de-mentating/structuring/paradigming disposition for the possibility of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> requiring ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. For instance, such ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as witchcraft in the non-positivism/medievalism registry-worldview/dimension is fundamentally implying de-mentatively/structurally/paradigmatically a need for the right human mentation-capacity as the prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of a positivistic registry-worldview/dimension, and likewise de-mentatively/structurally/paradigmatically regarding ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought with notional~deprocrypticism (as the-Good/understanding/knowledge-reification⁹⁷/ontological-primemovers-totalitative-framework⁷³ and not good-natured/vague-impress construct). Ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, beyond defective intradimensional-subknowledging⁹⁵-normalcy/reflex-normalcy, points to factoring in notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation as ‘knowledge-notionalisation’ to avoid wrongfully operating/processing of logic by the reference of the intemporal-disposition ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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-subknowledging⁹⁵-normalcy/reflex-normalcy) and at institutionalised/intemporalised-thresholds (ontological-normalcy/postconvergence). It should be noted that the peculiarity for achieving all the institutional-cumulation/institutional-

recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ is
 about bringing the prior registry-worldview/dimension ⁷⁵perversion-of-⁸⁴reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> to its placeholder-setup/mental-devising-
 representation/mentation/(recomposed)-consciousness-awareness-teleology¹⁰⁰ awareness for
 the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-
 recomposure, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-
 deepening⁵³-threshold (uninstitutionalised-threshold¹⁰³). 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-opportunism⁷⁶. 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-opportunism⁷⁶. Once this enters the collective-
 consciousness this leads to an inclination for a renewed psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring wherein recurrent-utter-uninstitutionalisation registry-
 worldview then becomes preconverging-or-dementing⁴⁹–apriorising-psychologism-⟨stranded-
 as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it is
 recurrently-uninstitutionalised, as the backdrop for the straightness/candoring-and-dialectically-
 in-phasing of base-institutionalisation registry-worldview. This is relatively direct by the
 existential implications to survival-and-flourishing with the lower institutional-
 cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ of base-institutionalisation,

¹⁰⁴universalisation and positivism. For deprocrypticism, an even stronger emphasis has to be placed on the abstract percolation-channelling-<in-deferential-formalisation-transference> as setup from positive-opportunism⁷⁶ for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling-<in-deferential-formalisation-transference> (undermining <amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications> or banality-of-thought) to formalised deference like the higher developed legal system involving lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), grander subject-matter expertise and lesser hearsays-and-vague-opinions limiting the ambit of the influence of the extended-informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰>; all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) over temporal-dispositions (shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰) as percolation-channelling-<in-deferential-formalisation-transference> not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambits of the extended-informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰> with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) and deferential model for construing

meaningfulness. For instance, many a subject matter domain like meaning about the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially in deference to abstract intemporal-disposition teleological conceptualisation voiding social temporal-dispositions teleological dispositions. The reason is simple formal settings use the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ to construe knowledge and virtue conceptualisations as this is what proxies/syncs-with intrinsic-reality and hence their effective potency while on the other hand informal settings tend more to impression-driven/good-naturedness/wishfulness conceptualisations which may sound appropriate in their <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ but are often defective by lack of ¹⁰⁴universality, not ontologically-driven in terms-as-of-axiomatic-construct of understanding and often with temporal/immediate interests/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. In this light, the articulation of the ontological-veridicality/⁸⁴reference-of-thought of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor-pedestals-disambiguation of our mental-devising-representation in explication of our ‘mentation capacity limitations’ accounting for our ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> that ‘structurally-explain’ the vices-and-impediments¹⁰⁶ peculiar to our own registry-worldview/dimension (⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought) or ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of positivistic meaningfulness, beyond our illusion-of-the-present/present-consciousness (just as non-positivism/medievalism ‘structurally-explains’ the

peculiar vices-and-impediments¹⁰⁶ and de-mentative/structural/paradigmatic inhibitions to human emancipation requiring prospective positivism with its corresponding ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ as ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics))~~. The idea is not to assume an idling-temporal-disposition of stigmatising intradimensionally but rather an intemporal/ontological disposition (longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), that works with ‘what is as it is’, and bring this reality to the collective-consciousness for the requisite ‘postconverging-or-dialectical-thinking⁷⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism (wherein procrypticism is preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). The idea of limited-mentation-capacity-deepening⁵³ (for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) fundamentally implies that ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation are limited at the uninstitutionalised-threshold¹⁰³ of the specific registry-worldview’s/dimension’s institutionalisation they enable, and are not absolute with respect to the perpetuation of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as ontological-normalcy/postconvergence and thus need to be cumulated-upon (or rather more precisely be

recomposed institutionally), wherein new ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as being issues of intemporal-disposition/ontological-dispositions and thus wrongfully implying their ontological-veridicality/ontological-contiguity⁶⁷ of ⁸⁴reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) rather than rightfully their notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing¹⁹-apriorising-psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-reference), and thus wrongly engaging in logical contentions instead of reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of temporal-dispositions ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, thus resulting in the consequent endemisation/enculturation of the specific vices-and-impediments¹⁰⁶ of the positivistic registry-worldview (⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought). In contrast, the particularity of the superseding/transcending ‘notional~deprocrypticism institutionalisation’ disposition over procrypticism is that prospectively it points to the ontological-veridicality of a human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-

to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'—existentialism-form-factor-pedestals-disambiguation (at positivistic meaningfulness uninstitutionalised-threshold¹⁰³) to its mental-devising-representation to enable the 'postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness, and so as a knowledge-notionalisation. That is, a registry-worldview's/dimension's institutionalisation setup that perpetually acknowledges and accounts for human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'—existentialism-form-factor disambiguation before engaging either with logical contention in the case of issues of intemporal-disposition/ontological-disposition or with reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in the instance of issues of temporal-dispositions; bringing this conceptualisation to the collective-consciousness for the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that should enable the superseding/transcending of the enculturating/endemising vices-and-impediments¹⁰⁶ together with the inhibiting effect on human emancipation potential associated with procrysticism. To further elucidate, let's explore again the Arithmetic ontological-contiguity⁶⁷ comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its's subknowledging⁷⁵-impulse/compulsive-dementing highlighting an uninstitutionalised-threshold¹⁰³ where the other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding-<as-of-

apriorising/axiomatising/referencing> ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, as actually intemporal-preservation-entropy-or-contiguity—or—ontological-preservation supersedes the mere—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰-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 ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation which are readily predisposed to such ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and subknowledging⁹⁵-impulse/compulsive-dementing whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> for instance) is the causative factor of their failure to in ontological-normalcy/postconvergence ensure intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. In any case the de-mentative/structural/paradigmatic resolution is with regards to the implications of metaphorically-a-million-and-one-instances-and-locales of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in the given registry-worldview/dimension as an aetiologisation/ontological-escalation (as notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of

⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is structurally-speaking about perpetually ensuring intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). In this regard, we may easily construe the fundamental defects-of–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as these enable ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>> are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging⁹⁵-impulse/compulsive-dementing with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold¹⁰³ to be rightfully corrected with new ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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/subknowledging⁹⁵-impulse/compulsive-dementing of S, requiring similarly new ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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 subknowledging⁹⁵-impulse/compulsive-dementing/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging⁹⁵-impulse/compulsive-dementing/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation adjustment of the BODMAS characters as with the first and second registry-worldviews/dimensions to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Ultimately, a notional~deprocrypticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ontological-normalcy/postconvergence, is one that will bring to the mental-devising-representation, the BODMAS characters potential temporal-dispositions to ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and subknowledging⁹⁵-impulse/compulsive-dementing with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various uninstitutionalised-threshold¹⁰³, for a suprastructural resolution to human ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> disposition, enabling the ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness towards knowledge-notionalisation; as the recognition of the reality of

human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor-pedestals-disambiguation then allows for acknowledging, accounting for and the structural-superseding of our vices-and-impediments¹⁰⁶ thus enabling ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation involving the ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of temporal-dispositions ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁷>, as ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) is the effective psychological tool for ‘postconverging-or-dialectical-thinking³⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The implications for the science of psychology can thus be drawn out. The articulated notion of ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) process is a dialectical exercise of stranding; either as mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase to imply a superseded/transcended/unsound registry-or-registry-worldview/dimension or as mentally

straight/candored-and-dialectically-or-contendingly-in-phase to imply a
 superseding/transcending/sound registry-or-registry-worldview. ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> further implies that instead of a ‘conventioning influenced and driven’
 more or less notational study of human psychological phenomena as is the case today; we can
 ‘think’ of psychology in ¹⁴de-mentation-<supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics> terms of ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> of registry-worldview/dimensions successive existentialisms/full-depths-
 of-existential-implications transdimensional-meaningfulness/memetic-refinements as
 ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-
 reconstituting-as-to-conflatedness¹² as dialectical transformation as-prospective ⁸⁴reference-of-
 thought (¹⁴de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics> with respect to either mentally
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or
 mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as
 ‘directed’ simply by demonstrable ontological-veracity/ontological-relevance/⁸⁴reference-of-
 thought of transdimensional-meaningfulness—
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; leading to a
 psychological science which is more comprehensive, timeless and unbounded by its
 conceptualisation as it emphasises psychological-representation/mental-devising-representation
 as more ‘ontologically-driven/ontologised’ rather than ‘conventioningly-
 driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-
 present/epistemic-totalising³²~self-referencing-syncretising/present-consciousness/mirage
 referring to the instance where the personhood-and-socialhood-formation intradimensional

conventioning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-representation/mental-devising-representation is then fundamentally determined by the depth/profoundness-of-ontological-veracity/depth/profoundness-of-ontological-reference of a given registry/registry-worldview-or-dimension as it upholds ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) over reflex-normalcy or intradimensional-subknowledging⁹⁵-normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding—oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation for an appropriate ¹⁴de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~ ¹⁴de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~ exercise wherein the ⁸⁴reference-of-thought (‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting) is always a moving target (due to the institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution (deconstruction), which then puts a science of psychology in phase with the dialectical development of ontological-depth/profoundness-of-reference in superseding relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—or-temporal-

preservation-as-pseudointemporality⁵²-preservation, in line with intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; whereas a conventioning reference is relatively in circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought and fails to factor in human limited-mentation-capacity-deepening⁵³ and the consequent uninstitutionalised-threshold¹⁰³ or relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—or-temporal-preservation-as-pseudointemporality⁵²-preservation) hence failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to imply a prospective dialectic ontological-depth/profoundness-of-reference for an appropriate ¹⁴de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ ¹⁴de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~. That is, a conventioning influenced-and-driven psychology tends to equate the conventional insights at one ¹⁴de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ dialectical moment or registry-worldview/dimension as intradimensionally set in stone and across all moments whereas an ontologically-driven psychology acknowledges and recomposes to the dialectical evolution of ⁸⁴reference-of-thought for a comprehensive, appropriate and veridical ¹⁴de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ exercise. Such ⁸⁴reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for ¹⁴de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ exercise in

reflection/perspectivation of psychological-representation/mental-devising-representation) are the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, ¹⁰⁴universalisation/non-positivism-or-medievalism, positivism/procrypticism preconverging-or-dementing¹⁹—apriorising-psychologism, and prospectively (critical for a prospective conceptualisation of psychology) perpetuation-of-deprocrypticism. This explains why this memetism/transdimensional-meaningfulness/suprastructural-meaningfulness psychology is a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as it is driven/led by a reference to dialectical/ontological-veridicality (ontological-normalcy/postconvergence in successive ontological-normalcy/postconvergence/postdicatory ontological-reconstituting-as-to-conflatedness¹²/deconstruction of dialectical existentialisms/full-depths-of-existential-implications as ⁸⁴reference-of-thought, rather than intradimensional-subknowledging⁹⁵-normalcy or reflex-normalcy) for ‘¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ⁸⁴reference-of-thought’ exercise in reflection/perspectivation of psychological-representation/mental-devising-representation, i.e. preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the dialectically-and-ontologically superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the dialectically-and-ontologically-superseding/transcending/sound registry/registry-worldview-or-dimension. This ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-

mentation-dynamics or natural~psychological-dynamics' is the foundation of a pure, emancipated and disinhibited psychology (both registry-and-registry-worldview-wise) as such a psychology is grounded exclusively on ontologically demonstrable references of the veridicality of registries and registry-worldviews successive existentialisms/full-depths-of-existential-implications, and the corresponding ontological veracities implied. Such a 'postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' contrasts with a 'mented' or 'stigmatic' psychology of weak memetism/transdimensional-meaningfulness/suprastructural-meaningfulness⁸⁴reference-of-thought for the simple reason that it is not founded on a pure dialecticism of ontological/dialectical-referencing but rather on intradimensional conventionalised referencing which wrongly hardly proxies the veridicality of ontological-normalcy/postconvergence or construe a dialectical-reference/ontological-reference for '14de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ of⁸⁴reference-of-thought' of psychological-representation/mental-devising-representation at uninstitutionalised-threshold¹⁰³. Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-dementing¹⁹–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the conventioning–superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking²⁰–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the conventioning–superseding/transcending/sound registry/registry-worldview-or-dimension. This will explain in many ways the more or less fitful development of present day psychology, more or less 'uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing-representation' (in reflecting preconverging-or-dementing¹⁹–apriorising-psychologism) thus

undermining its ontological-referencing veracity/ontological-pertinence with respect to an ‘¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ⁸⁴reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹² as dialectical transformation as prospective ⁸⁴reference-of-thought. A dialectical ontological-reconstituting-as-to-conflatedness¹²/deconstruction of ⁸⁴reference-of-thought (recognising human limited-mentation-capacity-deepening⁵³ and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)) as articulated above is not only the basis for memetism/transdimensional-meaningfulness/suprastructural-meaningfulness, but as well for avoiding what can be termed as the ‘ontological-circularity’ of present day psychology. Such ontological-circularities are engrained in all registry-worldviews/dimensions wherein the naïve pretence for a quest for deeper ontological-veridicality is rather just syncretic/circular and hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as fundamentally the ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the said registry-worldview/dimension are at a dead-end with a de-mentative/structural/paradigmatic impossibility for a critical breakthrough just by the mere fact that the registry-worldview/dimension has attained its mentation-capacity-limitation or uninstitutionalised-threshold¹⁰³ (as the nature of intrinsic-reality with respect to the human psyche is ontological-normalcy/postconvergence or inherently preceding or inherently superseding as it doesn’t change an iota, and it is the human psyche that gives-in in its mental-

devising-representation to conform to intrinsic-reality). With such naïve efforts to keep up and develop profound meaningfulness based on the same registry-worldview's/dimension's institutionalisation ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ mostly a dead-end. Such ontological-circularities will include for instance the dead-end of medieval alchemy de-mentating/structuring/paradigming with respect to positivistic chemistry de-mentating/structuring/paradigming, a flat-world de-mentating/structuring/paradigming with respect to a round world de-mentating/structuring/paradigming, a creationism de-mentating/structuring/paradigming with respect to an evolution de-mentating/structuring/paradigming, a ¹⁰⁴universal humanity de-mentating/structuring/paradigming with respect to aristocratic/racial/tribal de-mentating/structuring/paradigming, a science de-mentating/structuring/paradigming with respect to a superstition de-mentating/structuring/paradigming, etc. Naivety will be to think that issues of ontological-circularity in our present positivistic meaningfulness (for transcending beyond our vices-and-impediments¹⁰⁶ and overcoming inherent inhibitions to human emancipation) are not in veridicality about a need for a shift in de-mentating/structuring/paradigming, prospectively. This brings forward fundamentally the limited-mentation-capacity-deepening⁵³/uninstitutionalised-threshold¹⁰³ construct of our times (procrypticism) and the de-mentative/structural/paradigmatic implications specifically for such a 'postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' (as highlighted) over a relatively mented-psychology/stigmatic-psychology. What this reveals is that reality is 'not a human mental-devising-representation processing exercise'; rather it is an intrinsic ontological-normalcy/postconvergence notion that doesn't respond to human mental-devising-representation processing. The role of ¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as a mental-

devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the capability as its mental-devising-representation of a registry-worldview/dimension (uninstitutionalised-threshold¹⁰³), which otherwise any <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ registry-worldview will overlook as it is a <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ that is exclusively operant and deterministic only to its very own ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and is not tied to intrinsic-reality but rather pertinent only for when it proxies intrinsic-reality. It is only ¹⁴de-mentation-⟨~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recomposure it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a new ⁸⁴reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference) for a new existentialism/full-depth-of-existential-implications meaningfulness and thought. This insight about the intrinsic-nature-of-reality/intrinsic-reality is critical and central to understanding how ‘knowledge-deadend—de-mentating/structuring/paradigming’ can be overcome/superseded. Supposed B was to stick to resolving the BODMAS equation overlooking A’s condition on the basis that the ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation are set and given, whether these uphold intemporal-preservation-

entropy-or-contiguity-or-ontological-preservation or not (which is what ensures proxying to intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this doesn't in any way transform the ontological-normalcy/postconvergence ontological-veridicality/intrinsic-reality from to ⁷².5. Such a wrong disposition rather points aetiologically for the need (in ontological-escalation) of an ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of the BODMAS characters at that uninstitutionalised-threshold¹⁰³. In the bigger picture, 'knowledge-deadends—de-mentating/structuring/paradigming' (to varying degrees of pertinence) are often the explanation of underlying social issues and problems more than just about limited human ability or insufficiently directed effort towards the resolution of such issues and problems on the basis of present de-mentating/structuring/paradigming. It is inevitable that emancipation from such knowledge-deadends—de-mentating/structuring/paradigming will always require that the would-be intellectual-analyst or intellectual-analysts 'blunt it' (just as intrinsic-reality is uncompromisingly blunt) to the <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally needed is a de-mentative/structural/paradigmatic-shift. Much like observation and a rational interpretation of nature trumps dogma as with Galileo's heliocentric argument for instance, this author holds that a fundamental decomplexifying/uninhibiting of our own (procrypticism or preconverging-or-dementing¹⁹—apriorising-psychologism/subknowledging^{95/75} perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing¹⁹—apriorising-psychologism/dialectically-preconverging-or-dementing¹⁹—apriorising-psychologism from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-

teleology¹⁰⁰ as of prospective notional~deprocrypticism as ⁸⁴reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference) opens up a new world of transcendental possibilities (wherein a comprehensive insight for addressing psychopathy and social psychopathy and other implied epiphenomena/incidental-phenomena equally lies, and critically so since the fundamental argument for a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposed-consciousness-awareness-teleology¹⁰⁰ in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold¹⁰³; much the same way like a positivistic world opened up from the ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold¹⁰³. To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as indicated with respect to a ‘mented’ or ‘stigmatic’ psychology can be further reemphasised clearly as such; a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ is one that is being ontologically-driven or led by ontological-veridicality when it comes to mental-devising-representation by strictly adhering to the ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) of ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics). In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic mentation ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) in reflecting soundness-or-ontological-good-

faith/authenticity⁶⁹-of-⁸⁴reference-of-thought/apriorising–registry-soundness and unsoundness-
 or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/⁷⁵perversion-of-⁸⁴reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷> (respectively postconverging-or-dialectical-thinking²⁰–apriorising-
 psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
 phase> and preconverging-or-dementing¹⁹–apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) is stranded to the
 ‘conventionalised institutionalised/intemporalised-threshold-for-intemporal-preservation-
 entropy-or-contiguity–or–ontological-preservation’ whether such a threshold is the ‘appropriate
 basis for ⁸⁴reference-of-thought or not and subsequent ontological-veridicality/ontological-
 contiguity⁶⁷ or not, as it is limited to what is the convention thus hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with the
 result that mented/stigmatic psychology is limited to hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> human
 intradimensional conventioning ⁸⁴reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation, with no prospective/transcending/superseding possibility. For
 instance, we can project insightfully that a mented/stigmatic mental-disposition in a non-
 positivism/medievalism setup in an impression-driven/good-naturedness/wishfulness
 disposition but hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation>(failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> ⁸⁴reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation) will raise an issue of say sorcery in terms–as-of-axiomatic-
 construct of who is the sorcerer or sorcerers among us, how should sorcery be stopped and

prevented in the community, and not in a prospective positivistic de-mentating/structuring/paradigming that is more ontologically-veridical, putting in question the veracity/ontological-pertinence of the non-positivism/medievalism conventioning notion of sorcery, however ‘good-natured’/impression-driven, while raising the positivistic the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ of a positivising/rational-empiricism ⁸⁴reference-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 ⁸⁴reference-of-thought to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established ⁸⁴reference-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 ⁸⁴reference-of-thought and is rather inherently upheld by ontologically-veridical insight and pertinence. Further, such a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ that is ontologically-driven will go beyond an exercise of mented/stigmatic phenotypes driven abstractly as inherent-personalities nature and in given settings-of-time, but grasp that human personality is critically involved in the ¹⁴de-mentation-~~⟨supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics⟩~~ hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human—⁵⁶meaningfulness-and-teleology¹⁰⁰-into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting-as-to-conflatedness¹²/deconstruction as the more profound ⁸⁴reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many

construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and conflictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite de-mentative/structural/paradigmatic shifts; and such could further be grasped regarding specifically how many an experimental psychology schemes ‘desperately’ striving to draw social-world level conclusions can’t seem to supersede the modesty of schemes that it is just too farfetched and synoptically-limiting, thus trending more towards the defect of constitutedness¹³ in lieu of conflatedness¹² as articulated by this author. Foucault had qualified the current focus on abnormal psychology as tending more to an ‘economic’ practice. What about the notion of ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ as the ‘surreptitious driving mechanism of human mental-devising-representation or mentation’ that fully encapsulates and explains human psychological development across all the times and the successive institutional-cumulation/institutional-recomposure-~~(as-to-³⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)~~ of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ very much explains human transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ as the recurrent ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or

natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of an animal of limited-mentation-capacity-deepening⁵³. Such a 'postconverging-or-dialectical-thinking²⁰—apriorising-psychologism' psychology driven by ontology or rather ontological-normalcy/postconvergence will be postdicatory, with the implications that this will fully focus the 'kernels of postmodernism' to usher in Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-with-respect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩ has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews 'beyond their successive corresponding recomposured-consciousness-awareness-teleology¹⁰⁰', and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the <amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought past and future, with the insight that our present recomposured-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of the positivism—procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its 'textual basis' to its 'full meaningfulness basis' as 'ontological-reconstituting—as-to-conflatedness¹²', has to do with the fact that the full implications of 'ontological-reconstituting—as-to-conflatedness¹²/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-

teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ of prior registry-worldview mindset/⁸⁴reference-of-thought (and so as a conception that enables opening-up/making-available the prospective registry-worldview), as implied by the veracity/ontological-pertinence of ‘¹⁴de-mentation-(<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics> of ⁸⁴reference-of-thought’ as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ driving mechanism. Considering that deconstruction as ‘ontological-reconstituting-as-to-conflatedness¹²’ necessarily implies not one but two dialectically opposed registries/meaningful-references/anchorings-of-meaning/ontological-references/contending-references/registry-worldviews of meaningfulness; with the implication that the prospective/transcending/superseding is suprastructural to (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶-of) the prior/transcended/superseded, and so as a deeper superseding~oneness-of-ontology construal/conceptualisation. The fact is that without the notion of suprastructuring, the exercise of ¹⁴de-mentation-(<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics> will wrongly imply that the ‘postconverging-or-dialectical-thinking²⁰~apriorising-psychologism’ and the preconverging-or-dementing¹⁹~apriorising-psychologism are of the same ⁸⁴reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas <amplifying~formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, ¹⁰⁴universalisation) but have ‘a complex’ recognising such a fact at a disadvantaged positivistic/procrypticism perspective with respect to the prospective (deprocrypticism), just as

all institutionalisations tend to demonstrate when their own transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is implied, and certainly so the higher the institutionalisation as the mindset/⁸⁴reference-of-thought is increasingly set to ‘relate to its institutionalised secondnature construct as being our very own individuals essential dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> and not a secondnature construct’, and thus perceived as beyond or almost beyond analysis due to the implied temporal alienating effect on us (but then it is the human psyche that gives-in to intrinsic-reality/ontological-veridicality, as the foremost rule of humanity’s existential strive). Suprastructuring allows for the necessary transcendental-insight-projection-capacities for grasping the evasive Derridean conceptualisation of ‘metaphysics-of-absence-⟨implicit-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective—ontological-normalcy/postconvergence>’ projection/postdication in overcoming the illusion-of-the-present/present-consciousness/mirageas ~~<amplituding/formative—epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as ‘metaphysics-of-presence-⟨implicit-‘nondescript/ignorable—void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³’’. Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting—as-to-conflatedness¹²’ by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the ⁸⁴reference-of-thought and meaningfulness of the seemingly ⁸⁴reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting into question a given ⁸⁴reference-of-thought and projecting the appropriate ⁸⁴reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected ⁸⁴reference-of-thought. This is akin to the idea of a positivistic mindset/⁸⁴reference-of-

thought articulating chemistry rules and principles to an alchemic mindset/⁸⁴reference-of-thought for the latter's validation, requiring the latter to adopt a positivistic mindset/⁸⁴reference-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/⁸⁴reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic ⁸⁴reference-of-thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰ in the middle to long run construed as of ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ with respect to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-teleology¹⁰⁰ of a non-positivism/medievalism mindset/⁸⁴reference-of-thought for it to effectively undergo the necessary 'postconverging-or-dialectical-thinking²⁰~psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by acting as the conscious backdrop that engenders prospectively a positivistic mindset) for human emancipation into a notional~deprocrypticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the ontological-deficiency with respect to

ontological-normalcy/postconvergence is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a <amplituding/formative> ‘wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of intrinsic-reality (but which closure makes its representation of intrinsic-reality inherently incomplete and biased towards the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of its given registry-worldview metaphysics-of-presence-⟨implicated-‘nondescript/ignorable—void⁶⁰’-as-to-⁸⁰ presencing—absolutising-identitive-constitutedness¹³⟩), by effectively taking full cognisance of the fact that ¹⁴de-mentation-⟨~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) is the driving mechanism of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of intrinsic-reality and thus construe an opened-construct incorporating transcendental-insight-projection-capacities that enable the relative construal of the ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ and the preconverging-or-dementing¹⁹—apriorising-psychologism ‘¹⁴de-mentation-⟨~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of ⁸⁴reference-of-thought’, and so expanding the potency in construing a much more exact/thorough notion of placeholder-setup/mental-

devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of intrinsic-reality and thus for ‘ontological-reconstituting-as-to-conflatedness¹²’/deconstruction. In other words, in representing the veridically uninhibited/decomplexified nature of ‘¹⁴de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>~~’ of ⁸⁴reference-of-thought’ that is not limited by the illusion-of-the-present/present-consciousness/mirageas ~~<amplituding/formative~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of any registry-worldview/dimension and so at the deeper memetic/psychoanalytic level, suprastructuring as such reveals that ‘human psychology is very much an active construct associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵~~<amplituding/formative~epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ in the reflection as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of retrospective, present and prospective institutionalisations in reflecting holographically-~~<conjugatively-and-transfusively>~~ the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ points-of-reference, with the truer nature and representation of human psychology ultimately tied-to/driven-by ontological-normalcy/postconvergence-construct’. Insightfully, just as highlighted later that existence-defines/precedes-essence, ideally the construction of psychology needs to be priorly subjected to ‘a becoming that defines psychology with its veracity/ontological-pertinence arising in the ontological-reconstituting-as-to-conflatedness¹² of that existential becoming’. Is our understanding of psychology notionally complete when we can’t seem to understand what happens in apparently mentally sound minds

partaking in ‘socially degraded’ situations like murky human interest stories, mobs, genocides and even ‘the conventional acceptance and numbness to mass casualty warfare’. In other words, in the first place what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn’t it possible to make the contribution of present day psychology more complete in constructing a more thorough and dynamic understanding of mentation/psyche in relation to individual-social-humanity aspiration, where psychology evolves in a complete existentialism cadre. In other words, so placed in a becoming/existential cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation is all about as if it is a set and determinate construct (strangely enough inadvertently and often mirroring schemes of social classification, and hence of social power relations) equally involve in articulating aspiratory models for human mentation/psyche? And such a de-mentating/structuring/paradigming shift with regards to present day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional~deprocrypticism (involving ‘ontologically-reconstituting/deconstruction’ in upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by ‘overriding failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and renewing ever sound and appropriate’⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’) over the ‘conventioningly-driven/conventionalised hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether the latter is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Insight from ontological-normalcy/postconvergence as it matches

placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ 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-⁸⁴reference-of-thought-as-of-conflatedness¹² and thus mentally-straight/candored-and-dialectically-in-phase as simply involving the technique of a ‘prelogic/conviction-as-to-profound-supererogation⁹⁷ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ teleological alignment reflex’ to the implied ⁸⁴reference-of-thought since the ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is prospective/transcending/superseding and ‘ontologically-reconstituting/deconstruction’; while representing all uninstitutionalised-threshold¹⁰³ in a dialectical moment of appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹² and thus mentally-oblongated/decandored-and-dialectically-out-of-phase-or-dialectically-primitive as simply involving the technique of a ‘postlogism⁷⁸ mere-formulaic slanting ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ teleological alignment reflex’ to the implied ⁸⁴reference-of-thought since the ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is prior/transcended/superseded and rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. And going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, a

‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ can perfectly represent the mentations/mental-devising-representations of all registry-worldviews/dimensions both as implied and driven by ontological-veridicality by way of ontological-reconstituting-as-to-conflatedness¹²/deconstruction and point out their peculiar mented/stigmatic specificities in their hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> involving with all mented/stigmatic mental-devising-representations a circular preconverging-or-dementing¹⁹-temporal-manifestation (subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) of slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect. In the bigger picture, actually the fact is that the various institutionalisation/institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) are actually the levels at which their specific quality (whether as base-institutionalisation, ¹⁰⁴universalisation, 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 ¹⁰⁴universalisation, proto-positivism in ¹⁰⁴universalisation–non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-notional~deprocrypticism in positivism–procrypticism. For instance, many an alchemist in the medieval world were actually very thorough and methodical in their pursuit with skills that could be qualified as ‘rudimentary positivistic’. However, the fact that fundamentally their de-mentating/structuring/paradigming was a dead-end like the pursuit of the philosopher’s stone and the implications of not having an outright positivistic outlook/ideology is what mostly distinguishes them from the complexity of ‘true positivists’. Likewise, the ordinary practices in the positivistic world of deontological and jurisprudential nature, in disparate formal constructs and settings mostly, are mostly geared to carry abstract and coherent ¹⁰⁴universal 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 ¹⁰⁴universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸ as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology¹⁰⁰ is not intemporal/not-of-totalising-entailment but speak more of a temporal motive). But behind that pursuit is a covert admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to

intemporal/¹⁰⁴universal notions on the mere basis of ‘preaching’ the intemporal/¹⁰⁴universal notions and virtues (as the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³) without institutionalisation design or conceptualisation! This is an unspoken recognition of the inherent reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor individuations nature, and the need to skew/design/institutionalise/intemporalise ‘the social’ for the primacy of the intemporal-disposition individuation, as secondnaturing. This is equally an unspoken insight not only to modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation conceptualisation of the-Good (positivistic ontological-primemovers-totalitative-framework⁷³). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the social criticism of their own times, won’t naively imply ‘I have preached to you thus you’ve attain the intemporal’, but rather construe insightfully of a practice (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the intemporal, say like having the believers follow a whole routine from their expression of faith, praying in conscious reinforcement, to a way of living, however approximate in its applicative success in inducing an intemporal inclination. Positivistic secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their

constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by regulation and law and/or newer legitimately made regulation and law even against popular whim given their ‘inherent assuredness to preserve the intemporal construct in a furtherance of intemporal-preservation percolation-channelling-<in-deferential-formalisation-transference>’. Prospectively, notional~deprocrypticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic formalisation’ into the extended-informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology¹⁰⁰> implying a greater underlying demystification of positivism/rational-empiricism manifestation of ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought reasoning by way of the ontological-contiguity⁶⁷ (as from prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁷-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>) with respect to the veridicality of human temporal-to-intemporal individuations dispositions nature that explains the nature of the positivism–procrypticism registry-worldview notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as we become more consciously insightful, preemptive and superseding of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of positivism–procrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ with its social-construct implications; and this insight prospectively defines the conceptualisation of the present positivism–procrypticism registry-worldview/dimension vices-and-impediments¹⁰⁶ as the backdrop for the notional~deprocrypticism de-mentating/structuring/paradigming shift. But

this equally as with all institutionalisations imply bringing to the collective consciousness a dialectically preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation of the present procrypticism registry-worldview/dimension (which is prior) from the prospective registry-worldview/dimension (deprocrypticism) as the new ⁸⁴reference-of-thought, which will seem unintelligible to the prior even though it is actually more real suprastructurally and in ontological-normalcy/postconvergence, just as our representation of medievalism though more ontologically-veridical will seem unintelligible/existentially-suprastructural to a medieval mindset/⁸⁴reference-of-thought in its closed mental-devising-representation of intrinsic-reality. Central to the notion of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought as the ‘veridical ⁸⁴reference-of-thought’ articulation of (ontological-normalcy/postconvergence) as ontological-veridicality/ontological-contiguity⁶⁷ as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation over the positivism/rational-empiricism manifestation of ⁸¹procrypticism—or—disjointedness-as-of-⁸⁴reference-of-thought notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> as of its perversion of ⁸⁴reference-of-thought—⁶categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and so in a prospective ¹⁴de-mentation-(<supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> moment wherein ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontology) supersedes intradimensional-subknowledging⁹⁵-normalcy (temporal conventioning compromise). This dichotomy between conventioning and ontology is critical to understand human mentation development along the successive institutionalisations, as transcendental knowledge is by definition prospective and hence recognises the ontological limits/thresholds of conventioning as knowledge and virtue

reference because to start with all conventioning institutionalisations are de-mentatively/structurally/paradigmatically in want of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity whether as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism in a prospective insight. Conventioning as such could only prospectively reflect ‘sound ⁸⁶reference-of-thought status’ when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; the holy grail of the notional~deprocrypticism institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-reference-denominator for that conventioning construct, and the latter is thus the ‘effective meaningfulness-or-value-reference’ of the said conventioning construct notwithstanding any grander ontological meaningfulness-or-value-reference striving for utter-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for discretionary or prestige basis of discretionary and disparate recognition, out of discretionary formalisation in inducing the secondnaturing and internalisation for that recognition. This insight is pertinent in that in the construct of ontology driven meaningfulness-and-value-references of intellectual grounding (purism-of-ontology), it is important to grasp that the social integration of meaningfulness-and-value-references in a conventioning construct is effectively a least-acceptable-meaningfulness-or-value-reference-denominator-driven dynamism, and that it is by an effective utilisation of the institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism that such ‘purism-of-ontology’, by it’s the-Good, can stand out in bringing to bear its human and social emancipation potential. In the same token,

thus it is equally important to grasp that primacy of meaningfulness-or-value-reference orientations in conventioning constructs do not necessarily has to do with a primacy of ontological-veridicality pertinence especially where it is not driven by intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity but by social-aggregation-enabling, notwithstanding that such a conventioning construct may be seen as the social reference of grander meaningfulness-and-value-references in its subject area, and so fundamentally because it is a least-acceptable-meaningfulness-or-value-reference play-out notion and not an-utter-purism-of-ontology-reference notion. Thus the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to ¹⁴de-mentation-(<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with corresponding ¹⁴de-mentation-(<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) even though it won't be intelligible from our vantage superseded/transcended registry-worldview/dimension point just as with all transcended/superseded registry-worldviews/dimensions. The narrative/storying technique for a comprehensive postconverging-or-dialectical-thinking³⁰—apriorising-psychologism—by—preconverging-or-dementing¹⁹—apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting by which varied induced threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism narratives in circumventing/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought naively arise, and over which an organic-comprehension-thinking analysis dements the threshold-of-

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism narratives as of preconverging-or-
 dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-
 dialectically-or-contendingly-out-of-phase> to articulate an aetiologisation/ontological-
 escalation, and so whether such threshold-of-nonconviction/makeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism postlogic
 narratives are slanting (subknowledging⁹⁵-impulse), miscuing, disjointed-logic, logical-drag,
 unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-
 rationalising and their corresponding temporal enculturation/temporal-endemisation. Explained
 in another way, the actual depth-of-storying involves: - psychopathic insane-fitment formulaic
 slanting ¹⁰compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation⁹⁷ or postlogism⁷⁸ or hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
 looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ as absolving/fleeting/escaping-reflex-
 logic¹ ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> wrongly implied as
 of supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism; - and this being effectively wrongly elevated as of
 supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism by temporal-dispositions by their hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or
¹¹conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to these formulaic slanting
¹⁰compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation⁹⁷ or postlogism⁷⁸ or hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-

looping-‘set-of-dereifying-hollow-narratives-and-acts’⁷⁷ as absolving/fleeting/escaping-reflex-logic¹ (whether unconsciously by ignorance, and consciously by affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism; - then the ⁸⁴reference-of-thought as the intemporal-disposition organic-comprehension-thinking in ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) of the two above as non-ontological-reference/non-contending-reference-but-rather-preconverging-or-dementing¹⁹—apriorising-psychologism as being in veridicality psychopathic-and-social-psychopathic phenomenon of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>; - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively deprocrypticism; ideally such a resolution articulation technique comes down to an enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness¹² as dialectical transformation storying reflecting-or-perspectivating a procrypticism (preconverging-or-dementing¹⁹-of-positivistic-meaningfulness) registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> (at positivism~procrypticism uninstitutionalised-threshold¹⁰³) with respect to notional~deprocrypticism utter ontological-contiguity⁶⁷/ontological-veridicality (postconvergence), and so as the bigger grounding for the resolution of the epiphenomenon/incidental-phenomenon of psychopathy and social psychopathy. By the way this operant conceptualisation is relevant with phenomena of

⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in all registry-worldviews/dimensions. Wherein for instance in a non-positivism/medievalism registry-worldview/dimension: - the subknowledging⁹⁵-impulse/compulsive-dementing/postlogism⁷⁸-slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> together with its postlogic social corollary associated with instigating accusations of sorcery/witchcraft for instance involve formulaic slanting ¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or postlogism⁷⁸ in preconverging-or-dementing¹⁹-apriorising-psychologism as to postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism) - and temporal-dispositions in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism by their hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the formulaic slanting ¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or postlogism⁷⁸ or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ thus inducing the wrongful elevation of the formulaic slanting ¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or postlogism⁷⁸ or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ as being of supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-

thinking²⁰—apriorising-psychologism whether unconsciously by ignorance, or consciously by affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (the temporal-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’) - with the two above being retrospectively construed from the veridical ⁸⁴reference-of-thought of a vantage positivistic registry-worldview/dimension as being non-positivism/medievalism mindset/⁸⁴reference-of-thought and non-ontological-reference/non-contending-reference-but-rather-preconverging-or-dementing¹⁹—apriorising-psychologism and construed ontologically by their reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) as the non-positivism/medievalism sorcery phenomenon of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (the organic-comprehension-thinking) - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively positivistic, just as the ontological-escalation/aetiologisation of psychopathy and social psychopathy is essentially deprocrypticism. Likewise, one can imagine the same type of enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness¹² as dialectical transformation storying reflecting-or-perspectivating a non-positivism/medievalism registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> (at its uninstitutionalised-threshold¹⁰³) with respect to positivism as (postconvergence) ontological-veridicality/ontological-contiguity⁶⁷, as the bigger grounding for the epiphenomenon/incidental-phenomenon of say a medieval phenomenon of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁷> like sorcery. As fundamentally, intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological de-mentating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview's/dimension's ⁸⁴reference-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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> like sorcery in the non-positivism/medievalism world; implying that an 'intemporal-disposition mindset' of positivistic disposition finding themselves in a non-positivism/medievalism social-setup will not see the proffered accusation of sorcery against them or any other individual as simply requiring defending themselves or the accused of sorcery or 'playing out' in the social-and-temporal-trading of that social-setup to extricate themselves or the accused but rather project that the registry-worldview/dimension in endemising and enculturating the possibility of accusations and notions of sorcery is de-mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus in need of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity), and the undermining of that registry-worldview/dimension is the intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming resolution of the epiphenomenon of sorcery across metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation. It should be noted that an intemporal or ontological or longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ resolution to ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging⁹⁵-impulse/compulsive-dementing (condition from say a physiological cause), like psychopathy in the positivistic registry-worldview/dimension or a sorcerer accuser in a medieval registry-worldview/dimension. That may explain the initiation of a loss of intemporal social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸> arising from postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> for instance which is then at the base of a registry-worldview's/dimension's uninstitutionalised-threshold¹⁰³ (which is overall the de-mentative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a 'differential-formalisation-transference'/skewed ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) institutionalisation setup, whether at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, ¹⁰⁴universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation ⁵¹incrementalism-in-relative-ontological-incompleteness³⁹—enframed-conceptualisation and notional~disjointedness, as it is up to us to proxy to it and hence we can't say we want to think-one-way or we've-been-thinking-a-certain-way (as ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) to naively imply that reality will and should comply, as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ⁸⁴reference-of-thought-⁸categorical-

imperatives/axioms/registry-teleology¹⁰⁰ speak of human mental-devising-representation dead-ends and the need for de-mentating/structuring/paradigming shifts. Likewise, a suprastructural conceptualisation is one construed beyond and not limited to the (recomposed)-consciousness-awareness-teleology¹⁰⁰ or mental-devising-representation of a registry-worldview/dimension⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge-notionalisation is about ‘a deterministic and operant construct preserving intemporality⁵²/longness as ontology’. This translates as: - the grander problem of a subknowledging⁹⁵-impulse/compulsive-dementing with the instigation of recurrent-utter-uninstitutionalisation and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming in all recurrent-utter-institutionalised human locales beyond just an extricatory de-mentating/structuring/paradigming of any human locale, requiring the ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) of recurrent-utter-uninstitutionalisation by a ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded recurrent-utter-uninstitutionalisation as preconverging-or-dementing⁴⁹—apriorising-psychologism, and prospective/transcending/superseding base-institutionalisation as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-

normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-
 conflatedness¹² as dialectical transformation of existentialism/full-depth-of-existential-
 implications from the transcended to the transcending); - the grander problem of a
 subknowledging⁹⁵-impulse/compulsive-dementing with the instigation of ununiversalisation and
 its temporal social recurrency is failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal
 preservation as
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
 mentating/structuring/paradigming in all ununiversalised human locales beyond just an
 extricatory de-mentating/structuring/paradigming of any one human locale, requiring the ¹⁴de-
 mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics)~~ of ununiversalisation by a de-mentation-~~(supererogatory-ontological-
 de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of
 prior/transcended/superseded ununiversalisation as preconverging-or-dementing¹⁹—apriorising-
 psychologism, and prospective/transcending/superseding ¹⁰⁴universalisation as ‘postconverging-
 or-dialectical-thinking²⁰—apriorising-psychologism’/soundness-or-ontological-good-
 faith/authenticity⁶⁹-of-⁸⁴reference-of-thought and the deterministic and operant
 institutionalisation/intemporalisation resolution construct (and so, in an ontological-
 normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-
 conflatedness¹² as dialectical transformation of existentialism/full-depth-of-existential-
 implications from the transcended to the transcending); - the grander problem of a
 subknowledging⁹⁵-impulse/compulsive-dementing with the instigation of non-
 positivism/medievalism with such phenomenon as witchcraft and its temporal social recurrency
 is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and

any one human locale, requiring the ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought by a ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded ⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought as preconverging-or-dementing¹⁹-apriorising-psychologism, and prospective/transcending/superseding notional~deprocrypticism as ‘postconverging-or-dialectical-thinking²⁰-apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹² as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending). * In other words, fundamental construal about the conceptual-and-institutionalisation-phenomena has to do with how any and all conceptualisations and meaningfulness harken back to ‘intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’, qualified as the very essence of intrinsic-reality as a suprastructural and ontological-normalcy/postconvergence conjoint-ontological-and-virtue-consistency upholding construct; and in so doing, explicates successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) existentialisms/full-depths-of-existential-implications. Hence the subknowledging⁹⁵-impulse/compulsive-dementing/slantedness mechanism that induces ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in all institutional-cumulation/institutional-recomposure-(as-to-

⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) effectively define each registry-worldview/dimension respective uninstitutionalised-threshold¹⁰³ while reflecting/perspectivating/highlighting its mental-devising-representation specific superseded/transcended preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> that is its uninstitutionalised-threshold¹⁰³ (going by the ‘¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> of ⁸⁴reference-of-thought’). This transcended/superseded uninstitutionalised-threshold¹⁰³ in the ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) is a ¹⁰⁴universal notion in establishing that that which is ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and therefore not ontologically-veridical (superseded/transcended preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) reflects the uninstitutionalised-threshold¹⁰³, and that which is not ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and ontologically-veridical (superseding/transcending postconverging-or-dialectical-thinking²⁰-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) reflects the institutionalised threshold. This is critical in overcoming our very own <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ inclination with respect to procrypticism, ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of positivistic meaningfulness, that is, positivistic ⁸⁴reference-of-thought~categorical-

imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation), and so beyond our illusion-of-the-present/present-consciousness
as more of a veridical ontological-normalcy/postconvergence and suprastructural intrinsic-
reality/ontological-veridicality to a veridical existentialism/full-depth-of-existential-veridical
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology¹⁰⁰ (of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) over which
memetic-reordering/psychoanalytic-unshackling can then occur. Otherwise, while such an
insight is intuitive from our vantage positivistic registry-worldview point of reference with
respect to prior registry-worldviews/dimensions de-mentability/¹⁴de-mentation-
<supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics>, ours will carry a complex implying wrongly it is unde-mentable and thus
non-transcendable. Such ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’ applies with regards
to both psychopathic subknowledging⁹⁵-impulse/compulsive-dementing/slantedness and its
corresponding postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-
threshold-of-shallow-supererogation⁹⁷ protraction as conjugation/inflection/deriving to
temporal-dispositions implying consciously taking such insane-fitment mantle and acting like
the psychopathic character once committed from ignorance (due to the postlogic inducing of a
loss of social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-
<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸> 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

subknowledging⁹⁵-impulse/compulsive-dementing/slantedness postlogism⁷⁸-as-of-
¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation⁹⁷ protraction as assuming psychopathic subknowledging⁹⁵-impulse/compulsive-
dementing/slantedness in ignorance and out of bad-or-wrong supplanting–conviction-as-to-
profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism,
the other temporal-dispositions respectively involve: - (affordability-temporal-disposition)
assuming psychopathic subknowledging⁹⁵-impulse/compulsive-dementing/slantedness in
affordability and out of its threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as
uninstitutionalised-animality-threshold, - (opportunism-temporal-disposition) assuming
psychopathic subknowledging⁹⁵-impulse/compulsive-dementing/slantedness in opportunism
and out of its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-
animality-threshold, - (exacerbation-temporal-disposition) assuming psychopathic
subknowledging⁹⁵-impulse/compulsive-dementing/slantedness in exacerbation and out of its
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-animality-
threshold; - (social-chainism/social-discomfiture/negative-social-aggregation-temporal-
disposition) assuming psychopathic subknowledging⁹⁵-impulse/compulsive-
dementing/slantedness in social-chainism/social-discomfiture/negative-social-aggregation and
out of its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-
animality-threshold; - (temporal-enculturation/temporal-endemisation-temporal-disposition)
assuming psychopathic subknowledging⁹⁵-impulse/compulsive-dementing/slantedness in
temporal-enculturation/temporal-endemisation and out of its threshold-of–

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-animality-
 threshold. What is specific about a mental-devising-representation of psychopathic/postlogic
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and its protraction as
 social psychopathy to temporal-dispositions (not to be confused with the spontaneous
 supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-
 reflex of wrongly implying prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ as
 ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁷—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism’ wrongly implying logical
 nested-congruence—wrongly implying a logical contention); the specificity lies in the notion of
 ‘EMPTINESS of psychopathic postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
 hollow-narratives-and-acts’>⁷⁷ and the conjugation/inflection/protraction of that EMPTINESS
 to the temporal-dispositions in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> postlogism⁷⁸ conjoining-looping-sets-of-
 narratives—⟨construed-as-of-slanted-cohering-’unsoundness-or-ontological-bad-
 faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought’-of-the-derived-⁷⁵perversion-of-⁸⁴reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>,-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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, and so as intemporal
 organic-comprehension-thinking insight over threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism distraction. In fact, the technique for preconverging-or-dementing¹⁹—apriorising-psychologism involves mentally interceding/intermediating the reflected/perspectivated insight of a postlogic interlocutor's hollow-narratives or derived-hollow-narratives with emptiness to reflect/perspectivate its unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴—of-⁸⁴reference-of-thought as a manifestation of registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶ given the narrative notional-discontiguity/epistemic-discontiguity⁶³—<shallow-supererogation⁹⁷—of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>. It is critical to note that this EMPTINESS of mental-devising-representation of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as the uninstitutionalised-threshold¹⁰³ of (¹⁴de-mentation-⟨~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩) ¹⁴de-mentation-⟨~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ mentally-representing prior transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and-dialectically/contendingly-out-of-phasing-or-dialectical-primitivity with respect to prospective transcending/superseding registry-worldviews/dimensions mentally-represented as mentally-straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that permits the 'transcendental shifting of ⁸⁴reference-of-thought (enabling ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) to the apriorising—registry of the prospective/transcending/superseding registry-worldview/dimension while the transcended/superseded registry-worldview/dimension is no longer a dialectically-in-phase ⁸⁴reference-of-thought but of dialectically-out-of-phase ⁵⁶meaningfulness-and-teleology¹⁰⁰

⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to its preconverging-or-dementing¹⁹-apriorising-psychologism. This process basically explains ontologically why and how humans from the very beginning to today are the same as it fundamentally grasps the dynamism of institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)/memetic-reordering/psychoanalytic-reorientation that elucidates our human contiguous anthropological-continuity or anthropopsychology. Further, in the practical elucidation of social issues having to do with an issue of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> like psychopathy-and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising-registry is the ‘veridical ⁸⁴reference-of-thought’ as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity⁵⁹-of-⁸⁴reference-of-thought/candoring-and-dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing¹⁹-apriorising-psychologism> and hence preconverging-or-dementing¹⁹-apriorising-psychologism as reflected/perspectivated by mental-slantedness/deandoring-and-dialectically-or-contendingly-out-of-phase; and so in an underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a ‘conventioning construct’ that while susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with ‘knowledge-notionalisation’ involving not only the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better skew/deferential-formalisation-transference for intemporality⁵²/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 ⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and the-Good which is about understanding in ontological-primemovers-totalitative-framework⁷³ how reality is/how things work to deliver virtue and hence is the basis for formalisations, and actually the ‘deferential-formalisation-transference’ has been the process by which throughout human history, increasingly segments of social thinking (present-day subject-matters) are taken out of common hotchpotching and undisambiguated notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰) to be given ‘formal deferential status’ to ensure the supersedingness and internalisation of intemporal-disposition inclination to ontological-veridicality. This ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) insight brings up another definition of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process relating human mental-devising-representation with the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality, wherein we can imagine ‘an initial state for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of base~de-mentation and imagine a completed state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non~de-mentation-<as-to-perspective—ontological-normalcy/postconvergence>’, with the underlying mental-devising-representation/(recomposure)-consciousness-awareness-teleology¹⁰⁰ taking/institutionalising/intemporalising the abstract human mind from base~de-mentation to

non~de-mentation-<as-to-perspective~ontological-normalcy/postconvergence>; involving at
 successive uninstitutionalised-threshold¹⁰³ of the institutional-cumulation/institutional-
 recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>),
 social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative~epistemicity>totalising~in-relative-ontological-completeness³⁸> of
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, internal-
 contradictions induced from ontological-primemovers-totalitative-framework⁷³ inoperance,
¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—
 stranding-or-attributive-dialectics) divulging prospectively ⁷⁵perversion-of-⁸⁴reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>, and intemporal projection superseding the transcendence-unenabling-
 uninstitutionalised-threshold¹⁰³ in alienation—as-inauthentic/poorly-objectified/poorly-
 desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic as of temporality⁹⁹,
 with corresponding formalisation and internalisation as values. While this process had occurred
 priorly rather beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-
 of-existential-unthought>⁶ from base-institutionalisation, ¹⁰⁴universalisation and up to
 positivism, it will possibly be more driven as-of-consciousness-awareness-teleology¹⁰⁰ when it
 comes to attaining notional~deprocrypticism as the latter registry-worldview/dimension is
 actually weaker than the preceding registry-worldviews/dimensions in eliciting a positive-
 opportunism⁷⁶ and will more strongly depend on percolation-channelling-<in-deferential-
 formalisation-transference> of intemporal⁵²/longness to be realised. preconverging-or-
 dementing¹⁹~apriorising-psychologism as thus implied can be defined as
 reflecting/perspectivating/highlighting of the deficient mental-devising-representation (as so-

referenced from ontological-normalcy/postconvergence so-construed as in prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as to suprastructural proxying of intrinsic-reality), beyond the deficient mental-devising-representation intradimensional representation of ⁵⁶meaningfulness-and-teleology¹⁰⁰. The storying/narrating technique for relating preconverging-or-dementing¹⁹—apriorising-psychologism will involve projecting suprastructurally and in perspective ontological-normalcy/postconvergence in the transcending/superseding registry-worldview/dimension for ‘ontological-reference meaningfulness as the intemporal-disposition’ (in ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting organic-comprehension-thinking), while representing temporal-dispositions as rather in the transcended/superseded registry-worldview/dimension (preconverging-or-dementing¹⁹—apriorising-psychologism) ⁵⁶meaningfulness-and-teleology¹⁰⁰ which is not-of-ontological-reference, and in the place of the temporal-dispositions (in-circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologisms) imply their preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; just as all prospective/transcending/superseding registry-worldviews/dimensions mentally-represent-and-relate-with their prior/transcended/superseded registry-worldviews/dimensions, even though all such transcended/superseded registry-worldviews/dimensions as to their <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ naturally resist such representation by the prospective/transcending/superseding registry-worldviews/dimensions. Noting as well that teleologically, the transcending/superseding and the transcended/superseded are in transversality~of-affirmative-and-unaffirmative—

disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰². That is, the two ‘reason pass each other’ (wherein the transcending/superseding is organic-comprehension-thinking while the transcended is in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism) as the transcending/superseding is involved in ‘reasoning-through/over’ and not ‘reasoning-with’ the transcended/superseded (this explains why transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is ‘a registry-worldview’s/dimension’s institutionalisation-constraining/secondnaturing process’ and not ‘a first-naturing transformation process’), just as a positivistic mindset/⁸⁴reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/⁸⁴reference-of-thought and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/⁸⁴reference-of-thought in preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ within rational-empiricism/positivism postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existentialising—frame), and warrants in lieu of any pretence of medieval mindset/⁸⁴reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-teleology¹⁰⁰ existentialising—framing (‘categorical-imperatives/axioms/registry-teleology¹⁰⁰-elements-of: implied—logical-dueness-or-scape,

profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰) 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 ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) imposes crossgenerationally the dominant as transcending/superseding meaningfulness over the dominated as transcended/superseded meaningfulness (there is no social-and-temporal-trading in that regard); as the intrinsic-reality that the transcending/superseding meaningfulness carries is suprastructural and ontological-normalcy/postconvergence and doesn't adjust to the mortals, that we are, 'social-and-temporal-trading', otherwise the supposedly transcending/superseding compromises itself with respect to intrinsic-reality and losses its pertinence as a proxying ⁸⁴reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can't negotiate about gravity being 9.8 m/s², but with 'the social' which is rather 'emotionally involved', such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently articulated. It should be noted that the '¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ⁸⁴reference-of-thought' in upholding a mental-devising-representation of temporal-dispositions as preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> is rather a comprehensive intemporality⁵²-preserving ontological-entrapment of the 'notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' (i.e. absolving/fleeting/escaping-reflex-logic¹-by-psychopathic-in hollow-constituting-<as-

disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷/other-temporal-dispositions-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives-as-of-cohering-logic-reflex in wrongly implying and exploiting the supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking⁷⁰—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex so as to wrongly align to the next looped narratives as straight/candored-and-dialectically-or-contendingly-in-phase whereas veridically these are also of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>-as-of-epistemic-decadence as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase or preconverging-or-dementing¹⁹-and-not-thinking), as the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹—apriorising-psychologism state of temporal-dispositions more than just about specific narratives rather reflects (preconverging-or-dementing¹⁹—apriorising-psychologism of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶ (beyond defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷) as-registry-worldview-or-dimension-defect of recurrent (psychopathic) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ as absolving/fleeting/escaping-reflex—logic¹, and (other-temporal-dispositions) hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-

preservation> ¹¹conjoining-looping-set-of-narratives-of-postlogic-narratives/cohering-logic-reflex by way of circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought wrongly implying temporal-dispositions postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> (wrongly implying ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought rather than preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought in veridicality), and recurrently undermined/corrected from an intemporal/⁸⁴reference-of-thought as preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; and so, superseding/overcoming a conceptualisation of temporal-dispositions ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹—apriorising-psychologism as to ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise for prospective/transcending/superseding ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with respect to the prospective registry-worldviews/dimensions as base-institutionalisation, ¹⁰⁴universalisation, positivism or deprocrypticism, which in so doing re-establishes ontological-contiguity⁶⁷ in line with intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with a mental-devising-representation as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. In fact, it is this latter veridical representation of the mental-devising-representation of temporal-

dispositions as recurrently preconverging-or-dementing¹⁹—apriorising-psychologism/subknowledging⁹⁵/perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—with-corresponding as to their <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as reflected with all registry-worldviews/dimensions (preconverging-or-dementing¹⁹—apriorising-psychologism) uninstitutionalised-threshold¹⁰³, that suprastructurally and in perspective ontological-normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought. The bigger point is that fundamentally it is impossible to conjugate/inflect/protract intemporality⁵²/longness out of demonstrated temporality⁹⁹/shortness (notional-discontiguity/epistemic-discontiguity⁶³—<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>) as then one is just in <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/~~supererogatory~~~dementativity or is non-transcendable (hence unde-mentable/still-of-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism) when in fact it is preconverging-or-dementing¹⁹—apriorising-psychologism/subknowledging⁹⁵/registry-perverting-in <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. This latter idea is actually the <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ reflex of all prior/transcended/superseded registry-worldviews/dimensions with respect to the suggestion of

prospective/transcending/superseding registry-worldviews/dimensions, as we can appreciate from our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’⟩ process to be rather not true with prior transcendence-and-sublimity/sublimation/supererogatory~de-mentativity though we’ll in turn obviously act by reflex in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ with respect to the suggestion of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity undermining our registry-worldview’s/dimension’s categorical-imperatives/axiom/registry-teleology¹⁰⁰-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. The ontological-normalcy/postconvergence nature of intrinsic-reality as such explains why ontological-veridicality is rather a reasoning-through/utterion to apprehend intrinsic-reality, over ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and notional~procrypticism/notional~disjointedness-as-of-⁸⁴reference-of-thought which is more about ‘transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² human conceptual elucidation of reality’ (given that the former emphasises ontological-primemovers-totalitative-framework⁷³ as all-determinant); with reasoning-through/utterion generally implied in formal constructs and settings as the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ settings while informal constructs and settings tend more to ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and notional~procrypticism/notional~disjointedness-as-of-⁸⁴reference-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-⁸⁴reference-of-

thought’—as-conflatedness¹²-or-ontological-reprojecting in longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-⁸⁴reference-of-thought in shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and are unsurprisingly rather not deferential given that they are opened to hotchpotching/undisambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>. ‘Intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting points out that conventioning constructs like sub-par/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advanced with circumventing/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought, such that just as the conventioning construct of non-positivism/medievalism cannot be evoked to imply that with respect to a non-positivism/medievalism mindset/⁸⁴reference-of-thought a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting exercise in non-positivism/medievalism registry-worldview/dimension, is unwarranted. Likewise, it is rather naïve and <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ to advance circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought concerning psychopathic and its social psychopathic collorary (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) in wrongly implying that a notional~deprocrypticism ontological-escalation/aetiologisation is unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-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-⁸⁴reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview's/dimension's institutionalisation dialectics wherein ontology as ⁸⁴reference-of-thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard <amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>) perception, however, grander value and valor effectively lies in the ¹⁰⁴universalising and philosophising orientations (as ontological-profoundness-of-thought/ontological-normalcy/postconvergence in contrast to conventioning-profoundness-of-thought/intradimensional-subknowledging⁹⁵-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, ¹⁰⁴universalisation, positivism and prospectively deprocrypticism. Aristotle's advocating of the 'golden mean' is more of a heuristic and aesthetic notion but doesn't has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³

reference of ontological-contiguity⁶⁷ but for naively and wrongly implying good-natured qualities as being ontological (rather than the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ conceptualisation validated by ontological-contiguity⁶⁷ or a ratio-conguity notion), and since the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ shows that ‘good-naturedness’, without the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ as of ontological-contiguity⁶⁷, fundamentally has little import or worst bad implications. The truest value and valor resided in what Aristotle and other thinkers or even prophesiers were striving for actually. Aristotle nor Socrates nor Plato nor the prophets (working rather more assertively on supernatural de-mentating/structuring/paradigming) nor latter thinkers like Descartes, Kant, Darwin, Leibniz, Rousseau strove for the golden mean in their overall endeavours. Rather from an ontologically verifiable reality as a the-Good/understanding/ontological-primemovers-totalitative-framework⁷³/ontological-contiguity⁶⁷ they actually aspired for ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting, that is, they were prioritising and focussing on that which establishes ¹⁰⁴universal 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-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context) the golden mean into ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting but with the latter rather superseding/encompassing it). It is the establishment of such first-order-ontology for-prospective-living as base-institutionalisation, ¹⁰⁴universalisation, positivism and prospectively notional~deprocrypticism which are of transcendental nature as ‘shaping the human psyche’ and providing the

emancipatory umbrella for second-order-ontology and their temporal yearnings which are rather non-transcendental and cannot de-mentatively/structurally/paradigmatically resolve fundamental issues, and of circular institutionalised-being-and-craft. A Rousseau may not be the ‘shrewdest aristocrat’ in terms—as-of-axiomatic-construct of the ordinary value of personal gain of the medieval world but the first-order-ontology resolution of issues of social emancipation passes by his and likeminded first-order-ontology philosophical projection. This certainly applies with regards to defining transformative impact of transcendental constructs across all registry-worldviews/dimensions that does not compare with ordinary being-and-craft second-order-ontology sense of value which is rather intradimensionally circular and is hardly of the intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting will be skewed (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) or rather supersede/encompass all such desirabilities implied by the golden mean. However, we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the notion of a true principle, with the implication that such value and valor is capable of rationally upholding itself and its registry-worldview prospectively when implied ¹⁰⁴universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure-⟨as-to-⁸⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ has been self-perpetuating in

explicating the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸). Such an insight can further be expanded thus, it is critical to note that the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) are developments of human mentation capacity in grasping its ‘internal ontological-reconstituting—as-to-conflatedness¹²/deconstruction intermediating environment’ and the external environment. The former refers to the teleological devised representation of the relationship with the external environment like language, organisation, culture and other institutional construct by which it existentially accesses the external environment. In effect, though counterintuitive, human registry-worldview’s/dimension’s institutionalisation is actually an ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation preemptive construct which paradoxically elicits devised mentation that goes on to build the ‘internal ontological-reconstituting—as-to-conflatedness¹²/deconstruction) intermediating environment’. Thus in effect base-institutionalisation is the outcome of the ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation preemption of recurrent-utter-uninstitutionalisation (recurrentas ~~amplifying~~ <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ for preconverging-or-dementing¹⁹—apriorising-psychologism/subknowledging^{95/75}perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>), ¹⁰⁴universalisation is the outcome of the ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation preemption of ununiversalisation (preconverging-or-dementing¹⁹—apriorising-psychologism/subknowledging^{95/75}perversion-of-⁸⁴reference-of-thought-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>—and—
~~<amplifying/formative—epistemicity>~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ of base-uninstitutionalisation), positivism
is the outcome of the ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-
or-ontological-reprojecting/intemporal-preservation preemption of non-positivism/medievalism
(preconverging-or-dementing¹⁹—apriorising-psychologism/subknowledging^{95/75}perversion-of-
⁸⁴reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation⁹⁷>—and—~~<amplifying/formative—epistemicity>~~totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of ¹⁰⁴universalisation) and
prospectively, notional~deprocrypticism is the outcome of the ‘intemporal-prioritisation-of-
⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation
preemption of procrypticism, so construed by ‘notional~deprocrypticism ontologically-
perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²⁰-differentiation-as-
of-supratransversality~of-motif-and-apriorising/axiomatising/referencing’; and so, in the
relation between human developing mentation capacity and suprastructural-and-
postconvergence-intrinsic-reality in ontological-normalcy/postconvergence (prospective-
transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation). In this regard, transcendental institutionalisation is basically an
‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-
reprojecting/intemporal-preservation preemptive conceptualisation. Such “‘intemporal-
prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-
reprojecting/intemporal-preservation preempting that actually create institutional-
cumulation/institutional-recomposure—(as-to-⁴⁶historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’ is in fact the-

Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ which in the face of ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation harkens back to ontological-primemovers-totalitative-framework⁷³ to establish prospective ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (as the corresponding mental-devising-representation of the ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of ⁸⁴reference-of-thought' as postconverging-or-dialectical-thinking²⁰-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) to-meet-up/proxy-with the ever dialectically suprastructural and ontological-normalcy/postconvergence intrinsic-reality, explaining the institutionalisations as base-institutionalisation, ¹⁰⁴universalisation, positivism and prospectively deprocrypticism, as reflected/perspectivated by their organic-comprehension-thinking. This contrasts with the defective good-natured construct as impression-driven and intradimensionally-tied and all so apt to existentially fail ontological-normalcy/prospective-transcendence-in-perpetually-failing-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as it is rather tied to and proxies, by mere-form, with intradimensional ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation irrespective of whether these are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; and thus as the corresponding ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of ⁸⁴reference-of-thought' mental-devising-representation as preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-

oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential-defect>⁸⁶, reflected in terms-as-of-axiomatic-construct of registry-teleology¹⁰⁰-mentation, behind this mental-devicing-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism as reflected/perspectivated by their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. Briefly, such an anthropopsychological/the-anthropological-continuity conceptualisation as articulated above further enables the insightful conceptualisation of 'ontological-primemovers-totalitative-framework⁷³ retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation articulation) analysis' as expanded upon below, in the 'ephemerality that is the social-construct', on the basis of an ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation understanding of the social-construct. This is central in articulating a 'creative existentialism (full-existential-depth-implications) storying construal' which is 'profoundly ontological', with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism (superseding the vices-and-impediments¹⁰⁶ of procrypticism): - Institutionalised/uninstitutionalised thresholdings of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation - ¹⁴de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>,-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence in dialecticism of contrastive <amplifying/formative—epistemicity>totalising~self-referencing-syncretising-wrongfully-as-straight/candored and stranding-rightfully-as-rightfully-

oblongated/decandored. - ontological-normalcy/postconvergence (as ontological-reconstituting-as-to-conflatedness¹²/deconstruction for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) assumptive construal along the three pedestals: the given ontological/intemporal-disposition pedestal (organic-comprehension-thinking), slantedness/insane-fitment (psychopath's 'epistemically-decadent in notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>' denaturing¹⁵ of ontologically-veridical/ontologically-continuous meaning), and temporal-dispositions notional-discontiguity/epistemic-discontiguity⁶³-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷-contiguity with temporal conjugating pedestals, denaturing¹⁵ of ontologically-veridical/ontologically-continuous meaning (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism - (ontological/intemporal-disposition) organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸⁴reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) in dialectic contrast to (temporal-dispositions) threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism with regards to depth of issues arising from deductive narratives, life episodes, life schemes, general existential being dispositions and specific existentialism/full-existential-depth-implications about the registry-worldview/dimension. * In the bigger scheme of things, anthropopsychology as the anthropological-continuity as implied by intemporal-preservation-entropy-or-contiguity-or-ontological-preservation relation to reality as ontological-normalcy/postconvergence in

precedingness points out that at registry-worldview/dimension-level ontology as the transcending dimension is veridically an utter organicalism (organic-comprehension-thinking) over mechanicalism (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism which is the transcended dimension). Further, such utter organicalism (organic-comprehension-thinking) in implying registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity takes stock of human ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in full dispositional capacity (as such manifestation in dispositional ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> fullness in particular highlights a highly compromised and teleologically-degraded social-construct validating such utter organicalism even if it seem counterintuitive to the transcended registry-worldview's/dimension's illusion-of-the-present perception. * So it is important to understand with regards to psychopathy and social psychopathy that the level of profoundness of its manifestation and consequences is directly related to the level of the associated ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> compromised and degradation of the social construct!) - the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation (straightness-to-slantedness/candored-to-decandored) human ontological-primemovers-totalitative-framework⁷³ 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-framework⁷³ just an intemporal-disposition ¹⁰⁴universally

among all humans (straightness/candored only), at uninstitutionalised-threshold¹⁰³; while the latter will tend to be ontologically impertinent and wrong as it doesn't account for temporal-dispositions and is hence not capable like the the-Good conceptualisation, working with what veridically is, to anticipate and preempt subknowledging⁹⁵/mimicking as ~~<amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ to achieve veridical ontological/intemporal virtue. - 'Disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation' (speaking-abstractly-to-metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/a-deterministic-and-predicative-'being-construal' as contrasted to just an 'act construal') to reflect by stranding (as decandored/oblongated) to represent the 'existential being ontological-primemovers-totalitative-framework⁷³' in an ontological entrapment of institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> at the uninstitutionalised-threshold¹⁰³. - Institutional recomposuring implying that the fundamental issue of the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ ontological-primemovers-totalitative-framework⁷³ across all registry-worldviews/dimensions for survival-and-flourishing along the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is about 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation and skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/deferential-formalisation-transference for the intemporal-disposition' but dealt with indirectly progressively by organising rules constraining as base-institutionalisation,

projecting rules constraining as ¹⁰⁴universalisation, empirical rules constraining as positivism and coming full cycle with notional~deprocrypticism for a direct treatment as ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation and skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity)/differential-formalisation-transference for the intemporal-disposition rules’ as deprocrypticism. *Such ‘CREATIVE EXISTENTIALISM (FULL-EXISTENTIAL-DEPTH-IMPLICATIONS) STORYING CONSTRUUAL’ will utilise the ‘ontological-primemovers-totalitative-framework⁷³-retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation) as ⁸⁴reference-of-thought-scheme’ to articulate relevant issues of ‘socially-perceived-value as of social-stake-contention-or-confliction’ together with the implied percolation-channelling-<in-differential-formalisation-transference> for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity highlighting for such successive issues the notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> teleologies involved, analogical to concentric-cycles of teleological storying development, as follows: ONTOLOGY-CYCLE-teleology¹⁰⁰ (as organicism teleology¹⁰⁰ or intemporally/ontologically-given teleology¹⁰⁰)—EPISTEMIC-DECADENCE-CYCLE-teleology¹⁰⁰ (as in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ as absolving/fleeting/escaping-reflex–logic¹ in-a-notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> teleology¹⁰⁰ or distractive-slantedness teleology¹⁰⁰ or meaning-by-the-mere-illogical-

possibility-of-it-being-formulaically-narrated teleology¹⁰⁰; striving to undermine organicalism-or-intemporally/ontologically-given teleology¹⁰⁰)—to—EPISTEMIC-DECADENCE-CYCLE-teleology¹⁰⁰ (as notional-discontiguity/epistemic-discontiguity⁵³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument teleology¹⁰⁰ or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism aligning to meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated teleology¹⁰⁰; with the temporal-dispositions teleologies of postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology> as these integrate/align-in-conviction-as-to-profound-supererogation⁹⁷-to psychopathic postlogism⁷⁸-slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> resulting into their miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising)—to—ONTOLOGICAL-ESCALATION-teleology¹⁰⁰ (as ontological entrapment involving an intemporal teleology¹⁰⁰ for stranding the temporal-dispositions as oblongated/decandored and ‘dialectically-aligning-out-of-phase/dialectically-primitive with them’, as the backdrop for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism transcendence-and-sublimity/sublimation/supererogatory~de-mentativity principle teleology¹⁰⁰. That is, relating to them as ‘dialectically-or-contendingly-out-of-phase’ with respect to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or ontological-

contiguity⁶⁷/ontological-normalcy/postconvergence at the procrypticism uninstitutionalisation). And all these, as notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation conceptualisation of perverse/low teleologies to higher teleologies. (That is, notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> teleological reference of solipsistic grandeur as the differentiating element of characters supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism depth highlighting-and-tracing the ontological-primemovers-totalitative-framework⁷³, based on the fundamental fact that ‘registry/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought precedes logic’. This equally explains the reason for ¹⁴de-mentation-⟨~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ including with regards to registry-worldview/dimension stranding where the veridicality of the ontological-primemovers-totalitative-framework⁷³ narratives is shown to be of perverse/low teleology¹⁰⁰ ontologically speaking). The ‘ontological-primemovers-totalitative-framework⁷³-retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation) scheme’ is equally critical in other respects. It rightfully prevents the ontological mental-devising-representation from being flipped from formulaic slanting ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or postlogism⁷⁸ narratives in preconverging-or-dementing¹⁹—apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-profound-supererogation⁹⁷-or-ontologically-veridical narratives to be contended with rather than being rightfully reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-

thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-
 thought/subknowledging⁹⁵/mimicking as <amplifying/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag⁷³, 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-framework⁷³-retracing (for notional~firstnaturedness—temporal-to-intemporal-
 dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>
 disambiguation) scheme' equally prevents the relaying of the postlogism⁷⁸ in hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> as of formulaic¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-
 threshold-of-shallow-supererogation⁹⁷ initiated from the psychopath to its interlocutors, to
 wrongly imply that the veridicality of its interlocutors narratives induced postlogically as of
 preconverging-or-dementing¹⁹-apriorising-psychologism then wrongly become as of
 postconverging-or-dialectical-thinking²⁰-apriorising-psychologism, and as this
 conjugates/inflects (in-mimicking-protraction) with the temporal-dispositions of
⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and inducing
 miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-
 association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-
 temporal-endemisation. Finally, the 'ontological-primemovers-totalitative-framework⁷³-
 retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-
 as-from-perspective-ontological-normalcy/postconvergence>-pedestals-disambiguation) as
⁸⁴reference-of-thought-scheme' allows for the possibility of a registry-worldview/dimension
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity by

reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both
 psychopathic postlogic subknowledging⁹⁵-impulse/compulsive-dementing (notional-
 discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence in
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
 hollow-narratives-and-acts’>⁷⁷/non-ontological-reference/non-contending-reference-but-
 ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing¹⁹—
 apriorising-psychologism/not-veridical-thinking-reference-rather-compulsive-slanting—
 preconverging-or-dementing¹⁹-apriorising-reference/⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>,-and-not-of-logical-contention) and the conjugated/inflected/derived
 temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶³-
 <shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
 schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
 looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷-contiguity-as-
 absolving/fleeting/escaping-reflex-logic¹-or-hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-
 looping-set-of-narratives as-of-cohering-logic-reflex in hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-
 backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷-which-is-not-
 of-ontological-reference/not-of-contending-reference-but-ontologically-or-contendingly-
 reflected-or-perspectivated-as-preconverging-or-dementing¹⁹-since-it-is-not-of-veridical-
 thinking-reference-rather-preconverging-or-dementing¹⁹-reference/⁷⁵perversion-of-⁸⁴reference-

of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-and-not-of-logical-contention) as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, then preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the said superseded/transcended registry-worldview's/dimension's institutionalisation ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, thus articulating the temporal backdrop needing a furtherance of institutionalisation/intemporalisation as new ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation for the superseding/transcending registry-worldview/dimension. Without the 'ontological-primemovers-totalitative-framework⁷³-retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-pedestals-disambiguation) as ⁸⁴reference-of-thought-scheme' all the above will be hardly attainable as the basic fact that the 'conviction-as-to-profound-supererogation⁹⁷-reflex/prelogic-reflex-admittance-reflex/in-phase-reflex instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² reflex)' is a 'soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought' functional mechanism which can only be superseded priorly in habituation of the 'effective reality of a unsoundness-or-ontological-bad-faith/inauthenticity⁵⁴-of-⁸⁴reference-of-thought' of psychopathic postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and other temporal-dispositions postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> s which are rather in ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—
 or—ontological-preservation of positivistic meaningfulness at the procrypticism registry-
 worldview's/dimension's uninstitutionalised-threshold¹⁰³. 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-threshold¹⁰³ of
 the positivistic meaningfulness ⁸⁴reference-of-thought—⁹categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—
 or—ontological-preservation ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-
 in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> known as
 procrypticism preconverging-or-dementing¹⁹—apriorising-psychologism, requiring futural
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective
 notional~deprocrypticism institutionalisation/intemporalisation (for the furtherance of the
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or ontological-
 contiguity⁶⁷/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—⁵⁶meaningfulness-and-teleology¹⁰⁰), 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-framework⁷³ 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, ¹⁰⁴universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism, had their own 'ordinariness' in <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage as metaphysics-of-presence-(implicated-'nondescript/ignorable–void⁶⁰'-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³), of any registry-worldview/dimension including our

positivistic meaningful frame, to arrive at a superseding and more profound ontological-veridicality or grasp of intrinsic-reality with corresponding illuminating implications. In that sense, an argument of the type our society is great as it is, will then be meted with a same argument that there were great things happening in medieval times as well and maybe we shouldn't have transcended into positivism; speaking of a fundamental solipsistic ontological-bad-faith/inauthenticity⁶⁴. One could argue in the logic of those times, the serfs were doing great feeding themselves, as many did argue; and there was no need for science, as many did argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity before which doesn't end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy 'human lifespan extricatory punctuality/immediacy of depth-of-thought' perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from 'humanity existentialism/full-depth-of-existential-implications level scale and time' which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ of the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/⁸⁴reference-of-thought as a secondnaturedness and internalisation construct across successive institutionalisations with

their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced from intemporal-disposition individuation disposition, and correspondingly differentiate between being so-institutionalised with a secondnature and internalisation mindset/⁸⁴reference-of-thought and the intemporal-individuation disposition that will equally be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (and no secondnaturing and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold¹⁰³ that will be behind the secondnaturing and internalisation of prospective registry-worldview/dimension. This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions; and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recomposure-⟨as-to-⁸⁶historiality/ontological-eventfulness⁸⁷/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩, and inherently implies ‘a ¹⁰⁴universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’ though of differing ‘snowballed recomposuring’ of meaningfulness and ⁸⁴reference-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 ¹⁴de-mentation-⟨~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ as to ontological-normalcy/postconvergence drive, as this psychologically

reflects/perspectivates postconverging-or-dialectical-thinking⁷⁰–apriorising-psychologism-
 <stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and
 preconverging-or-dementing¹⁹–apriorising-psychologism-
 <stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of mental-devising-
 representation by which human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity occur can ultimately be the avenue for liberating the human mind to its full
 potential and directed transcending capacity. That is, transcendental capacity not only by way
 of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind
 the ‘postconverging-or-dialectical-thinking⁷⁰–psychology or psychology-of-mentation-
 dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring history but a ‘consciously directed’ abstract
 understanding, more like deprocrypticism-over-procrypticism could-be and would-need-to-be
 relatively highly consciously directed given the relatively lower immediate positive-
 opportunism⁷⁶ (for survival-and-flourishing to the cross-section of human temporal interests)
 compared to the lower transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity
 like base-institutionalisation, ¹⁰⁴universalisation and positivism, but for its abstract veridical
 pertinence and potentially grander possibilities in the institutionalisation/intemporalisation
 percolation-channelling-<in-deferential-formalisation-transference>. Such a veering to the
 creatively abstract, with respect to the philosophical and the social sciences, but nonetheless
 ontologically veridical will be liberating/emancipatory from the ‘spontaneously natural
 dialectical cycle of human progress’ and is increasingly certain to be the defining feature of
 human civilisation. It should be noted that Entropy as defined (‘intemporal-preservation-
 entropy-or-contiguity–or–ontological-preservation re-institutionalisation’) relates that the
 intemporal-preservation-institutionalisation entropy is the preceding-and-defining reference for
 the hermeneutic-referencing of the ontological meaning of all other associated

conceptualisations and notions, and so as to ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemicity. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁶) meaning or ontology/reality-centered-meaning as contrasted to temporal/non-veridical/compromised/non-operant-and-vagueas <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ meaning or metaphysical/speculative/banality/social-discomfiture/temporal-human-centered meaning). Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method herein qualified as ‘referentialism’ which makes reference to the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics. It differs from the traditional scientific categorisation of concepts and notions, in that referentialism implies a highly contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding entropic notion while categorisation tends to be basically constitutive, definitive and ‘weakly contiguous/relatively-fragmented overall’ in its elucidation of notions, concepts and ideas. Categorisation has been very efficient with the physical and biological sciences with its classification approach enabling a profoundness of analysis while enabling excellent subject matter organisation. However, this author is of the opinion that categorisation as an approach is actually less efficient in the social sciences (and notions of an ephemeral character) as it underemphasises the ‘organic dynamism’ of social concepts and often leads to relatively trite classification schemes that are often inoperant or poorly operant given the relative ephemerality of the social world (a weakness of many categorisation classification schemes in the social

sciences). On the other hand, referentialism carries the promise of ‘point-referencing’ notions and concepts in a contiguously dynamic, evolving and ontological-reconstituting-as-to-conflatedness¹²/deconstruction way, putting emphasis on the relative relation of concepts and notions towards the central notion in its dynamic entropic conceptualisation (herein underlied by conceptivity/epistemic-reflexivity as to human limited-mentation-capacity-deepening⁹³). 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-threshold¹⁰³ of registry-worldviews/dimensions, can be construed as follows: Supposed all humanity across space and time that ever existed was just ‘one human temporal-to-intemporal individuation’, the process of general-institutionalisation from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to ununiversalisation—non-positivism/medievalism to positivism—procrypticism, and prospectively to deprocrypticism, is actually one same process but for ‘lack of the human-mentation-capacity and need for time for the cumulation of the mentation-capacity’ (lack of ‘brain capacity’) to get it all right from the start (i.e. to fully grasp notional~deprocrypticism starting from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to ununiversalisation—non-positivism/medievalism to positivism—procrypticism as convergent concepts towards notional~deprocrypticism (as ‘longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ over shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸, as

induced by maximal-as-intemporal-operating-modality-of-⁸⁴reference-of-thought-as-of-
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
 conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more
 profound/richer ontological-levels over shallower/poorer ontological-levels; with
 notional~deprocrypticism thus implying a ‘full-cycle ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ undermining of subknowledging⁹⁵/mimicking/emanant-
 uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed
 as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-
 deepening⁵³ to handle the requisite transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity even if from the very start the human
 doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-
 worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive
 institutionalisation/intemporalisation frame’ only at deprocrypticism; as it goes on to take on
 the successive challenges of base-institutionalising, then ¹⁰⁴universalising, then positivising, and
 finally with notional~deprocrypticism absolute ontological-contiguity⁶⁷ by undermining
 ‘disjointedness-as-of-⁸⁴reference-of-thought’-as-misappropriated-⁵⁶meaningfulness-and-
 teleology¹⁰⁰-in-arrogation’ (longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ over
 shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰). It should be noted that the issue of
 procrypticism had always been present at all times of human existence but the natural priority
 going by human shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper
 limited-mentation-capacity-(as of relative conflation) was first to have a base-
 institutionalisation institutionalisation, ¹⁰⁴universalisation institutionalisation, positivism
 institutionalisation before prospectively notional~deprocrypticism institutionalisation; more
 precisely, previous psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring are indirectly (skewing towards) addressing base-institutionalisation,

¹⁰⁴universalisation, positivism and deprocrypticism, up to the point of the respective institutionalisation/intemporalisation-recomposure where the ⁸⁴reference-of-thought-as-the-registry-worldview is directly addressed. This thus explains ontological-normalcy/postconvergence across human mental-devising-representation as changes to accommodate intrinsic reality by psychoanalytic-unshackling/memetic-reordering/institutional-recomposurings of successive illusions-of-the-present/present-consciousnesses/epistemic-totalising³²~self-referencing-syncretising/mirage at these successive institutionalisation/intemporalisation levels including the positivism–procrypticism institutionalisation/intemporalisation, towards intrinsic-reality/ontological-veridicality; that has and will never change, and by way of the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ inducing of social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) and internal logical coherence/contradiction this then validates the need for human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In the bigger scheme of things, it points to the fact that ontologically for the full potential of human science, this should be ‘rising from this fundamental philosophical depth/profoundness of thought’ to then transversally address the issues it raises while projecting prospectively. A further insight can be grasped regarding the relationship between psychopathy, anthropopsychology/the-anthropological-continuity, veridicality (intrinsic reality/ontological representation), non-veridical reality (illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage as metaphysics-of-presence-(implicated-‘nondescript/ignorable–void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³)), human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰, and registry-worldviews/dimensions (of institutionalisation/intemporalisation, ¹⁰⁴universalisation,

positivism, and prospectively deprocrypticism). Psychopathy points to the psychopath's postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is equally socially conceptualised. postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵ or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated is not veridical and its genuine mental-devising-representation is 'a slantedness of the mind/mental-slantedness' (distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/dialectically-or-contendingly-out-of-phase/dialectically-primitive), as there 'can't be mutual logical operation/no logical nested-congruence' between non-veridical postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and veridical prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷, 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-framework⁷³ and implying a psychoanalytic-unshackling of the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> registry-worldview'. For instance, there isn't any logical nested-congruence between the non-positivism/medievalism mindset/⁸⁴reference-of-thought and the positivistic mindset). A positivistic mind can't explain the denaturing¹⁵ of the notion of witchcraft to a non-positivism/medievalism mindset as the state of being of non-positivism/medievalism means we

make reference to non-positivism/medievalism ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ that end up endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰. What is thus needed is a ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ of the medieval mindset/³⁴reference-of-thought (which is subknowledging⁹⁵/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 ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ in the very first place. This ‘psychoanalytic-unshackling process’ equally applies prospectively (regarding the positivism–procrypticism and the notional~deprocrypticism registry-worldviews/dimensions). In the phenomena of social psychopathy, it is important to grasp that the reflex to mentally represent the narratives of the psychopath and the protraction of the narratives by temporal supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁹ minds as ‘straightness/candor/organic-comprehension-thinking of mind’ is wrong, ‘overcoming the mental-slantedness/decandoring/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹’ is thus called for, more like we perceive the ‘slantedness of a childhood cingle’ (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-

framework⁷³. 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-framework⁷³, 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-framework⁷³ shows that it is defective/perverted as ⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-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 ‘<amplifying/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-(implicated-‘nondescript/ignorable–void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) perceives its mind as straight/candored and as of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) and soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought. It is the prospective base-institutionalised mind that ‘invents’ the representation of mental-slantedness/decandored-and-dialectically-or-contendingly-out-of-phase/dialectically-primitive) of the recurrent-utter-uninstitutionalised mind; and likewise with the ununiversalised mind and ¹⁰⁴universalised mind, non-positivism/medievalism mind and positivistic mind, and prospectively, procrypticism mind and notional~deprocrypticism mind. This variance of straightness/candored as organic-comprehension-thinking (organicalism/‘intemporal-

prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) and oblongated/decandored as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism mental-devising-representations to ascertain veridicality/intrinsic-reality of psychopathic and social-psychopathic phenomena such that the ordinary reflex to keep a straight/candored organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) with respect to the psychopath’s mindset/⁸⁴reference-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-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ at ‘uninstitutionalised-threshold¹⁰³’. The contention is an ‘ontological-entrapment’ not about logical operation/processing/contention of the ‘non-veridical hollow ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> narratives’ but rather reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) it as ontological-primemovers-totalitative-framework⁷³. That is, an understanding of the abstract temporal-dispositions as a specie-level/¹⁰⁴universal/intemporal de-mentating/structuring/paradigming as prospective ⁸⁴reference-of-thought-²categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, i.e. transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as deprocrypticism. It is a psychoanalytic-unshackling ordered construct (as-the-temporal-minds-pedestals-are-out-of-phase-dialectically-or-dialectically-primitive-by-a-bare-matter-of-fact) from the intemporal-solipsistic/emanant-registry-pedestal in transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-

apriorising/axiomatising/referencing'¹⁰². The bigger scheme of things being the de-mentative/structural/paradigmatic preemption of a defective/perverted registry-worldview, in this case ⁸¹procrysticism—or-disjointedness-as-of-⁸⁴reference-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-opportunism⁷⁶ that led to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing¹⁵ are responsible for the vices-and-impediments¹⁰⁶ of the said registry-worldview/dimension; noting that the fundamental construction is a 'the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ conceptualisation' making reference to ontological-primemovers-totalitative-framework⁷³ and not a vague 'impression/good-naturedness/wishfulness conceptualisation' making reference to the banal <amplifying/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁵⁰'-with-regards-to-prospective-apriorising-implications>⟩ as may illusionary be projected intradimensionally/intra-registry-worldview (the latter being represented as oblongated non-veridical narratives by the prospective intemporal-disposition-worldview)! The reason why virtue (knowledge is virtue) is treated scientifically as highlighted above is that virtue is a 'the-Good/understanding/knowledge construct' and not a 'good-natured/impression construct'. For instance, no non-positivism/medieval mindset is 'good-natured/vague by the registry-worldview/dimension impression' enough with the fundamental defective/perverted non-positivism/medieval worldview to be able to address 'the-Good/understanding' of a positivistic mindset which will resolve or structurally-rendered-inoperant the problems of superstition and

witchcraft as the former will always make reference to the defective/perverted ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism and deprocrypticism. No procrypticism (preconverging-or-dementing¹⁹–apriorising-psychologism) mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ construct’ insight to resolve/structurally-rendered-inoperant the issues of the vices-and-impediments¹⁰⁶ of procrypticism as it is the deprocryptic mindset of ‘the-Good/understanding/knowledge construct’ that is the virtue that carries the sound registry-worldview/axiomatic construct/categorical-imperatives to be able to do this. - the-Good is an intemporal/ontological articulation referencing intemporality⁵²/longness in a contiguous emanance of ‘transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ and corresponding derived ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰; and is imbued with the ‘memetic reordering contiguity’ of institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) (base-institutionalisation-to-universalisation-to-positivism-to-deprocrypticism, and thereafter). The-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ 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 temporality⁹⁹-sake registry-worldview’s/dimension’s institutionalisation ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ priorly-and-over ‘transcending/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; and is imbued

with the memetic notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing⁴⁹-qualia-schema> that undermines institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). Good-naturedness is notionally more of a ‘stigmatising construct’ (positive or negative stigmatising) rather than ‘a capacity and scientific construct’ (high or low mentation-capacity). - Virtue (retrospectively to prospectively) is not determined by ‘good-naturedness’/impression-driven construal/conceptualisation of meaning but rather by the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ construal/conceptualisation of meaning as validated by ontological-primemovers-totalitative-framework⁷³ (the emanant/becoming ontological-normalcy/postconvergence determinant of veridicality/the-quality-of-being-emanantly-real). The-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ construal/conceptualisation (understanding) as per veridicality demonstrated by ontological-primemovers-totalitative-framework⁷³ is the complete and sufficient elaborative framework for conceptualising virtue! Such ontological-primemovers-totalitative-framework⁷³ is rather tangentially the purview of increasing realism of the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as it is contiguous with ‘human transcending across shifting virtue de-mentating/structuring/paradigming for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’ (with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring); going from recurrent-utter-uninstitutionalisation (impulsive-or-accidented-or-haphazard-or-random mental-disposition), base-institutionalisation (mythologies de-

mentating/structuring/paradigming, which is of <amplituding/formative-epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context and represents virtue in terms-as-of-axiomatic-construct of allegiance/subservience transience), ¹⁰⁴universalisation (mystical-principles de-

mentating/structuring/paradigming, which is of <amplituding/formative-epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context and represents virtue in terms-as-of-axiomatic-construct of qualification/good-to-bad transience), positivism (principles-rationalism/positivist-idealism de-

mentating/structuring/paradigming, which is of <amplituding/formative-epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context and represents virtue in terms-as-of-axiomatic-construct of categorisations/kindness-humility-helpfulness-etc. transience), and prospectively notional~deprocrypticism (rational-realism de-

mentating/structuring/paradigming, which is a

~~<amplituding/formative-epistemicity>~~totalising~ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
 operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-³⁴reference-of-
 thought-⁸⁵devolving-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-⁵⁶meaningfulness-and-teleology¹⁰⁰/registry-teleology¹⁰⁰-of-meaning intransience;
~~<amplituding/formative-epistemicity>~~totalising~ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
 operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-³⁴reference-of-
 thought-⁸⁵devolving-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-deepening⁵³ from shallow-to-
 deepening~limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵³).
 notional~deprocrypticism being the ontological foundation for the next human virtue de-
 mentative/structural/paradigmatic construct that fully achieves conceptually preempting—
 disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹~~<amplituding/formative-~~
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism as notional~deprocrypticism

existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as
 to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality! Such an articulation of the human, retrospective
 and prospective, skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹', for
 relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity)/differential-formalisation-transference
 towards/development of virtue is grounded in a the-Good/understanding/knowledge-driven
 conceptualisation on veridicality established by ontological-primemovers-totalitative-
 framework⁷³ 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 ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ as of its relative-ontological-incompleteness⁸⁹-
 induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism' is responsible for the
 vices-and-impediments¹⁰⁶ of that registry-worldview's/dimension's ⁸⁴reference-of-thought';
 and, requiring prospective ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in
 anticipation and preemption of such ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>. Thus
 de-mentatively/structurally/paradigmatically it is the prospective registry-worldview/dimension
 which is always the 'prospective virtue potential' for the prior/superseded registry-
 worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of

vices-and-impediments¹⁰⁶ of the state of recurrent-utter-uninstitutionalisation, and likewise with¹⁰⁴ universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional~deprocrypticism and⁸¹ procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought. In the present world, we no longer do institutional slavery, we talk of¹⁰⁴ universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enabled such human transformation from a non-positivism/medievalism registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism deductive reasoning’ as prelogism⁷⁹ is effectively a sound construct for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation and hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two grounds. It is critical to distinguish a defect in improper processing/operating of supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁹ which is rather construed as a singular/ad-hoc ‘implication-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’; it being nonetheless a supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁹ as it holds the teleological aim of ‘intemporal preservation with a principled adherence to supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ even though it delivered an inappropriate/poor-or-bad⁵⁴ logical-processing-or-logical-implication—

supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷. On the other hand, a defect of postlogism⁷⁸/psychopathy¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity–or–ontological-preservation⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ are mere-formulaic determinants of human thought and action and is the basis for⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>. Such a defect is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³–defect-<as-Being-or-ontological-or-existential-defect>⁸⁶’ as it rather holds the teleological aim of ‘temporal preservation/undermining-of-intemporal-preservation without a principled adherence to prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷’ 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 (⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) are in-of-themselves act defects and not being defects. However, such temporal-dispositions are registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³–defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ when these relay postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic slanting¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism (whether of the psychopath or not) inducing narratives that are slanted/preconverging-or-dementing¹⁹–

apriorising-psychologism/dialectically-or-contendingly-out-of-phase/non-ontological-
 reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-
 perspectivated as in ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and not-of-logical-
 contention; due to the miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-
 par/formulaic-association/temporal/alibi conventioning-rationalising and temporal-
 enculturation/temporal-endemisation (occurring at the specific temporal-dispositions). For
 instance, going by the BODMAS equation highlighted before, the mere operation of arithmetic
 without factoring in A's condition/subknowledging⁹⁵-impulse/compulsive-slanting—
 preconverging-or-dementing¹⁹-apriorising as of ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁹—enframed-conceptualisation additionality with 1 leads to a systematic failure
 that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold¹⁰³. It
 should be noted that at all uninstitutionalised-threshold¹⁰³, it is ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> that enables the mental-reflecting/perspectivating/highlighting
 (reasoning-through-and-not-reasoning-with)-representation of the registry-
 worldview's/dimension's-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-
 existential-defect>⁸⁶ as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in construing
 unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought (preconverging-
 or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-
 dialectically-or-contendingly-out-of-phase>) from whence an exercise of 'postconverging-or-
 dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring with new ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-

teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation initiates a crossgenerational transcendence-and-sublimity/sublimation/supererogatory~dementativity. Ontologically, the mental-devising-representation of such ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is as strands-of-perverting-temporal-dispositions, involving oblongating/decandoring/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹, that defines the dialectical-out-of-phasing (whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and, in the prospective representation, of procrypticism) as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>. For instance, in registry-worldview/dimension terms, medievalism/non-positivistic mental-disposition is systematically registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ at the uninstitutionalised-threshold¹⁰³ where you need a positivistic mental-disposition for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Likewise, procrypticism (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/mental-perversion/subknowledging⁷⁵/mimicking-and-corresponding <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of positivistic ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) is registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ at the uninstitutionalised-threshold¹⁰³ where you need deprocrypticism. Reality being blunt/incisive as it is rather preceding/superseding and ontological-

normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn't have any place for our thresholding discrete ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So ontologically, the mental-devising-representation of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as strands-of-perverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn't leave room for discretionary judgments about 'good-natured'/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ (attempting to operate logic in a superseding registry-worldview on the basis of the ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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-impediments¹⁰⁶ are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ and it is intemporal philosophical development that goes on to liberate/enlighten/moult-out 'actors of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity' who in turn then shine the light across society, i.e. institutionalisation/intemporalisation by skewing

(‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-formalisation-transference for the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as such is more of a deterministic and operant process than discretionary, and works on the-Good/understanding/knowledge-reification³⁷/ontological-primemovers-totalitative-framework⁷³ basis, even though counterintuitively we tend to turn towards impressions to construe virtue which only confuses the issue as we then wrongly define fulfilling temporal whims (good-natured impressions or not) of the ‘collective consciousness of the corresponding present-consciousness/illusion-of-the-present’ as an intemporal reference for defining virtue (with no ‘emanance disambiguation’/notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>), rather than a transcendental understanding of the-Good, i.e. knowledge/virtue-as-institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩-for-intemporal-preservation. This points to the fact that necessarily the de-mentative/structural/paradigmatic virtue construct (knowledge-driven) of recurrent-utter-uninstitutionalisation is base-institutionalisation, ununiversalisation is ¹⁰⁴universalisation, non-positivism/medievalism is positivism, and prospectively, that of our positivism/rational-empiricism manifestation of ⁸¹procrypticism—or—disjointedness-as-of-⁸⁴reference-of-thought is ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought; and so as a veridical and contiguous deterministic-and-operant psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, that knows no

discretion! There are ‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-mentative/structural/paradigmatic construct, analysed from the perspective of an ontological-veridicality establishing ontological-primemovers-totalitative-framework⁷³: (i) The-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ construal/conceptualisation (understanding) which is effectively ontologically operant. (ii) The-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ construal/conceptualisation which has poor operance due to ‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’, though prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ nonetheless. (iii) An impression-driven/good-naturedness/wishfulness conceptualisation involving ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or slantedness operance from an ontological-primemovers-totalitative-framework⁷³ perspective; which is the foundation for derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as of ontological-incompleteness-of-⁸⁴reference-of-thought (iv) An impression-driven/good-naturedness/wishfulness conceptualisation involving ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or slantedness operance from an ontological-primemovers-totalitative-framework⁷³ perspective; which generates (distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹) ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/mental-perversion or slantedness along ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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-impediments¹⁰⁶ given that the veridicality of reality (reflected by the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ 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-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ conceptualisation. Impression-driven/good-naturedness/wishfulness conceptualisation lack veridical ontological-contiguity⁶⁷. One may query what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ conceptualisation as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ that carries the prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity which are the resolution of the successive prior registry-worldview's/dimension's uninstitutionalised-threshold¹⁰³ vices-and-impediments¹⁰⁶; and so by successive Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as base-institutionalisation, ¹⁰⁴universalisation and positivism respectively, and prospectively deprocrypticism., i.e. Increasing knowledge-as-virtue understanding, as of ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of their respective elucidation-of-

existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context
 (recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—
 psychologism,-as-impulsive-or-accidentated-or-random-mental-disposition as failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-{as'first-level ⁸⁰presencing—absolutising-
 identitive-constitutedness¹³ of ⁸⁴reference-of-thought'
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 base-institutionalisation-ununiversalisation, ununiversalisation failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-{as 'second-level ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought'
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
¹⁰⁴universalisation-non-positivism/medievalism, non-positivism/medievalism failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism,-{as 'third-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of
⁸⁴reference-of-thought'
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 positivism-procrypticism or prospectively, positivism failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> 'notional~deprocrypticism preempting—disjointedness-
 as-of-⁸⁴reference-of-thought,-as-to-³¹<amplifying/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism,-(as conflation of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 perpetuating-deprocrypticism). Practically, however ‘good intentioned or good-natured’ a non-
 positivism/medievalism mindset/⁸⁴reference-of-thought it is bound to rely on medieval
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ 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-reification⁸⁷/ontological-
 primemovers-totalitative-framework⁷³ of positivistic understanding, and not any vague
 impression! Not only is impression-driven/good-naturedness/wishfulness conceptualisation at
 best vague, ontologically speaking, it is bound to be extricatory (temporal/circumstantial/self-
 interest de-mentating/structuring/paradigming) rather than
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
 mentating/structuring/paradigming. Alignment should rather be in transversality~of-
 affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² as strands-of-perverting-temporal-dispositions as the
 backdrop for prospective ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of
 the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-
 framework⁷³ conceptualisation. Further, impression-driven/good-naturedness/wishfulness
 conceptualisation induces both ‘logical and unconscionability-drags. A drag is a vague
 meaningful articulation arising out of veridical incongruence due to the nonreality of initiating
 narratives or propositions, and subsequent de-mentative/structural/paradigmatic contiguity of
 narratives and propositions thereafter from such initial miscues and/or intermittent miscues. For
 instance, supposed going by the example where a psychopath had wrongly accused someone of

being a paedophile (not in terms-as-of-axiomatic-construct of ‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ or prelogism⁷⁹ but rather ¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism due to the non-existence of the psychopath’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰), suppose the interlocutor was to go on to in-conviction-as-to-profound-supererogation⁹⁷ relay these distortions with other interlocutors, we will talk of a ‘miscue’, and where other meaning grounded fundamentally on this miscue were to develop, we talk of ‘logical-drag’, further where comprehensive generation of social meaningfulness were to arise out of this, we talk of ‘unconscionability-drag’, and finally sub-par/formulaic-association/temporal/alibi conventioning-rationalising refers to the temporal mental-disposition to use conventioning thinking as alibi for temporal-motivated dispositions (over the inherent sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are the characteristic backdrop mental-devising-representations of superseded/transcended registry-worldviews/dimensions when we think from an ontological perspective of the soundness-or-ontological-good-faith/authenticity⁸⁹-of-⁸⁴reference-of-thought projection/representation that captures the meaningful framework of a registry-worldview teleology¹⁰⁰ whether regarding a society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation, ununiversalisation, and medieval/non-positivistic, and prospectively, we can garnered such strands-of-perverting-temporal-dispositions with respect to procrypticism from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism institutionalisation. Human mental development across

time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as we institutionally skew/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with a better grasp of reality and ontological-primemovers-totalitative-framework⁷³. Memetic-reordering (psychoanalytic-unshackling) inducing institutionalised skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity)/deferential-formalisation-transference towards intemporal-disposition involves: articulating a social ¹⁰⁴universal-transparency¹⁰⁵-〈transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸〉 of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> defect; positive-opportunism⁷⁶ as common interests to institutionally skew/deferential-formalisation-transference towards intemporality⁵²; disambiguating temporal-dispositions as the backdrop for new anticipatory and preempting ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; and, intemporal projection superseding of transcendence-unenabling-uninstitutionalised-threshold¹⁰³ in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic for crossgenerational collapsing/overriding of temporal/preconverging-or-dementing¹⁹—apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective or ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in the first place), and so in transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-

apriorising/axiomatising/referencing'¹⁰² of temporal-dispositions and the intemporal-disposition; as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/mental-perversion at uninstitutionalised-threshold¹⁰³. Memetic-reordering (psychoanalytic-unshackling) is actually the institutionalisation/intemporalisation process at uninstitutionalised-threshold¹⁰³ requiring dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> projection to overcome temporal-dispositions (to supersede preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>), and so in a pedestalled disambiguation of ontologically veridical intemporal-disposition pedestal, slanting/postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as subknowledging⁹⁵ impulse by psychopath pedestal and slantedness/postlogic-integration as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> 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/prelogism⁷⁹/organic-comprehension-thinking and decandoring/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. The former (candoring/prelogism⁷⁹/organic-comprehension-thinking) mental orientation points to supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-

thinking²⁰—apriorising-psychologism or prelogism⁷⁹ 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 ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation while the latter (decandoring/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism mental orientation points to transcending situations of uninstitutionalised-threshold¹⁰³ whereby ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/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) ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/mental-perversions to establish unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-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 ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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 ⁸⁴reference-of-thought with regards to ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰/registry-teleology¹⁰⁰ for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not

as of uninstitutionalised-threshold¹⁰³ where there is divergence in ⁸⁴reference-of-thought construed ⁵⁶meaningfulness-and-teleology¹⁰⁰ construed as transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰². At uninstitutionalised-threshold¹⁰³, given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰/registry-teleology¹⁰⁰ in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ 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-framework⁷³ veridicality and carries a positive-opportunism⁷⁶ that can allow it to dominate human temporal-dispositions reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) their registries/mental-representations perversion, and so, through social institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> in the medium to long-run. It is only after such uninstitutionalised-threshold¹⁰³ is superseded/dominated/preceded/overridden/uttered by the intemporal-disposition as an ordered construct institutionalisation/intemporalisation with corresponding human secondnaturating as internalisation and formalisation that logic becomes pertinent as it now operates only on one axiomatic-construct/categorical-imperatives/registry-teleology¹⁰⁰ that establishes the substantive/existential-contextualising-contiguity³⁹ (not formulaic-projection/mimicry) and veracity/ontological-pertinence of interlocutors’ articulations. Thus the basis for Rational-Realism as the initial institutionalisation/intemporalisation recomposure orientation that goes beyond just articulating ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation but involves anticipating human

notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> in preempting the ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷> of prior/superseded registry-worldview's ⁸⁴reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation; as rational-realism take stock of the
 fundamental reality across all institutional-cumulation/institutional-recomposure-(as-to-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) of human
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> and doesn't just assume the wrong notion
 of just an intemporal-disposition with the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> result that temporal-dispositions induced manifestations are not accounted
 for, anticipated and preempted beforehand/as-of-a-priori to prevent their ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷> of ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation at their
 uninstitutionalised-threshold¹⁰³ thus ensuring ontological contiguity. So with rational-realism
 the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation comes around as the ‘full-cycle/dynamic
 recomposuring’ that specifically anticipates and preempt priorly/ahead in its ⁸⁴reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-

entropy-or-contiguity-or-ontological-preservation the notion of temporal-dispositions to
 dement/subknowledge-(preconverging-or-dementing¹⁹-as-if-of-sound-knowledge)/mimick-and-
 syncretise (rather than subsequently as a transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity). This raises two dilemma with respect to
 the conceptualisation of virtue as rational-realism implies that at the ⁸¹procrypticism-or-
 disjointedness-as-of-⁸⁴reference-of-thought uninstitutionalised-threshold¹⁰³, we have to
 register/acknowledge priorly our inclination to subknowledge-(preconverging-or-dementing¹⁹-
 as-if-of-sound-knowledge) positivistic registry-worldview's/dimension's institutionalisation
⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ 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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>/mental-perversion/preconverging-or-dementing¹⁹-apriorising-psychologism
 by temporal-dispositions: (i) <~~amplifying~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ or Setting-aside (as being in denial of
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> defect) arises where a
 registry-worldview returns to its same ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation that have been shown to be subknowledge-(preconverging-or-
 dementing¹⁹-as-if-of-sound-knowledge)/⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>/mental-perversion at the uninstitutionalised-threshold¹⁰³, and hence remains

candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-worldview's (superseding the uninstitutionalised-threshold¹⁰³) ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and preemption of the afore ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> registry-worldview. This latter instance involves ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) or Coring (in reflection/perspectivation and acknowledgment of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) with corresponding decandoring/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and is what enables memetic-reordering/psychoanalytic-unshackling whereas <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ or Setting-aside at best induces 'memetic-inching/psychoanalytic-realigning' which are not of an immediate transcending nature. (ii) Conventioning metaphoricity⁵⁷ involving in a continuum on one side ontologising rationalising though ontological-veridicality is not the sufficient reason for the social acceptance of rightness for rightness sake (as explained previously) and on the other side intemporality⁵²/ontology distractive sub-par/formulaic-association/temporal/alibi conventioning-rationalising. 'Rational-Realism as of notional~deprocrypticism or institutionalisation/intemporalisation full-cycle' can thus be construed as a contiguous cumulation of successive memetic-reordering (as institutional recomposuring) for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; with such successiveness due to the limitation of human mentation-capacity to be able to mimeticly (across suprastructural-meaningfulness) come full-cycle in one transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity, explaining the recomposuring of the successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>); from recurrent-utter-uninstitutionalisation, base-institutionalisation~ununiversalisation, ¹⁰⁴universalisation~non-positivism/medievalism, positivis~procrypticism, and recomposuring full-cycle towards prospective rational-realism as of deprocrypticism. Correspondingly, due to human limited-mentation-capacity-deepening⁵³, human memetic/psychoanalytic grasp-and-fulfilment of intemporal-preservation (in devising ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰) is limited at successive instances of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity/institutionalisation, due to: (i) the reality of human dispositions not being just of intemporal-disposition but rather notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~ontological-normalcy/postconvergence> (with temporal-dispositions a drawback/distractive to intemporal-preservation-entropy-or-contiguity—or~ontological-preservation at uninstitutionalised-threshold¹⁰³; since these induced in any given institutionalisation a ‘least-and-derived-temporal-operating-modalities-of-the-⁸⁴reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰³’ as of temporality³⁹/shortness thus raising the issue of the uninstitutionalised-threshold¹⁰³ ultimately resolved by ‘maximal-as-intemporal-operating-modality-of-⁸⁴reference-of-thought-as-of-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁹⁸—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ as of intemporality⁵², and so on, circularly with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸.) (ii) limited memetic-reordering/psychoanalytic-unshackling mentation-capacity (in devising ⁸⁴reference-of-thought-

⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) for the intemporal-disposition as it skews
 ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹', for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity) towards institutionalisation/intemporalisation (iii) temporal-dispositions for
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> at uninstitutionalised-
 threshold¹⁰³ (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism eliciting
 slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-
 association-or-temporal-or-alibi as to temporal-dispositions elicited act defects of
⁵⁰ignorance/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-threshold¹⁰³, the pursuit of which is veridically the human species
 eudaemonic contemplation, construed as 'postconvergence memetic recomposuring';
 recomposure is defined as 'ontological-representation/ontological-memetism of intrinsic-
 meaningfulness (whether implying, on the one hand, an integrative/candor/organic-
 comprehension-thinking alignment or on the other hand, a distractive/decandored alignment as
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism) towards intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation' (as validated by veridicality/ontological-
 primemovers-totalitative-framework⁷³). 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-threshold¹⁰³, a prospective registry-worldview/dimension is

implied/recomposed that will ensure intemporal-preservation-entropy-or-contiguity—or—
 ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity⁶³-
 <shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-
 schema>/epistemic-totalising³²~self-referencing-syncretising/setting-aside by appropriate
 stranding/coring representation (-of-pervverting-temporal-dispositions) as the backdrop for the
 prospective registry-worldview’s/dimension’s institutionalisation ⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰. That is, ‘human progress/transcendence
 happens as a matter of fact, with no registry-worldview/dimension having any ontological and
 veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-
 transcendence once it is shown that it subknowledges-or-mimics (as ⁷⁵perversion-of-⁸⁴reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷>) its ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at
 its uninstitutionalised-threshold¹⁰³, even though this from the temporal-dispositions
 mindset/⁸⁴reference-of-thought is always an unpalatable proposition. But then the state of being
 in a transcended registry-worldview/dimension (as in our present positivist registry-
 worldview/dimension) arises because other prior registry-worldviews/dimensions successively
 underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence for
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, at their
 uninstitutionalised-threshold¹⁰³; and so, going back to the recurrent-utter-institutionalised early
 men who left the caves and trees, thus any denial of prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity as articulated above is an argument which
 incoherence emanantly imply ‘we should go back to the caves and trees’, as we’ll seem to

validate that prior registry-worldviews/dimensions should never had transcended up to our very own registry-worldview/dimension, and beyond, prospectively. Stranding (of-perverting-temporal-dispositions-of-⁸⁴reference-of-thought) should be construed at a registry-worldview's/dimension's uninstitutionalised-threshold¹⁰³ (the threshold where the registry-worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), as the 'base de-mentative/structural/paradigmatic decandored/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> defect reflex' (not a straightness/candor/organic-comprehension-thinking/prelogism⁷⁹ reflex), and ¹⁴de-mentation-(<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics> rather points to 'a (lack of) the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ reflection/perspectivation' (hence a veridical ontological-primemovers-totalitative-framework⁷³ as operant and deterministic, and not an impression-driven/good-naturedness/wishfulness nor a veridically logically-disjointed/discretionary reflection/perspectivation). Stranding is thus articulated as slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/subpar-conventioning-rationalising conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism as of the registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶' (induced from temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as to ⁵⁰ignorance/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-threshold¹⁰³ as the threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism of (registry-worldview) apriorising—registry elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ (i.e. ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) towards the transcending registry-worldview’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ (⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, in re-institutionalising the uninstitutionalised-threshold¹⁰³. There is no reason for ¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold¹⁰³, as its threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism provides the dynamic association for psychopathic/postlogic subknowledging⁹⁵/mimicking impulse leading to the vices-and-impediments¹⁰⁶ of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation veridicality (as ontological-primemovers-totalitative-framework⁷³) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (at uninstitutionalised-threshold¹⁰³) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation ⁸⁴reference-of-thought—⁸categorical-

imperatives/axioms/registry-teleology¹⁰⁰. The example highlighted on page provides an excellent ‘logical insight’ on stranding-backdrop-for-transcendence and recomposuring of a registry-worldview/dimension that is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation at its uninstitutionalised-threshold¹⁰³ ... 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 subknowledging⁹⁵ caused by a disease wherein we tend to say $2+2=5$, $5+1=7$ and $7-3=3$, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² as from ontological-normalcy/postconvergence). Thus ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ 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 subknowledging⁹⁵/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of mental-devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity⁵⁴-of-⁸⁴reference-of-thought arising from the perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, and the articulation of new recomposuring ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ reflecting the intemporal-preservation-entropy-or-

contiguity—or—ontological-preservation as intrinsic reality. In practical terms, human/social VIRTUE is effectively articulated at ‘the crossroad of the notions’ of intemporal-disposition, ontologising/intemporal-disposition philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge-⟨preconverging-or-dementing⁴⁹-as-if-of-sound-knowledge⟩ intemporal ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -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 ¹⁰⁴universal 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 ¹⁰⁴universal projection to grasp ¹⁰⁴universal principles and is not meant to ‘equivocate and idle’ with ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> temporal manifestations which are dialectically-or-contendingly-out-of-phase, but rather then apply the knowledge principles so articulated to the theoretically infinite incidental instances (on the validation and untenability/internal-contradiction/internal-incoherence/institutional-constraining or internal-contradictions induced by the knowledge principles ontological-primemovers-totalitative-framework⁷³). Of course, no registry-worldview/dimension thinks of itself as prospectively dialectically-primitive/dialectically-or-contendingly-out-of-phase, and as such its ‘supposed contention’ will always by reflex strive to arrive at an equilibrium in the same

registry-worldview's/dimension's institutionalisation ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, but the template of human transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity shows that the intemporal
 prospective/superseding registry-worldview ⁸⁴reference-of-thought takes precedence with
 contention construed by its ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation by
 the ontological-normalcy/postconvergence prioritisation of the relatively
 intemporal/¹⁰⁴universal/intrinsic, hence, 'the inherent cumulating/recomposuring of intemporal-
 preservation-entropy' going from recurrent-utter-uninstitutionalisation, base-
 institutionalisation-universalisation, ¹⁰⁴universalisation-non-positivism/medievalism,
 positivis-procrypticism, and prospectively deprocrypticism. Such a
 subknowledging⁹⁵/mimicking/registry-worldview denaturing¹⁵ resistance is not attended to
 logically/by-logical-congruence since a ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as-of-
 its-unsoundness-or-ontological-bad-faith/inauthenticity⁵⁴-of-⁸⁴reference-of-
 thought/subknowledging⁹⁵ registry-worldview/dimension is circular and syncretic in its logic
 (as it circularly makes reference to its defective/perverted ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation) but by psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring through the untenability/internal-contradiction/internal-
 incoherence/institutional-constraining induced by the ontological-primemovers-totalitative-
 framework⁷³ of the prospective intemporal-disposition-worldview/dimension (with its more
 appropriate recomposured ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰/registry-teleology¹⁰⁰); involving rather a crossgenerational collapsing/overriding of
 the temporal/preconverging-or-dementing¹⁹-apriorising-psychologism registry-

worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in the first place), and so with transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of temporal-dispositions and the intemporal-disposition, as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> registry-worldview-perversion. For instance, men did not transcend from a medieval worldview to a positivistic worldview by a ‘logical exercise’ (the logical conceptualisation we have of such a transformation in today’s positive world is rather in effect an afterthought appraisal) but because the grander grasp on reality of positivism constrained and made the medieval registry-worldview untenable/internally-contradictory (the ships that set sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc.). It is naïve to think that such progression occurred because of cross-sectional human ‘dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> disposition’. Rather it is a secondnatured/ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as this notion inherently validates the anthropological-continuity by distinguishing between the notion of same human natural ability across the various registry-

worldviews/dimensions and the notion more and more profound institutionalised registry-worldviews/dimensions arising out of human institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ to the capacity bestowed by their forerunners; such that human limited-mentation-capacity is always mostly directed to the transformative of activities while taking for granted much of the bestowed knowledge heritage. Hence we can’t overrate the ‘dimensionality-of-sublimating²⁴—~~amplituding/formative~~>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> disposition’ development of the cross-section/averageness/banality of solipsistic human thought to wrongly imply human dimensionality-of-sublimating²⁴—~~amplituding/formative~~>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> disposition is inherently intemporal, for the possibilities of human progress (due to the veridicality of a human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor at the uninstitutionalised-threshold¹⁰³ across all levels of institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ –‘a lost cause’ which will never be changed with the result that temporal-dispositions will always dement (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-

existential-defect⁸⁶/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-
 thought/mental-perversion/subknowledging⁹⁵/mimicking-and-corresponding-
 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising) at
 uninstitutionalised-threshold¹⁰³ (unconstrained extended informalities). But this can rather be
 anticipated and preempted, ‘the central tenet of deprocrypticism’ by
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation before logical
 processing/operation. Notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
 construed-as-from-perspective—ontological-normalcy/postconvergence>-pedestals-
 disambiguation being the contrasting of ‘superseding intemporal-disposition organic-
 comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-
 conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰)-pedestal-aetiologisation-or-ontological-escalation ordered construct’ known as
 notional~deprocrypticism over-and-stranding-of ‘temporal-dispositions which are in threshold-
 of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism as ⁷⁵perversion-of-⁸⁴reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>’ known as procrypticism preconverging-or-dementing¹⁹—apriorising-
 psychologism, as the backdrop for ‘postconverging-or-dialectical-thinking⁷⁰—psychology or
 psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation; in the same way as the stranding-of-
 temporal-dispositions-preconverging-or-dementing¹⁹—apriorising-psychologism of non-
 positivism/medievalism provided the backdrop for positivism recomposuring or that of
 ununiversalisation for ¹⁰⁴universalisation recomposure or that of recurrent-utter-

uninstitutionalisation for base-institutionalisation recomposure. It should be noted that at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, temporal-dispositions potential inclination for preconverging-or-dementing¹⁹—apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social ¹⁰⁴universal-transparency¹⁰⁵—(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸), internal-contradiction, referencing/registering/decisioning or stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. At uninstitutionalised-threshold¹⁰³ (extended informalities), no formalism and internalisation (generated by the intemporal-disposition for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) exists in preemption leading potentially to preconverging-or-dementing¹⁹—apriorising-psychologism. Basically, such a representation of organicalism and mechanicalism can be storied or narrated as follows: Supposed going by the case highlighted where a psychopath met a stranger talking about another stranger as molesting children; the so accused stranger was actually a guardian of the child assuming various responsibilities that come with it (this represents the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) depth of meaning), the psychopath fully aware of this none the less proffered such hollow mimicking narratives to the other stranger who aligned in-prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologismly/prelogicly to the psychopath but is veridically now in effect the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism by ignorance, and

goes on to miscue by articulating that the accused stranger should be reported to the police or any other relevant organisation, and possibly does that. Further still, this miscuing comes to develop into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising wherein ‘a comprehensive depth of perverted narratives’ has now been cultivated in the social environment. All such denaturing¹⁵ (and as are conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism to human temporal defects of postlogism⁷⁸—slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²—<including-virtue-as-ontology>) are a ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>—threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism to the organic veridicality (deprocrypticism). In the bigger scheme of things, denaturing¹⁵ of apriorising—registry (as the apriorising—registry is the axiomatic-construct/categorical-imperatives on which logic operates/is processed pointing to a coherently systematic failure of logic at the uninstitutionalised-threshold¹⁰³; consider that the non-positivism/medievalism apriorising—registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold¹⁰³ requiring positivism, that’s the same emanant issue with procrypticism at its uninstitutionalised-threshold¹⁰³ requiring deprocrypticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ about-and-defining the vices-and-impediments¹⁰⁶ of the said registry-worldview/dimension, that abstractly apply with regards in

this case not to one instance of human psychopathy and one case of social context of protracted social psychopathy but points to a registry-worldview/dimension defect that points abstractly to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/an-ontological-or-existential-defect of such psychopathic and protracted social psychopathy, in the same vain as the phenomena of witchcraft in a non-positivist/medieval society ‘for an ontological/intemporal projecting mind’ is more than just a case of witchcraft in a given non-positivism/medievalism locale but goes beyond to define a dimensional defect of non-positivism/medievalism across all human societies that are qualified as non-positivism/medievalism with the idea that the ‘disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ in the bigger scheme of things is more than just a locale but a ¹⁰⁴universal articulation of positivistic thinking as the ¹⁰⁴universal resolution of the vices-and-impediments¹⁰⁶ 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 ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of that registry-worldview/dimension, to commit vices-and-impediments¹⁰⁶ associated with non-positivism/medievalism, since virtue actually lies in the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³’ of being empirical/non-superstitious/positivistic. That’s equally the problem you have with procrypticism or perversion of ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a positivistic registry-worldview as the virtue lies in the the-Good/understanding/knowledge-reification⁸⁷/ontological-

primemovers-totalitative-framework⁷³’ as involving psychopathic preconverging-or-dementing¹⁹—apriorising-psychologism postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and its corollary as social psychopathy involving conjugating/inflecting/deriving preconverging-or-dementing¹⁹—apriorising-psychologism postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by the temporal-dispositions of ignorance, unconsciously, and consciously, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation; slanting/preconverging-or-dementing¹⁹—apriorising-psychologism of positivistic registry-worldview/dimension⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰. That is, the ontological-primemovers-totalitative-framework⁷³ is the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/preconverging-or-dementing¹⁹—apriorising-psychologism/subknowledging⁹⁵/mimicking as <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of positivistic ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰/registry-teleology¹⁰⁰-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. In which case contention (being about intemporal-preservation-entropy-or-contiguity—or—ontological-preservation beyond just the preconverging-or-dementing¹⁹—apriorising-psychologism/mimicking-or-subknowledging⁹⁵ of ‘previously recomposured/invented’ ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) becomes rather an intemporal-disposition reflection/perspectivation and ‘disambiguation of notional~firstnaturedness—temporal-to-

intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> as ontological-escalation/aetiologisation’ of such
 psychopathic/temporal-dispositions slantedness/preconverging-or-dementing¹⁹—apriorising-
 psychologism/mimicking-or-subknowledging⁹⁵ as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>/mental-perversion, and not logical-contention/contending-articulation. Such
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as-of-unsoundness-
 or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought in effect involves on the part
 of psychopathic and conscious conjugated-postlogism⁷⁸ minds as with exacerbation-temporal-
 disposition ‘vice in preconverging-or-dementing¹⁹—apriorising-psychologism perversions’
 wherein the mimicry/subknowledging⁹⁵ enters into an active dynamics with temporal-
 dispositions prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ inducing their
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism as miscuing psychopathic/postlogism⁷⁸-
 slantedness, and subsequent protraction into disjointed-logic, logical-drag, unconscionability-
 drag, temporal-dispositions preservation and sub-par/formulaic-association/temporal/alibi
 conventioning-rationalising); such that this development is actually an instrumentalisation of
 the initial directed-preconverging-or-dementing¹⁹—apriorising-psychologism. Directed-
 preconverging-or-dementing¹⁹—apriorising-psychologism as such being a conscious and operant
 mental awareness of psychopathic/postlogic minds of the void of their narratives and
 teleology¹⁰⁰ but understanding and acting by instrumentalisation on the basis that
 prelogic/conviction-as-to-profound-supererogation⁹⁷ minds are disposed to elevate the hollow
 mimicking narratives (by ignorance and/or subsequently
 affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-

social-aggregation/temporal-enculturation-or-temporal-endemisation) to wrongly validate the apriorising–registry as veridical thus falsely implying an implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰. Just as we work with the reality that all humans are disposed to have cancer and the virtue of curing is not denying but anticipating and preempting the possibility of having cancer with medicines, lifestyle, research, etc., i.e. ‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as this highlights ontological-primemovers-totalitative-framework⁷³. It is bluntly speaking a registry-worldview’s/dimension’s institutionalisation/intemporalisation exercise involving the skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity)/differential-formalisation-transference towards the intemporal-disposition for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, to ‘pedestally dominate and override’ temporal-dispositions in the cross-section/averageness/banality of solipsistic human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. Reality is actually an ontological-primemovers-totalitative-framework⁷³ construct. Mythologies, metaphysics and hearsays while proto-conceptual in human development are out of kilter, and the use of ontological-primemovers-totalitative-framework⁷³ conceptualisation is the central notion of ontologies. Insightfully, human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-

normalcy/postconvergence>’—existentialism-form-factor speak of ‘the-real-nature-of-man’ that can be skewed with institutional recomposuring/memetic-reordering/psychoanalytic-unshackling towards intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to explain how-man-can-be/the-nature-of-man at any registry-worldview level, retrospectively or prospectively. Whereas, man, if naively perceived as a whole rather only from the angle of a specific ‘institutionalisation/secondnaturing level’ which is in ‘existential immediacy’ this may seem to indicate that we are talking about ‘different species’ with ‘different ontological determinants’, which is naïve and false. The anthropopsychological approach to psychology is analogical to the development of physics which is not only on the basis of what is immediately at the conscious operational level of physicists but equally projecting into a physics conceptualisation of the macrocosm (astronomy and cosmology) as well as the microcosm (particle physics) in order to place the subject on a comprehensively sound footing. Central to such a sound footing in the ontological-normalcy/postconvergence conceptualisation of the social domain is the idea of notional~firstnature—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> and institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). On another note, it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism⁷⁶’ 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 ¹⁰⁴universal intemporality⁵²/longness and failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to articulate a realism that takes account of temporal mental-dispositions (knowledge-notionalisation, i.e. apprehending not only intemporal

implications of any knowledge construct, but preempting by transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporality⁵²/longness and temporality⁹⁹/shortness is more scientific than the impression notions of good and bad. intemporality⁵²/longness points to ‘what generates the greatest ¹⁰⁴universal virtue as ontological which is ¹⁰⁴universally-centered’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality⁹⁹/shortness points to ‘what generates the non-ontological as shallow interest that may be self-centered, at various pedestals, (and that this corresponds to <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and metaphysical pedestals)’. intemporality⁵²/longness and temporality⁹⁹/shortness as such are operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality⁵²/longness and temporality⁹⁹/shortness by their very definition above are made operant as an ontological-primemovers-totalitative-framework⁷³ scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (intemporality⁵²) and shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (temporality⁹⁹). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold¹⁰³) the intemporal mind conceptually asks what is the best disposition in ¹⁰⁴universal-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 (intemporality⁵²-temporality⁹⁹) conceptually assume lower and lower shades ‘in mentation-capacity terms’ of such an intemporal ¹⁰⁴universal-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-framework⁷³ in the notion of intemporality⁵²-temporality⁹⁹ 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-⁵⁶meaningfulness-and-teleology¹⁰⁰ and longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁸⁴reference-of-thought rather than the prospective/transcending/superseding ⁸⁴reference-of-thought; since shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ are a contiguous value construct as in <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation beyond just <amplituding/formative-epistemicity>totalising~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context (impulsive-or-accidented-or-haphazard-or-

random mental-disposition), <amplituding/formative-epistemicity>totalising~nominal-as-tendentious-phenomenal-abtractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context (allegiance/subservience transience),

<amplituding/formative-epistemicity>totalising~ordinal-as-qualifying-phenomenal-abtractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context (qualification/good-to-bad transience),

<amplituding/formative-epistemicity>totalising~intervalist-as-categorising-phenomenal-abtractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context (categorisation/kindness-humility-helpfulness-etc. sransience) of conceptualisation but arrive at rationality (contiguous mentation-capacity/longness-or-shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ transience) or

a <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abtractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-

thought-⁸⁵devolving-as-of-instantiative-context conceptualisation with a corresponding depth/register-of-meaningfulness (in memetic reordering depth) that allows for a grasp of the Good intemporal-disposition (i.e. beyond just an intradimensional ‘good-natured’ conceptualisation) of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, with the memetic-reordering directly associated with the referential entropy in institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)/transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Thus by intemporality⁵²/longness as a the-Good conceptualisation as ‘longness-of-register-of-meaningfulness-over-shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰’, that specificity (as pursued in this paper) that informs ontological understanding of not idling and articulating meaningfulness in equivalence of temporality⁹⁹/shortness in its various shades, but rather with intemporal purpose and intent, and an ultimate quest for validation only as an ontological-primemovers-totalitative-framework⁷³ conceptualisation will be qualified as ‘longness-of-thought’; and it strives to achieve a prospective de-mentative/structural/paradigmatic existential registry-worldview/dimension conceptualisation of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity wherein aetiologisation/ontological-escalation for prospective transcendental intemporal virtue is the underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting pedestalling) with temporality⁹⁹/shortness in its various shades will imply a knowledge conceptualisation rather from the perspective of the comprehension of human species intemporal potential rather than mere extrication within a temporal inter-individuals-and-social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/³⁴reference-of-thought is not to idly engage

a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding deprocrypticism-over-procrypticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-dispositions/individuations’ as of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> mental-dispositions/individuation potential possibilities that can incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific dispositions being nurtured in varying profundity across different individuals as per context. This abstract and fleeting notion is known as ‘individuation’ (more like an abstract and superseding ‘hermeneutic-aetiology’ of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective—ontological-normalcy/postconvergence> s, and hence the possibility of ontological-primemovers-totalitative-framework⁷³ 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-framework⁷³ basis of ‘the specific temporal-disposition⁵⁶ meaningfulness-and-teleology¹⁰⁰. Further, by psychopathic or other postlogic subknowledging⁹⁵/mimicking-and-mimicking-protraction, the ‘temporal-dispositions individuations-pedestals’ wrongly conjugate/inflect/protract their apriorising—registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰) from aligning prelogically to postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> thus effectively being postlogic, and this can thus be predicated as per the ‘specific temporal-disposition’. Such postlogic temporal-dispositions individuations-pedestals are conjugated/inflected/derived/mimicked-protraction-to-psychopath’s compulsive-dementing (as derived from both psychopathic and others postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> slantedness/insane-fitment/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness-dispositions) in epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶³-

<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
 schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
 looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷). These will include ‘postlogic
 ignorance-temporal-disposition individuation-pedestal’, ‘postlogic affordability-temporal-
 disposition individuation-pedestal’, postlogic opportunism-temporal-disposition individuation-
 pedestal, postlogic exacerbation-temporal-disposition individuation-pedestal, postlogic social-
 chainism/negative-social-aggregation/social-discomfiture-temporal-disposition individuation-
 pedestal, and postlogic temporal-enculturation/temporal-endemisation-temporal-disposition
 individuation-pedestal). While the prelogic/conviction-as-to-profound-supererogation⁹⁷
 ‘ontologically-reconstituting’ intemporal-disposition-teleology¹⁰⁰ is rather the ontologising
 individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives
 (by its ontologically-veridical associated registry-teleology¹⁰⁰-mentation elements as implied—
 logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
 value-reference and teleology¹⁰⁰) for ‘intemporal/ontological preservation entropy/contiguity’ as
 it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-
 over-shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-
⁵⁶meaningfulness-and-teleology¹⁰⁰ (with the associated non-veridical temporal implied—
 logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
 value-reference and teleology¹⁰⁰), i.e. temporal preservation teleologies are inclined to forego
 intemporal-preservation-entropy-or-contiguity—or-ontological-preservation teleology¹⁰⁰
 (ontological-veridicality/ontological-contiguity⁶⁷ of ⁸⁴reference-of-thought) at a registry-

worldview's/dimension's uninstitutionalised-threshold¹⁰³, which should definitely be resisted by 'intellectual responsibility' which for the positivistic registry-worldview/dimension holds that the intellectual disposition is all too willing to be 'romantic' about the idea of human firstnature cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor and be preemptive of the ‘non-ontological/non-knowledge/non-virtue temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism institutionalisation based on absolute ontological-contiguity⁶⁷ and taking account of temporal-dispositions ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>; just as the present positivism institutionalisation had been preemptive of human cross-sectional disposition for superstition by emphasising rational-empiricism, and the ¹⁰⁴universalisation institutionalisation had been preemptive of human disposition for ad-hoc social-stake-contention-or-confliction resolutions along whims and interests to imply a sense of ¹⁰⁴universalisation, and base-institutionalisation had been preemptive of human disposition for recurrent lawlessness to imply a sense of institutionalised living with mutual expectations. ‘Unconscionability-drag’ (from an ontological/intemporal reference) refers to the comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly associated to the intemporal-disposition as being ontologically-veridical as these

conjugate/inflect/protract (in mimicking-protraction) with the psychopath's compulsive-dementing insane-fitment/slantedness/mere-possibility narratives which are as dialectically-or-contendingly-out-of-phase or hollow-mimicking) inducing temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷-contiguity-as-absolving/fleeting/escaping-reflex-logic¹ or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives as-of-cohering-logic-reflex-of-the-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷-which-is-not-of-ontological-reference/not-of-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing¹⁹-apriorising-psychologism/not-of-veridical-thinking-reference-but-rather-preconverging-or-dementing¹⁹-reference/⁷⁷perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-and-not-of-logical-contention) as these are wrongly aligned prelogically/by-prelogism⁷⁹ to the initiated postlogism⁷⁸. In which case the temporal-dispositions are 'technically psychopathic' with corresponding conjugated/inflected/derived/mimicked-protraction-to-psychopathic compulsive-dementing (temporal unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought-teleologies/registries-perversion-teleologies/mental-perversions-teleologies, with corresponding groundless implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰); and are rather the subject of contention and aetiologisation/ontological-escalation

reflected/perspectivated as manifestations of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and not logical contention. And so, in distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ in a temporal contiguity (procrypticism) allowing for the conceptualisation of the registry-worldview's/dimension's as dialectically-out-of-phasing (dialectically-primitive) over which new recomposuring ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is construed to reflect/preempt the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, for 'postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the prospective registry-worldview's/dimension's(deprocrypticism) new ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation while keeping the temporal-dispositions downgraded/oblongated/decandored alignment as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism, and so precedingly to avoid <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³/circularity induced straightening/candoring/elevation/prelogism⁷⁹ alignment. Given that at 'uninstitutionalised-threshold¹⁰³' human learned behaviour is primarily geared towards what is 'perceived as succeeding as of positive-opportunism⁷⁶', whether intemporal (the-Good as longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) or temporal (shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰); it is this mental-devising-representation as the

‘unconscionability-drag’ that provides the backdrop for skewing (‘intemporality⁷⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-formalisation-transference for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (enabling ontological reference), as it achieves social ¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸’ with corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining, in reflecting-and-preempting the comprehensively distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of the subknowledging⁹⁵ 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-threshold¹⁰³ of meaning involving ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> requiring distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> dimension, and what is called for with the unconscionability-drag is a distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ which will explain a dialectically-or-contendingly-out-of-phase or dialectically-primitive alignment by

oblongating/decandoring/downgrading. *, i.e. Remember ‘mental-devising-representation’ is a devising construct of preceding/superseding abstract reality/veridicality (postconvergence) as the latter never changes, and it is mental devising that adjusts to the illumination/insight we get about abstract reality/veridicality as validated by ontological-primemovers-totalitative-framework⁷³! 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 postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or temporal-dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> s or simply plain temporal-dispositions ‘defective mental-devising-representation of ontological reality/veridicality’. The notion of ‘unconscionability-drag’ thus extends to all mental-devising-representation of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> 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 (⁸⁴reference-of-thought and logic); with ⁸⁴reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a ‘lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of temporal-dispositions prior relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism’. However as articulated above, the ‘unconscionability-drag’ carries the resolution for disambiguating ⁸⁴reference-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 ¹⁰⁴universal-transparency¹⁰⁵—(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸) that shows the fallibility of temporal dimensions <amplituding/formative—epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context point-referencing and as this further discomfutures in the social-construct of meaning, and hence the perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, and elicits an ordered construct of meaning ⁸⁴reference-of-thought (in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰) from the superseding perspective of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation alienative-hierarchisation and ‘disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ (longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰). This actually represents the human ‘temporalities-to-intemporality⁵² constant’ at all registry-worldviews/dimensions (as postlogism⁷⁸-

slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-
 <including-virtue-as-ontology> are ¹⁰⁴universally present in all registry-worldviews).
 Practically, this involves articulating: (i) the dialectically-or-contendingly-out-of-
 phase/dialectically-primitive-or-formulaic slanting threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism elicited psychopath’s insane-fitment
 narratives in epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶³-<shallow-
 supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>-as-of-
 epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
 looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷/non-ontological-and-non-contending-
 referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-
 preconverging-or-dementing¹⁹—apriorising-psychologism>/not-veridical-thinking-reference-
 rather-preconverging-or-dementing¹⁹-reference/⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>,—and-not-of-logical-contention) teleology¹⁰⁰ (ii) the dialectically-or-
 contendingly-out-of-phase/dialectically-primitive) procryptic temporal-dispositions teleological
 conjugations/inflections/derivations to the psychopath’s as dialectically-or-contendingly-out-of-
 phase or hollow-mimicking) insane-fitment/slantedness/unsoundness-or-ontological-bad-
 faith/inauthenticity⁶⁴-of-³⁴reference-of-thought narratives, whether they are ignorant, affordable,
 opportunistic, exacerbating, social-chainism/social-discomfiture/negative-social-aggregation or
 temporal-enculturation/temporal-endemisation (iii) the dialectically-or-contendingly-in-
 phase/transcendent/deprocryptic ‘disambiguation of notional~firstnaturedness—temporal-to-

intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> as ontological-escalation/aetiologisation’ reflecting the
 psychopath’s and other temporal-dispositions veridical mental/⁷⁵perversion-of-⁸⁴reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>/mental-perversions/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-
⁸⁴reference-of-thought dispositions. Unconscionability-drag (enabling ontological reference), by
 which the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/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 ‘⁸⁴reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness as of ⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the
 notional~conflatedness¹² of notional~deprocrypticism’ for ‘postconvergence intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation longness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of notional~deprocrypticism teleology¹⁰⁰’ putting into
 perspective ‘temporal emanant conjugations/inflections shortness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of procrypticism teleologies’. For instance, the storying
 construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷> will be ‘utterly referenced’ from positivism; likewise that of
 recurrent-utter-uninstitutionalisation inherently-’preconverging-or-dementing¹⁹—apriorising-

psychologism will be ‘utterly referenced’ from base-institutionalisation, that of
 ununiversalisation ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> will be ‘utterly
 referenced’ from ¹⁰⁴universalisation, and thus that of ⁸¹procrypticism—or-disjointedness-as-of-
⁸⁴reference-of-thought ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> has to be ‘utterly
 referenced’ from deprocrypticism/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰
 over shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. The reason for the above is
 that you can’t address a registry-worldview/dimension ⁷⁵perversion-of-⁸⁴reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> phenomenal defect (psychopathy) without addressing the defects of the
 registry-worldview/dimension (procrypticism) that endemises it from the reference of the
 prospective transcendental dimension, just as you can’t address witchcraft without
 fundamentally addressing a non-positivism/medievalism registry-worldview that will
 necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive
 institutionalisations is that these address the successive emanant dimensional defects of:
 recurrent-utter-uninstitutionalisation by emphasising ‘base-institutionalising’,
 ununiversalisation by emphasising ‘¹⁰⁴universalising’, superstition/non-positivism/medievalism
 by emphasising ‘positivising’, and ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-
 thought preconverging-or-dementing¹⁹—apriorising-psychologism by emphasising the
 ‘undermining of disjointedness/subknowledging⁹⁵/mimicking’ and so as to ‘longness-of-
 register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ over shortness-of-register-of-⁵⁶meaningfulness-
 and-teleology¹⁰⁰ construed as deprocrypticising/preempting—disjointedness-as-of-⁸⁴reference-
 of-thought’ (noting that the latter institutionalisation/intemporalisation contains the
 sublimating-nascence of the previous institutionalisations up to its own threshold of

institutionalisation/intemporalisation, with notional~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 teleology¹⁰⁰: an adult psychopath meets a stranger and speaks to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children (ii) temporal-dispositions narratives teleologies: a stranger not knowing the other stranger aligning prelogically to the psychopath’s narrative will have a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹–apriorising-psychologism ignorance-temporal-disposition defect’ if it articulated the following narrative: (a) Such a person should not be allowed to roam the streets and should be interned. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹–apriorising-psychologism affordability-temporal-disposition defect’ will arise if another interlocutor knowing the accused for not truly being a child molester but because of expediency with respect to the psychopath articulates the following narrative: (b) the guy is actually a bad person and they will not be surprise that he is a child molester. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹–apriorising-psychologism opportunism-temporal-disposition defect’ will arise if a different interlocutor knowing truly that the accused is not a child molester but for a favour or sense-of-favour they owe to the psychopath articulates the following narrative: (c) this guy has been going around molesting young children for quite a while now. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹–apriorising-psychologism exacerbation-temporal-disposition defect’ will arise where another interlocutor knowing the truth about the whole thing, thinks they can have an advantage by acting likewise as the psychopath and articulates the following narrative (d) they

had actually witnessed the accused shoplifting. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism social-discomfiture/(social-chainism/negative-social-aggregation)-temporal-disposition defect’ will arise where (e) such narratives are purposefully and consistently relayed in the social sphere based on ignorances, affordabilities, opportunisms and exacerbations, and individuals come to make it a reference for their relation with the accused. And finally, a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism temporal-enculturation (temporal-endemisation)-temporal-disposition defect’ arises where (f) individuals come to learn that by having the appropriate social relations and social support network they can then initiate such narratives if they were to have competing 'socially-perceived-value as of social-stake-contention-or-confliction' situations with others, and not only that it also includes individuals passively accepting and giving up on the principle of the intemporality⁵²/longness and intrinsicness of meaning. It is important to distinguish all the above ‘temporal instances conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism of the psychopath’s postlogism⁷⁸-slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>’, and is different from ‘a defect of logical operation/processing/contention which does not imply any temporal-disposition defect (in terms—as-of-axiomatic-construct of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or the denaturing¹⁵ of the ⁸⁴reference-of-thought-elements/apriorising—registry-elements out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,

value-reference and teleology¹⁰⁰’. With temporal-⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (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-⁵⁶meaningfulness-and-teleology¹⁰⁰ or immediate-temporal-interest and not a ¹⁰⁴universal 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-⁵⁶meaningfulness-and-teleology¹⁰⁰ or a ¹⁰⁴universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This latter case unlike the former doesn’t imply registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ but rather ‘an adhoc defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview’s/dimension’s-³⁴reference-of-thought-for-social-functioning-and-accordance whereas the former is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ that speaks to the unprincipled-or-derived-unprincipled disposition of the interlocutor’s individuation that is, with respect to an infinite number of cases in the same situation (i.e. comparatively the disposition to go about answering math questions by figuring out their answers then ‘artificially’ trying to work out equations to yield the answers). Thus establishing the ontological-primemovers-totalitative-framework⁷³ of this slantedness/postlogic individuation defective nature ontologically, hence enabling its aetiologisation/ontological-escalation. This also requires the disambiguation of the registries (involving stranding-of-pervverting-temporal-dispositions which refers to mental-

devising-representation of temporal-dispositions-registries teleologies registry-
 worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-
 existential—defect>⁸⁶, i.e. oblongated/decandored as of threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism mechanicalism/alchemic-like-
 reasoning/circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought/shortness-
 of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in distractive-alignment-to-⁸⁴reference-of-
 thought-<of-apriorising/axiomatising/referencing>²⁹ of ⁷⁵perversion-of-⁸⁴reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> notional~procrypticism mindset as per postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-
 <including-virtue-as-ontology>. For intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation, strands-of-perverting-temporal-dispositions implies 'not wrongly
 implying precedingly the reflex of an intemporal prelogism⁷⁹-as-of-conviction,-as-to-profound-
 supererogation⁹⁷ reflex and reference on the subknowledging⁹⁵/mimicking-temporal-
 dispositions but rather reflexively downgrading as dialectically-or-contendingly-out-of-
 phase/subknowledging⁹⁵/mimicking)-stranding', i.e. registry-precedes-logic as ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷> undermines the operation of logic, at which point contention is
 about the 'generation of ontological preconverging-or-dementing¹⁹—apriorising-psychologism-
 <stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
 phase>' of such temporal-dispositions denaturing¹⁵ to be reflected/perspectivated and
 ontologised by the intemporal mind as procrypticism as validated by 'unconscionability-drag'

such that the temporal-dispositions, which are ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism slantedness’ as these are protractions of the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/postlogism⁷⁸-slantedness, and hence are in transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² and should not be represented mentally going by the ‘unconscionability-drag’ as ‘logically/in-prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologismly articulating/composing, i.e. not contending’ but rather as ‘a mentally-conjugated/inflected/derived/mimicked/subknowledging⁹⁵/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism,-and-oblongated, i.e. a manifestation of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’ as is the case with the mental-devising-representation at all registry-worldviews/dimensions uninstitutionalised-threshold¹⁰³, and should not be wrongly elevated/candored/straightened/integratively-aligned/dialectically-or-contendingly-in-phase in equivalence with intemporal-preservation-entropy-or-contiguity—or—ontological-preservation apriorising—registry (since they are not contending) but rather downgraded/decandored/protracted-preconverging-or-dementing¹⁹—apriorising-psychologism/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and are rather manifestations of registry/mental defect or denaturing¹⁵ and are the subject of intemporal/ontological contention from the intemporal-disposition, more like at the registry-worldview/dimension defect level medievalism categorical-imperatives/axioms being superseded and undermined with respect to positivism categorical-imperatives/axioms-for-

intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Very much counterintuitively with regards to ‘unconscionability-drag’, the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ is rather ‘unfathomable’ for the prior <amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) of the so-called ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> dimension’; this applies with regards to recurrent-utter-uninstitutionalisation and base-institutionalisation, ununiversalisation and ¹⁰⁴universalisation, 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 ⁸⁴reference-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-framework⁷³ social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of the prospective intemporal dimension inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining with corresponding percolation-

channelling-<in-deferential-formalisation-transference> impact from the prospective registry-
 worldview/dimension on the overall social-construct over a generation or two or more that
 allows for any such ‘habituation’ to a prospective registry-worldview’s/dimension’s
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity with its new
 recomposuring ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰.
 This will explain the difficulty of medieval minds (including institutions like the church) over
 centuries to come to terms with positivism and scientism such that the positivistic
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is still ongoing.
 Counterintuitively, every successive institutionalisation/intemporalisation registry-
 worldview/dimension naively thinks it being at the backend of the ‘institutional-
 cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) process’ means it is beyond
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as it doesn’t project of
 itself as being superseded by a prospective registry-worldview with its new recomposuring
⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ (as of supplanting-
 conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-
 psychologism) at the point where the former starts ⁷⁵perversion-of-³⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> its own ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰, and does not tend to represent itself as oblongated/decandored/logical-
 incongruence-or-transversality/dialectically-or-contendingly-out-of-phase as of threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism from a prospective dimension
 perspective in the sense that. the decandored/oblongated/logical-incongruence-or-

transversality/dialectically-or-contendingly-out-of-phase insight we think of non-positivism/medievalism with corresponding phenomena like superstitions, witch-hunts, etc. has never been the way they represented themselves as they are candored/straight/integratively-aligned/‘dialectically-or-contendingly-in-phase’ in their <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present mental-devising-representation of themselves. Rather it is the more profound grasp of reality from positivism that initiates that decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase mental-devising-representation of non-positivism/medievalism in the positivistic mind, and this is the case as well with all other dialectic institutionalisations across the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)/anthropological-continuity/anthropopsychology. The reason for making the above point is that we will most possibly as of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present act likewise when it is time to imply our own decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase ⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought mental-devising-representation of our ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰ with respect to a prospectively candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase notional~deprocrypticism new recomposuring ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰ that is revealed by the ‘unconscionability-drag’ disambiguation of our temporal-dispositions-perversion associated with ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in our dimension (procrypticism) including psychopathy-and-

its-social-psychopathy-corollary subknowledging⁹⁵/mimicking! (iii) For deprocrypticism, 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~ontological-normalcy/postconvergence> ontological-escalation/aetiologisation' teleology¹⁰⁰: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> dynamism endemic in the social-construct and prospective categorical-imperatives/axiomatic-construct for its preemption, more like a positive mind will do with respect to a non-positivism/medievalism social-construct ⁸⁴reference-of-thought. (Though interestingly it is important to grasp that such transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity actually takes the natural form of a 'crossgenerational medium to long-term psychoanalytic-drag' and not 'instantaneous utter transformation' towards ontological-completeness-of-⁸⁴reference-of-thought, even such an 'instantaneous utter transformation conceptualisation' is equally a necessary knowledge exercise as the social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁸) constraining that allows for a 'crossgenerational medium to long-term psychoanalytic-drag'): (a) articulating a social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of the registry-worldview-perversions, (b) generating ontological-primemovers-totalitative-framework⁷³ untenability/internal-contradiction/internal-incoherence/institutional-constraining in the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> registry-worldview (c) referencing/registering/decisioning or stranding the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁷> ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/subknowledging⁹⁵ registry-worldview/dimension defect for prospective preemption with new recomposuring ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the prospective registry-worldview/dimension, i.e. notional~deprocrypticism (d) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰³ in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/being-dialectically-or-contendingly-out-of-phase/logically-incongruence with the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> registry-worldview, inducing a ‘habituation’/’postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of the prospective apriorising–registry worldview crossgenerational (over a generation or two) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰³ in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic; implies that the mental-devising-representation of a superseded/transcended/unsound registry/registry-worldview (which is rather in epistemic-decadence and hence in ontological-discontinuity) as of ¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, entails it doesn’t re-join by mere logical articulation the prospective superseding/transcending/sound registry/registry-worldview postconverging-or-dialectical-

thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, as the prospective institutionalisation is rather about a registry-worldview/registry, and not logical, transformation as a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; with the notion that any such wrongly implied re-joining as logical articulation is rather <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold¹⁰³) this will be epistemic-decadence, as conjugated/inflected/derived from A’s defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> defining the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect. This implies ¹⁴de-mentation-(~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of B to such ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (as prior intemporal ⁸⁴reference-of-thought—?categorical-imperatives/axioms/registry-teleology¹⁰⁰) is the effective backdrop for ‘postconverging-or-

dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring for the prospective ⁸⁴reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation, and this is rather crossgenerational in nature (rather than instant
 intra-generational registry/registry-worldview transformation) as personhoods-and-socialhood-
 formation are rather grounded on the superseded/transcended/unsound ⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-
 contiguity–or–ontological-preservation. The above analysis shows that soundness-or-
 ontological-good-faith/authenticity⁶⁹ -of- ⁸⁴reference-of-thought-of-meaningfulness is not given,
 as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as
 dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-
 preservation (ontological-normalcy/postconvergence). Unconscionability-drag (from an
 ontological/intemporal reference) ensures the disambiguation of registries so that the
 psychopath’s and temporal-dispositions are not elevated to the intemporal level which then
 allows for, by reflex, a simple operation/processing of logic (whereas the fundamental defect
 being in terms–as-of-axiomatic-construct of the apriorising–registry-elements, implied—
 logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
 value-reference and teleology¹⁰⁰ of the registries, i.e. rather the unsoundness-or-ontological-bad-
 faith/inauthenticity⁶⁴ -of- ⁸⁴reference-of-thought or the dialectically-or-contendingly-out-of-phase
 meaningful construct). Unconscionability-drag (from an ontological/intemporal reference) is
 thus central to resolving the rational-realism de-mentating/structuring/paradigming as it
 accounts for the defect of temporal-dispositions teleologies of meaning (shortness-of-register-
 of–⁵⁶meaningfulness-and-teleology¹⁰⁰) while projecting intemporally/ontologically. The notion
 of ‘unconscionability-drag’ also explain how and why banal temporal-dispositions are not

readily ‘integrative of psychopathic postlogism⁷⁸-slantedness as conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration’ (hence no distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹) to the childhood and early adolescent psychopaths but come to develop a ‘mental-unconsciousness’ (unconscionability) to be ‘integrative of psychopathic postlogism⁷⁸-slantedness’ during the stage of late adolescence and adult psychopath. Antipodal to the idea of ‘unconscionability-drag’ is the idea of ‘conventioning’/social-temporal-thresholding. ‘Unconscionability-drag’ points to an abstract but more veridical ontological construct of the ‘social construction of meaning’ that is ontological-normalcy/postconvergence, based on intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by using categorical-imperatives of the prospective superseding/transcendental registry-worldview/dimension whether such a representation is aligned or not with the society’s collective-social-psyche or present-consciousness. (For instance, we can generate an unconscionability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic mental-dispositions of individuations in such a society. While such a representation, with its corresponding subknowledging⁹⁵/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 intemporality⁵²) is not

necessarily the deterministic basis for human social adherence to it. Transcended and ontological meaningfulness of reality (contrary to conventioning/social-temporal-thresholding meaningfulness of reality which is rather towards ~~<amplifying/formative-~~epistemicity>totalising~self-referencing-syncretising/temporality⁹⁹-serving) requires a process of institutionalised/intemporalised social integration to induce untenability/internal-contradiction/internal-incoherence/institutional-constraining to 'prior or circumstantial social integration gatekeeping construals or (institutionalisation/intemporalisation) percolation-channelling-<in-deferential-formalisation-transference>' of 'any social construction of meaning' for there to be collective institutionalised social adherence (and by the relative positive-opportunism⁷⁶ elicited). Institutionalisation/Intemporalisation percolation-channelling-<in-deferential-formalisation-transference> are the institutionalised relays for human survival-and-flourishing-teleology¹⁰⁰, whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocrypticism, such that abstractions that will normally hardly be socially integrated going just by averaging human temporal-to-intemporal nature, can actually come from re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-'projective-insights'/epistemic-projection-in-conflatedness¹²'-of-notional~deprocrypticism-prospective-sublimation)⁹¹ intemporal-disposition to inform social institutionalisation/intemporalisation, thus emphasising how vital percolation-channelling-<in-deferential-formalisation-transference> are for institutional-cumulation/institutional-recomposure-(as-to-⁸⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) beyond just the consciousness appraisal of temporal-dispositions. Institutionalisation/Intemporalisation percolation-channelling-<in-deferential-formalisation-transference> imply that the would-be intellectual analyst can perfectly uphold intrinsic reality

over ‘social-and-temporal-trading’ and still impose veridicality (if truly veridical) over populist-inclined dispositions which are not veridical, just by the fact of the extendedly implied positive-opportunism⁷⁶ for human survival-and-flourishing imbued in institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>. This implies that an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality de-mentating/structuring/paradigming (the latter being any notion that put in question informal or formal conventioning/social-temporal-thresholding ways of perceiving and doing things for supposedly prospective better ways). Correspondingly, the social-construct cannot be and should not be related to as a philosophical construct since it is rather ‘conventionalised from institutionalisation/intemporalisation (secondnature), and has not evolved as of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> projection; as it may be inclined to make references to temporal⁸⁴ reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that are preconverging-or-dementing¹⁹—apriorising-psychologism/of-perverted-registry/subknowledging³⁵/mimicking—and—epistemic-totalising³²~self-referencing-syncretising-these. This brings forth the idea of ‘ordered construct’ between the intemporal firstnature/intemporal (organic-comprehension-thinking as to intemporal supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism) and temporal-and-poorly-secondnature/institutionalised (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, in relation to transcending meaning. Such ordered construct ensures precedence of the former as it skews

(‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) solipsistically towards intemporal-preservation-entropy-or-contiguity—or-ontological-preservation while the latter skews (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) for temporal preservation. Anecdotally, moral philosophy as dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> (organic-comprehension-thinking) creates law/legal-conventions but then questions of justice cannot be attended to by populist-social-construct (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism) since only a developed sense of moral philosophy as dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> (organic-comprehension-thinking) ensures sound jurisprudence as a human intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming rather than a temporal extricatory de-mentating/structuring/paradigming. ‘Prior or circumstantial social integration gatekeeping construals or institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’ that can enable the superseding of conventioning in the social integration of ontological veridicality include existing percolation-channelling-<in-deferential-formalisation-transference> of formalisms/officialdom which have naturally been instituted to

allow for the supersedingness of intemporal/ontological constructs and intemporal-dispositions. For instance, formal institutions selectivity mechanisms; and where the latter fail or are fallacious, basic positive-opportunism⁷⁶ wherein the ontologising construct elicits positive-opportunism⁷⁶ 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-opportunism⁷⁶ then undermines a superstitious-driven disease theory which leads to more pain and deaths). The big idea here is that, it is naïve philosophically to operate mainly on the basis of ‘ontological rightness of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’ with respect to a species whose construct is structured to be temporal (shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) to intemporal (longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) requiring skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-formalisation-transference to the latter. And any such ‘ontological transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity by mere rightness’ has never been acquiesced to for the sole reason of its intrinsic rightness. For instance, round world idea never took off even though it was ontologically right (as the medieval conventioning/social-temporal-thresholding construct and strongly ingrained social dispositions). It is the generated untenability/internal-contradiction/internal-incoherence/institutional-constraining together with positive-opportunism⁷⁶ coming from sailors sailing around the world on this idea to seek for spices and create wealth that constrained/institutionalised the medieval world into such an ontological transformation/transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Part and parcel of ontological transformation/transcendence is the existential cynicism to grasp the human sense of internal contradictions and positive-opportunism⁷⁶ to introduce and uphold

these by the mechanism known as institutionalisation/intemporalisation. Regarding futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’ dynamics of procrypticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional~deprocrypticism because of its ‘rightness’ over conventioning/social-temporal-thresholding. Part and parcel of the intellectual exercise is to understand how to manage the mechanism of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation-channelling-<in-deferential-formalisation-transference> for intemporal transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. However, it should be noted that the conceptualisation of ‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former; ‘conventioning’ is thus a dynamic conceptualisation articulating, on the one hand, how prospective temporality⁹⁹/shortness undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism⁷⁸-slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-rationalising, and temporal-enculturation, with respect to ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the intemporal meaning), and on the other hand, how prospective intemporal⁵²/longness is regenerated to supersede/transcend such ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and bring about new recomposuring ⁸⁴reference-of-thought-

⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Organic-comprehension-thinking (as to supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism) as highlighted above contrasts with threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism which is rather temporal-driven (whether ignorance at best, slantedness/psychopathy, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), being intemporal-driven, with respect to transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity points to the fact that the articulation of meaning referenced/registered/decisioned differently in two registry-worldviews/dimensions, the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as retrospective and transcendental as prospective, is/should be wholly referenced/registered/decisioned intemporally from the superseding transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity that upholds intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; as the ‘intemporal mind’ can’t go after the value reference of both registry-worldviews/dimensions since transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is about ‘subverting’ ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-positivism/medievalism value references of aristocracy/class are contrarian to positivistic value references for the possibility

of equal opportunities; and the intemporal projecting positivistic mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to ‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional~deprocrypticism and procrypticism requiring a reasoning that goes beyond the ‘<amplituding/formative~epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present’ mindset/⁸⁴reference-of-thought of our current procryptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal <amplituding/formative>⁸wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ of a registry-worldview/dimension’. Otherwise no progress is possible as a dimension progresses exactly because it has defects which when overcome enables the progress to occur! So the intemporal mind cannot as such ‘be impressionable’ by the banal <amplituding/formative>⁸wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩ of a registry-worldview/dimension. It points to the fact that it is ‘perfectly ok’ to be ‘unintelligible/existentially-suprastructural and value-reference-wise unresponsive’ to the subknowledge-⟨preconverging-or-dementing¹⁹-as-if-of-sound-knowledge⟩ apriorising~registry but rather alienative as to the possibility for its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The ‘apparent profoundness’ of such temporal reference of thought is rather ‘depth-of-ignorance’ rather than ‘depth-of-elucidation’. threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism arises as a result of shallow mental-dispositions induced by temporal-dispositions, and their disambiguation should be called for,

and not candored/straightened/integratively-aligned as if intemporal/longness in nature but rather decandored / oblongated / transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² as temporal/shortness. threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as such is rather a ‘flatness-of-the-mind’ involving temporality⁹⁹, ‘mental triteness’ and ‘gullibility’ with respect to, in the case of psychopathy, insane/slantedness integration as social psychopathy; and more generally, ‘lack of intemporal-disposition philosophical depth’, i.e. lack of spontaneous dimensionality-of-sublimating²⁴—~~amplifying~~/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> inclination (the-guy-who-spontaneously-stands-out-against-say-a-genocide or the milgram-experiment-guy-who-sticks-with-what-is-reality-rather-than-going-with-the-flow, etc.) not to be confused with secondnaturing/institutionalisation, and as a consequence an inclination to compromise intemporality⁵²/longness as ‘conventioning (social-temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of meaning’. Overall threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism points to the fundamental processes of ‘social temporal miscuing of meaning’ and the effective temporal consequences whether regarding defective enculturation or defective social ontologisation/ontological-veracity/aestheticisation-towards-ontology. This thus requires ‘deconventioning-for-ontologising involving the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation exercise of undermining conventioning at uninstitutionalised-threshold¹⁰³ (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation⁹⁷ > at uninstitutionalised-threshold¹⁰³); deconventioning as such skews ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn't view meaning articulations as 'inherently sanctuous' and thus is inclined to produce mechanically whatever deductions that may engage an interlocutor in prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologismly/prelogicly even if these are hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷-or-thinking imply more of an organic alignment view of meaningful articulations as 'inherently sanctuous', i.e. 'existential-contextualising-contiguity³⁹/meaningful-projection-of-intrinsickness'. Going by these two facts, the postlogic and psychopathic mindset/⁸⁴reference-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-subknowledging⁹⁵ narratives (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound-supererogation⁹⁷ mindset/⁸⁴reference-of-thought is inclined to call upon just the narratives it sincerely thinks are relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of postlogic narratives (vague mechanical stylising-of-locution) with an organic depth-of-thought or profoundness, given that these involve postlogism⁷⁸-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset,

requiring decandoring/oblongating/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹. Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal teleology¹⁰⁰. A postlogic-formulaic slanting threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as ‘⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> referencing’ that is ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging³⁵ tend to be integrated at uninstitutionalised-threshold¹⁰³ of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but precedingly notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation, i.e. in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰), by prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ reflex, prelogic/conviction-as-to-profound-supererogation⁹⁷ and postlogism⁷⁸-formulaic slanting narratives as to threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism will be analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-supererogation⁹⁷ mental-disposition will rather re-

accentuate prelogic/conviction-as-to-profound-supererogation⁹⁷ constructs in contention situations whereas the characteristic of postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism⁷⁸-formulaic slanting elicited threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, whether direct as with the psychopath postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ or induced as temporal-dispositions conjugated-postlogism⁷⁸ in ‘conjoining looping narratives of flawed-existential-elevation-of-⁸⁴reference-of-thought⁴³’ of psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷, is about a mental-disposition to re-undermine intrinsic-reality/veridicality hence its looping nature as absolving/fleeting/escaping-reflex-logic¹. Hence once the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism⁷⁸-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism is elicited in an interlocutor, the ontological construct is not to allow it be meaningfully sound (in terms-as-of-axiomatic-construct of implied-registry and thus implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰) to be contending but rather transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² to it to reflect its ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>. The application of the ¹⁰⁴universal technique of human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity to procrypticism-notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity can be basically be articulated as follows (the ontological entrapment): -

prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ ANCHORING ('setup of supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism meaning'); -DOWNGRADING (psychopath's hollow mimicking narrative wrongly 'slanting the supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism meaning'); -MISCUING (temporal-dispositions first aligning prelogically/in-prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologismly to the slantedness of the prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ anchoring at ignorance pedestal, and then by successive temporal pedestals of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, 'integrating/adopting deliberate postlogic dispositions with respect to the initial supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism meaning'); -denaturing¹⁵ referencing/registering/decisioning or STRANDING (the intemporal-disposition/ontology stigmatising of temporal-dispositions as strands-of-perverting-temporal-dispositions acting as the preempted backdrop for ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism registry-worldview/dimension with its subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, just as strands-of-perverting-temporal-dispositions of the non-positivism/medievalism mindset/⁸⁴reference-of-thought are what act as the preempted backdrop for prospective positivism and the subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that followed); and - PERCOLATION-CHANNELLING-<in-deferential-

formalisation-transference> (the intemporal-disposition/ontology eliciting untenability/internal-contradiction/internal-incoherence/institutional-constraining, medium to long term positive-opportunism⁷⁶, referencing/registering/decisioning of the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> for social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸> and then its transcendence-unenabling-uninstitutionalised-threshold¹⁰³ in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴ as to fundamentally undermine ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought and bring about deprocrypticism, and so crossgenerationally, and not instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in the first place). Ontology being the intemporal-disposition, the exercise of ‘directing convincing’ to temporal-dispositions is inherently unwarranted and is rather <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling-<indefefferential-formalisation-transference>’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold¹⁰³’ (where there is no ‘intemporal social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸> as well as no notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective—ontological-normalcy/postconvergence>

disambiguation/unequivalences/alienative-hierarchisation') is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) 'temporal-threshold logic' or 'discomfiture'. So the uninstitutionalised-threshold¹⁰³ 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 ¹⁰⁴universalisation), 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 ¹⁰⁴universal intemporal⁵²/longness or the good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to 'socially-perceived-value as of social-stake-contention-or-confliction'. Hence we tend to build artifices (institutions with their formal rules) by the skewing ('intemporal⁵²-asymmetric-subsumption-of-temporal⁹⁹', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity)/differential-formalisation-transference of our collective thought process in the medium to long perspective towards intemporal-preservation-entropy, to dominate and preempt temporal dispositions. This explains why modern man (positivistic registry-worldview) is apparently more evolved/developed than he/she should normally be compared to previous generations (recurrent-utter-uninstitutionalised men, ununiversalised men, non-positivism/medievalism men, and prospectively, how he/she will be superseded by the deprocryptic man). It doesn't mean that modern man has a genetic makeup or hardware that is different from the others. The difference is the cumulated 'software' or institutionalisations and formalisations that have been internalised into modern man.

Anthropologists know that if you were to take a newly born child from a society like those that do not have contact with the modern world, and raise the child in a modern family, there is no different outcome on average as with any other child bred in the modern world. So our faith in virtue is not in our inherent excellence/exceptionalism but the excellence/exceptionalism of the software/institutionalisation that has cumulated, and insightfully, which creative template we will prospectively develop! Incidentally institutionalisation and formalisation ensures that we take the best form of human individuation thinking/capacity potential and constrain society and individuals to that individuation thinking/capacity potential, and inherently so, by the overall positive-opportunism⁷⁶ to the cross-section of the species since it better grasp intrinsic reality and its virtues! Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality), and this author notionally interpret solipsism as the deepest sense of existence and meaning available to an individual in its spontaneous emanance or becoming, and as it projects itself ‘purely and ¹⁰⁴universally’. It is a firstnature/intemporal construct beyond and ‘inventing the possibility’ of secondnature institutionalisation, and places all humans at all times at the same pedestal of virtuous and ontological appraisal, as it is about our ‘transcendental valour’ irrespective of the level of institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) at which we are. It contrasts with institutionalisation/intemporalisation which is ‘a negotiated and secondnature or nurtured construct with respect to existence and meaning around social-stake-contention-or-confliction’. Institutionalisation/intemporalisation as such, by way of positive-opportunism⁷⁶ 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 (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for

relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/~~supererogatory~~~de-mentativity)/differential-formalisation-transference
towards the intemporal-disposition, and thus enabling social transcendence-and-
sublimity/sublimation/~~supererogatory~~~de-mentativity which is upheld by formalisation and
internalisation. By ontological-normalcy/postconvergence is meant that ‘intrinsic reality’ is one
and given (ontology), and that the flaws and corrections in how we go about representing
‘intrinsic reality’ (metaphysics or the human-centered temporal-perspective) has no influence
on reality’s intrinsic nature. Our mental-devising-representation of the world in 5000 BC, 2000
AD and possibly 5000 AD might be worlds apart, but the intrinsic nature of reality never
changed and will never change an iota. So our knowledge construct is more of a proxying to
intrinsic reality to grasp the possibilities of the-Good/understanding/knowledge-
reification³⁷/ontological-primemovers-totalitative-framework⁷³ for ontological-primemovers-
totalitative-framework⁷³ and thus a better grasp of the world; hence proxying mentation-
capacity level as the various institutional-cumulation/institutional-recomposure-(as-to-
⁴⁰historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>). That idea that intrinsic reality
is preceding/superseding is known as ‘postconvergence’ (we are converging to reality and not
adding or taking away anything from it, it is us being illuminated as reality is already given). In
the exercise of construing ontological veridicality what gives in when the pertinence of
ontological-primemovers-totalitative-framework⁷³ is known is the human psyche (whether by
candoring/straightness/prelogism⁷⁹ when pertinent or decandoring/slantedness/distractive-
alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ when
impertinent), intrinsic reality never gives in (that’s why we are mortals and our hope is to
always give-in to intrinsic reality for the possibilities of the future). This latter point is
important as by reflex an epistemic-totalising³²~self-referencing-syncretising/temporal-human-

centered dimension in its flaws will strive to preserve itself by <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-perversion-⁸⁴reference-of-thought) rather than psychoanalytically-unshackling/memetic-reordering (coring and superseding the perversion-and-derived-perversion-⁸⁴reference-of-thought) for prospective/transcending/superseding ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. By 'intemporal transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² as from ontological-normalcy/postconvergence' is meant ontological-normalcy/postconvergence ⁵⁶meaningfulness-and-teleology¹⁰⁰ as so articulated above is ontologically veridical but that does not necessarily imply the metaphysical framework temporal mental-dispositions will recognise that (i.e. there is no ontological-contiguity⁶⁷ 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-³⁴reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting pedestalling'); and that it is transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of such constructed veridicality in its ontological-primemovers-totalitative-framework⁷³ determinism and operance that will undermine other possible 'temporal perverted-transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹-meaning' by rendering them untenable/internal-contradiction and inoperant (not a 'convincing' at the philosophical or emanance level, rather a 'constraining' at the institutionalisation/intemporalisation secondnaturing level out of ontological-primemovers-totalitative-framework⁷³); noting that

‘temporal perverted-transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹–apriorising-psychologism meaning’ imply temporal existentialising–frame ⁵⁶meaningfulness-and-teleology¹⁰⁰ cannot-be-referenced/registered/decisioned as-of/having-the same ⁸⁴reference-of-thought/registry of the intemporal-disposition which is ontological, and is thus rather preconverging-or-dementing¹⁹–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>’, i.e. in distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹, (and so all along the apriorising–registry-elements: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰) 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 <~~amplifying~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards ontological-primemovers-totalitative-framework⁷³ which induces the positive-opportunism⁷⁶ and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its supersedingness in the ‘institutionalisation/intemporalisation percolation-channelling-<inferential-formalisation-transference>’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) and allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. This is underlying transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity notion while often obscured in the social <~~amplifying~~/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality due to their

‘emotional involvement’ is immediately obvious with the natural sciences whereby the physicists nor chemists nor biologists worries about convincing anyone but is rather in the business of ‘the convincing from natural truths’ which then do not ask for human temporal validation but impose themselves because natural truths inherently supersede human egotistic or ~~<amplifying/>~~ ~~amplifying~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ opinionatedness! Postconvergence, in the bigger scheme of things, implies that knowledge has to do with the development of our ‘mentation capacity’ (an entropic-referential memetic-reordering/psychoanalytic-unshackling exercise), across ‘retrospective-and-prospective history’, in grasping ‘intrinsic reality/veridicality’ which ‘has always and will always be ontologically same’. So the concern is about ‘us’; in the appropriateness of the registries we make of intrinsic-reality across retrospective-and-prospective history or rather shifting dialectical moments of relative-ontological-completeness⁸⁸! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of ontological-primemovers-totalitative-framework⁷³ is ‘at-a-superseding-pedestal and incisive/blunt’ by the very nature of ontological-normalcy/postconvergence reality. For instance, supposed a society with a non-positivism/medievalism belief system attributes the cause of a disease to say witchcraft, that doesn’t stop the reality of bacteria causing the disease even if such a representation of reality isn’t in the present-consciousness/illusion-of-the-present of that society. Such an ontological conceptualisation of reality equally applies in our times where it can be demonstrated prospectively that our mental-devising-representation of meaning regarding a phenomenon is out of kilter, and reality won’t stop to accommodate us or our banality of thought. Thus the conceptualisation of reality is rather articulated at this depth-of-thought whether it accommodates our present-consciousness/illusion-of-the-present or not (reality personality), and operates by an ordered construct based on ontological-primemovers-totalitative-

framework⁷³ and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold¹⁰³ in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to⁵⁶meaningfulness-and-teleology¹⁰⁰), allowing for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality³⁹', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) for intemporal domination) and human progress; given human temporal/shortness-to-intemporal/longness dispositions. Such an articulation of reality introduces the concept of 'reasoning-through/utterion' over '⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and notional~disjointedness'. Reasoning-through/utterion refers to the uncompromising and non-negotiable nature of reality with respect to the meaningful frames of mortal creatures that we are as reality doesn't adjust to our beliefs, desires, wishes, whims or miscues. Reasoning-through/utterion then implies that meaning is articulated exclusively in terms-as-of-axiomatic-construct of ontological-primemovers-totalitative-framework⁷³ 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-framework⁷³ 'at-a-superseding-pedestal and incisively/bluntly'. ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and notional~disjointedness-as-of-⁸⁴reference-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. ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and

notional~disjointedness-as-of-⁸⁴reference-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 ¹⁰⁴universalised registry-worldviews, the non-positivism/medievalism and superseding positivistic registry-worldviews, and prospectively the procryptic and superseding deprocryptic registry-worldviews. It implies that ‘it isn’t veridically weird’ to articulate depths-of-meaning that may apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness registry-worldview, as the issue is not with such an articulation per se but rather ‘our defective apriorising–registry point-referencing threshold’, and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹.

Fundamentally, ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and notional~disjointedness-as-of-⁸⁴reference-of-thought in human thinking as indicated above with the various institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) is superseded by reasoning-through/utterion; in transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² at-a-superseding-pedestal, and represented as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as oblongated/decandored or failing-intemporal-preservation-or-misappropriation-of-meaningfulness or transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰², given the fact that this reflects apriorising–registry

defect and not logical defect. More precisely, how can ⁵⁶meaningfulness-and-teleology¹⁰⁰ be represented in ‘a prospective apriorising–registry state’ which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as ⁵⁶meaningfulness-and-teleology¹⁰⁰ ‘temporally seems’ to vary depending on the uninstitutionalised-threshold¹⁰³ point-of-reference to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to do with our dimensionality-of-sublimating⁷⁴—~~amplifying~~/formative>supererogatory~dementativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> projection irrespective of the uninstitutionalised-threshold¹⁰³, and calls for PEDESTALLED CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-transference meaning towards the intemporal/longness disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, as institutionalisation/intemporalisation. Pedestalled disambiguation thus involves at a given uninstitutionalised-threshold¹⁰³ translating the ‘apparently prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ or prelogic teleological finality of a temporal-disposition into its veridical preconverging-or-dementing¹⁹—apriorising-psychologism as postlogic ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> teleological finality, and so successively in reflecting the notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> of temporal-dispositions registries (⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as rather referenced/registered/decisioned from the prospective intemporal-disposition in postconverging-or-dialectical-thinking²⁰—apriorising-psychologism to reconstrue new recomposuring ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-

for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation while superseding the prior registry-worldview/dimension as backdrop of temporal perversion of the prior ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰. Technically, pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology¹⁰⁰ finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of-teleology¹⁰⁰ 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 teleology¹⁰⁰ finalities/questioning (⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Pedestalled disambiguation points to the fact that the social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold¹⁰³ 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 ⁸⁴reference-of-thought and logic) should be avoided due to ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> whether psychopathic or not, and pedestalled disambiguation is then required using distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-

temporal-dispositions-teleologies as dialectically-or-contendingly-out-of-phase/dialectically-primitive) as the backdrop for the ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the intemporal-disposition anticipation and preemption of these for the institutionalisation/intemporalisation. Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) going by a recurrent emanance/becoming template that involves: (1) Free-for-all implying an equivalence of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as being all intemporal (rather than temporal-to-intemporal), with the result that meaning then becomes veridically a hotchpotch of various formulaic-association, temporal, existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-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 postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology>, allows for the establishment of contextualisation in articulating the contrast of the intemporal-disposition’s organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) and temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising —with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ontological-primemovers-totalitative-framework⁷³ dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-dementativity), by way of institutionalisation/intemporalisation percolation-channelling-<inferential-formalisation-transference>, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). For instance, a state of nature (recurrent-utter-uninstitutionalisation) application of the law variably making reference to circumstantial social power relations and spontaneously articulated notions of vices and virtues but no or poor ¹⁰⁴universal rules (mob situations as well as social psychopathic situations will fall under such an interpretation as well). (2) Pedestalling (‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting pedestalling) articulates the relative grandor and virtuous consequence of the pedestalled supersedingness of the intemporal-disposition by its intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that then leads to society’s temporal-to-intemporal cross-sectional ‘dimensionality-of-sublimating²⁴—~~amplifying~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> projection induced deference’; whether deference with regards to a superstition/belief system/religion, essences/¹⁰⁴universal-notions, positivist idealism/principles-

rationalism (and prospectively rational-realism as of deprocrypticism), involving a posture (institutionalised disposition) of the sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> projection induced deference’ to the intemporal/longness disposition, for instance, ‘scientists say that’, ‘the Bible says that’, ‘it is said that one should not set foot in that forest as it will bring bad luck’, etc. This ‘the-say-that/it-is-said-that’ ‘dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> projection induced deference’ explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to ¹⁰⁴universal 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-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting pedestalling. There is no such thing as allowing thought-and-meaning to the whims of masses thinking but rather deference to ‘reality/veridicality predicating constructs’; as enabled abstractly and existentially by the human individuation intemporal-emanant-registry in superseding human individuations temporal-dispositions. ‘Intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting pedestalling carries the implication that ⁸⁴reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-

preservation, and hence the precedence of higher intemporal teleologies over low temporal teleologies of ⁸⁴reference-of-thought and meaningfulness; and that subpar de-mentating/structuring/paradigming of ⁸⁴reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation but rather as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of subpar ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as uninstitutionalised-threshold¹⁰³ is ‘perverted ⁸⁴reference-of-thought and meaningfulness’ (<amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³), and is ontologically-preconverging-or-dementing¹⁹-apriorising-psychologism (dialectically-preconverging-or-dementing¹⁹-apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview ⁸⁴reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference that is retrospective (like base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional~deprocrypticism over procrypticism/the-’preconverging-or-dementing¹⁹-apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology¹⁰⁰-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). ‘Intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting pedestalling underlines the fundamental nature of institutionalisation/intemporalisation not as a temporal-dispositions-to intemporal-disposition transformation (not emanance transformance) but rather ‘a positive-opportunism⁷⁶ constraining construct’ involving ‘intemporal-disposition deferential-formalisation-transference’ (such that just as jurisprudentialism is dismissive of whatever we’ll like to think of it in our social-and-temporal-trading context about the law

which is rather articulated as a formal conceptualisation and constraint to be internalised as a
¹⁰⁴universal construct to avoid its ‘downgrading’ by mobbish or other temporal social
 inclinations, likewise with many a subject-matter domain). In the same vain, the outcrop of an
 organic-comprehension-thinking ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-
 conflatedness¹²-or-ontological-reprojecting conceptualisation of notional~deprocrypticism over
 procrypticism can only be construed within a formal institutionalised articulation not opened to
 ‘temporal/ordinary disposition contention’ as is the case with subject-matter constructs, but
 rather an institutionalised percolation-channelling-<in-deferential-formalisation-transference>
 exercise, so as to avoid temporal-dispositions denaturing¹⁵ as is the case with all formal
 constructs, which rather strive to uphold the intemporal/longness-of-register-or-depth-of-
 meaningfulness teleology¹⁰⁰ while relying on principled methods. Prospectively, the intellectual
 exercise involved in articulating procrypticism-notional~deprocrypticism and psychopathy and
 its corollary social psychopathy, will have to imply a ‘dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> projection induced deference’ of the averageness/banality-of-thought
 (notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>) for futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 institutionalisation/intemporalisation ‘dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> projection induced deference’ of the cross-section of human-
 subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor to the intemporal-disposition in order
for institutionalisation/intemporalisation to take place is critical in inducing the requisite
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in relation to the
unchanging-nature/same-intrinsicness of reality) for human retrospective-and-prospective
progress/transcendence; and is necessary by the inherent fact of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, going by the
mediocrity principle (if men were only of intemporal-disposition, no
institutionalisation/intemporalisation nor ‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—
as-conflatedness¹²-or-ontological-reprojecting pedestalling will be necessary as the mere
exposure-to/contemplation-of ‘rightness of thought and meaning’ will suffice for
transcendence; such a complete human being doesn’t and has never existed, and not even
philosopher-kings from the Socrates, Aristotles and others who explore such possibilities, even
though intemporal-disposition possibilities will tend to accrue more to such ‘philosopher-kings’
individuals). For the big picture, this point to the fact that institutional-cumulation/institutional-
recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism’>)/anthropological-continuity/anthropopsychology is only possible for one reason, a
continuity in the intemporal-disposition institutionalisation/intemporalisation (with
‘dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>

projection induced deference') of the cross-section of human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor. Where, and
 if, intemporal-disposition was to possibly end or be upended (either because of lack of further
 human intemporal-disposition mentation-capacity for higher levels-of-transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity, in the dynamism of individual potential,
 i.e. the solipsistic disposition of individuals' individuations to assume ¹⁰⁴universal projection of
 longness-of-thought-and-meaning, or social-construct potential, i.e. where grander
 institutionalisation/intemporalisation is not confused and implied on the naivety that the
 institutionalised social-construct is of intemporal-disposition rather than a
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> construct requiring 'transcending any
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of the
 <~~amplituding~~/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 'nondescript/ignorable-void⁶⁰'-with-regards-to-prospective-apriorising-implications>)', then
 'human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity and
 civilisation will stall' (of course, such an insight is purely from an ontological point-of-
 reference, and not a temporal <~~amplituding~~/formative—epistemicity>totalising~self-referencing-
 syncretising/illusion-of-the-present/present-consciousness point-of-reference)! (3) The
 establishment of institutionalisation/intemporalisation involves necessarily 'delegated
 gatekeeping and institutionalisation/intemporalisation percolation-channelling-<in-deferential-
 formalisation-transference> processes' to uphold it thereafter with formalisms and officialdom

surrounding it with respect to temporal-dispositions ⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>s and corruption dispositions. For instance, the institutionalisation/intemporalisation of ‘scientific chemistry’ comes with a ‘chemistry lingua’ accessible to those sharing and/or educated to uphold the meaningful frame, on the justification that they explain and account more about the material world than any other alternative. This justification goes on to make them formalism and officialdom percolation-channelling-<in-deferential-formalisation-transference> to the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology¹⁰⁰) such that over time alchemic and superstitious conceptualisations of material meaning are effectively destroyed while equally seeing to it that pseudo-scientism is kept at bay. ‘Delegated gatekeeping and institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> processes’; because such a pedestalled supersedingness is only as valid as to when it is the grandest construal of material meaning until, and if, it is shown not to be the case. A further and nonetheless important reason for such delegation is the relative superficiality generally associated with averageness/banality-of-thought dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> projection construal of meaning, and not to speak of its discomposure to the convolutedness often required in articulating and grasping intemporal meaning as intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming. Besides, this raises other issues related to a more or less temporal take of an ontological/intemporal enterprise with regards to articulations that are meant to have ¹⁰⁴universal import (import of metaphorically-a-million-and-one-instances-and-

locales/aetiologisation/ontological-escalation across space and time) rather than for the sake of any particular circumstantial/temporal take/extricator-situation in whichever locale, that is, an extricator de-mentating/structuring/paradigming. A failure to grasp the intellectual-analyst posture rather as a proxying-of-intrinsic-reality-as-ontology as per ontological-primemovers-totalitative-framework⁷³ 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-framework⁷³ 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 temporality⁹⁹/shortness whereby there is any intemporality⁵²/longness in accommodating human temporality⁹⁹. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other ¹⁰⁴universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-¹⁰⁴universal-rule-that-doesn’t-apply-¹⁰⁴universally-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/⁸⁴reference-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-impediments¹⁰⁶ are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing

but ~~<amplifying~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ mental-dispositions meant to satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemporal preservation as ontological veridicality with the potential for a grander human good’ on the basis of ‘¹⁰⁴universal implications’; as inevitably, ontologically, the resolution of ontological/being ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> defects (and as per their manifestation and conjugation as postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology>) are as prospective registry-worldviews/dimensions constructs that supersede the prior/superseded registry-worldview’s/dimension’s perversion of ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation de-mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by ¹⁰⁴universalisation, non-positivism/medievalism by positivism, and prospectively ⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-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 ¹⁰⁴universal-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 intemporality⁵²/ontology/intrinsic-reality-as-providing-future-¹⁰⁴universal-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 temporality⁹⁹’ 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 temporality⁹⁹/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortal’s ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹—apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through ¹⁰⁴universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional~deprocrypticism (to thwart ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-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 <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present for the pertinence of intrinsic reality to be established as it is preceding in ontological-normalcy/postconvergence, anyway, that is why it is ‘a registry-worldview’s/dimension’s prospective institutionalisation/intemporalisation secondnaturating exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality⁵²! Ultimately, like all

institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating⁷⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>~~ projection induced deference’ to such an ontological construal by way of formalism-and-officialdom as the temporality⁹⁹/averageness/banality-of-thought is not allowed to imply an dimensionality-of-sublimating⁷⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>~~ projection depth with respect to such ontological construal (due to the reality of the mediocrity principle that we are not as of intemporal-disposition but notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>, and hence the need for the artifice to skew/deferential-formalisation-transference for intemporality⁵² as enabling ontologisation and re-ontologisation) otherwise we would be working with moral philosophy and not law, subject-matter informalities and not formalisms, etc. There is no such thing as ‘intemporal temporality⁹⁹’ as mental-dispositions ‘geared to accommodate temporality⁹⁹’ (as to ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments¹⁰⁶ associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, and hence are doing nothing but ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising; as the state of inherent relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—or-temporal-preservation-as-pseudointemporality⁵²-preservation, in temporal-preservation-as-pseudointemporality⁵²-preservation with respect to ontological-normalcy/postconvergence (the latter assumed to be fully conceptually completed as deprocrypticism) as successively recurrent-utter-uninstitutionalisation recurrence, base-institutionalisation/ununiversalisation,¹⁰⁴universalisation/non-positivism-or-medievalism and positivism/procrypticism, is an inherent registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶ in want for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity (notwithstanding that the defect-in-temporal-preservation is instigated from postlogism⁷⁸ as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness mental-disposition eliciting temporal inclinations of⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in upholding its temporal-preservation-as-pseudointemporality⁵²-preservation). That is why psychopathy is better dealt with as ‘social psychopathy’ given that what is often and mostly overlooked is not with regards to the psychopath and its postlogic impulse to ‘hollow-constitute’/fail-intemporal-preservation as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> but rather the ‘distortional effect on analysis’ arising from ‘postlogic/psychopathic elevation wittingly or unwittingly’ by prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ mental-dispositions in conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration (by ignorance, at best, then affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation)

which then wrongly provide ‘supplanting–conviction-as-to-profound-supererogation⁹⁷—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism credulity’ to elevate and
 integrate the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of a ‘slanted mind’.
 As of, virtuous construal arises de-mentatively/structurally/paradigmatically from a
¹⁰⁴universal/intemporal projection which is operant and deterministic with no room for
 ‘temporal discretion’ regarding the manifestation of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> in any registry-worldview/dimension. The coherent and recurrent
 manifestation of phenomenal ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-
 in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> defect in a
 registry-worldview/dimension speaks of the registry-worldview’s/dimension’s disposition to
 endemise/enculturate it. More like we don’t have issues of sorcery and so in the positivistic
 society as de-mentatively/structurally/paradigmatically the positivistic registry-
 worldview’s/dimension’s institutionalisation ⁸⁴reference-of-thought–⁸⁴categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ do not endemise/enculturate the notion and the social
 vices-and-impediments¹⁰⁶ arising from it thereof. On the contrary, de-
 mentatively/structurally/paradigmatically the non-positivism/medievalism registry-
 worldview’s/dimension’s institutionalisation ⁸⁴reference-of-thought–⁸⁴categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ endemises/enculturate this with the consequent social
 vices-and-impediments¹⁰⁶. 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 ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are subknownledged/registry-perverted/dialectically-preconverging-or-dementing¹⁹–apriorising-psychologism at their uninstitutionalised-threshold¹⁰³ and thus the need for new ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, likewise the positivistic dimension ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> subknowledging⁹⁵/mimicking/registry-perverting/preconverging-or-dementing¹⁹–apriorising-psychologism of its ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation known as ⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-of-thought implies that ‘it is not and cannot be beyond a prospective institutionalisation/intemporalisation/transcendence exercise’ known as notional~deprocrypticism which highlights the positivism–procrypticism registry-worldview’s/dimension’s enculturated/endemised vices-and-impediments¹⁰⁶ associated with its ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, and so, as the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ 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 ⁸⁴reference-of-thought (whether as base-institutionalised, ¹⁰⁴universalised, positivising or notional~deprocrypticism existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-

potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality) and not vagueness based on impression of discreet
 human or social qualities which just serve to confuse and distort the fundamental
 knowledge/lack-of-knowledge/understanding issue. This is very much in line with the virtues of
 all human subject-matter formalisms which are the-Good/understanding/knowledge-
 reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ and not vague impression-
 driven/good-naturedness/wishfulness. This elucidation shows that intrinsic-reality, accessible
 by ‘reasoning-through transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-
 and-apriorising/axiomatising/referencing’¹⁰² only at-a-superseding-pedestal that is ontologically
 utter and incisive/blunt over human ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁹—enframed-conceptualisation and notional~disjointedness-as-of-⁸⁴reference-
 of-thought and <amplifying/formative~epistemicity>totalising~self-referencing-
 syncretising/illusion-of-the-present/present-consciousness, is graspable in transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity only by an active transversality~of-
 affirmative-and-unaffirmative~disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² construal involving ‘intemporal-prioritisation-of-
⁸⁴reference-of-thought’~as-conflatedness¹²-or-ontological-reprojecting pedestalling (beyond
 ‘temporal-and-social trading’) by distractive-alignment-to-⁸⁴reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹. As a reminder to the fact that pedestalled
 disambiguation is with respect to ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>/mental-perversion (threshold-of~nonconviction/madeupness/bottomlining-as-
 to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism defect or a
 defect outside the logical de-mentating/structuring/paradigming of the said registry-worldview)

and not logical defect (conviction-as-to-profound-supererogation⁹⁷ defect or a defect in the operation/processing of the logical de-mentating/structuring/paradigming of the said registry-worldview); it is critical to note that the mental state of the registry-worldview/dimension involved with the psychopath's slantedness-integration is not a 'poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism' (which is a supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁹ nonetheless) but an elicited threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, construed by the slanted social protraction of the psychopath's slantedness inducing a social psychopathy; and it is these strands-of-perverting-temporal-dispositions including that of the psychopathy that are the subject of every institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) level's psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Technically, it can be said that the underlying psychopathic phenomenon known as postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ is associated with all the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) by its eliciting of 'protracted slantedness' in temporal-dispositions (⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), and so given the de-mentative/structural/paradigmatic relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought induced threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. Hence, the need for ‘dimensionality-of-sublimating³⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> projection induced deference’ to skew/deferential-formalisation-transference towards intemporal-disposition as to prospective institutionalisation/intemporalisation. This ‘institutionalisation template’ as articulated above implying ‘a next best case approach’ in ‘construing the institutionalisation/intemporalisation of human virtue’ where we are face with the reality that man is not as of intemporal-disposition but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive itself as intemporal with the notion that its ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰/registry-teleology¹⁰⁰ are perfectly sound. But we simply need to take a ‘postconvergence’ look of such ‘ontological strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation from base-institutionalisation institutionalisation/intemporalisation reference, ununiversal from ¹⁰⁴universalisation institutionalisation/intemporalisation reference, non-positivism/medievalism from positivism institutionalisation/intemporalisation reference, and prospectively our procrypticism from notional~deprocrypticism institutionalisation/intemporalisation reference; to appreciate that such a representation is not farfetched and its implication of the need of our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring over our ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> strands-of-perverting-temporal-dispositions at our uninstitutionalised-threshold¹⁰³ of procrypticism (involving our endemisation/enculturation of the protracted-slantedness of positivistic

⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation along the various temporal-dispositions from ignorance to temporal enculturation/endemisation). distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ (mental-slantedness or decandoring-of-the-mind or denaturing¹⁵, and not soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought/candor): refers to the technique at ‘uninstitutionalised-threshold¹⁰³’ (as against the natural reflex to align-in-prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologismly or prelogism⁷⁹) by which to align the apriorising—registry to the postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> articulated by psychopathy and its corollary social psychopathy. distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ is induced at the ‘uninstitutionalised-threshold¹⁰³’ by the ‘induced-ring-of-gyges-effect/solipsistic—point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ derived from the psychopath’s initiated postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. It works like this, supposed by ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/mental-perversion (going by the two narratives highlighted above about the psychopath’s ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/mental-perversion) an interlocutor effectively integrates the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/mental-perversions,

at this ‘uninstitutionalised-threshold’¹⁰³, i.e. procrypticism’, the normal institutionalised/intemporalised logic (involving secondnaturing/supersedingness of institutionalised intemporal-disposition pedestal solipsistic/emanant disposition) do no longer operate cross-sectionally socially (as mental-dispositions revert there to notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>). This involves: (i) the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ (which leads to acting as if the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/mental-perversion projected by the psychopath is not perverted) as there is a corresponding “lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸)’ (in the collective human mental-devising-representation at this uninstitutionalised-threshold¹⁰³) about the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/mental-perversion that would have made upholding such a perverted behaviour in the social-construct inopportune/untenable; (ii) this process can effectively be grasped ontologically (at the intemporal-disposition pedestal transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² disposition by the mechanism of alienative-hierarchisation) wherein a ‘given supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁹ construct’ is as of postlogism⁷⁸-slantedness undermined postlogically/⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation⁹⁷>/mental-perversion by the psychopath's postlogism⁷⁸-slantedness pedestal in transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’, and in succession by the derived postlogic temporal-dispositions perversion/mental-perversion pedestal transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² dispositions of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and correspondingly; (iii) an ‘uninstitutionalised-threshold¹⁰³ aetiology’ of ‘temporal perverted-registries characterisations in their depth-of-teleologies/orientation as temporal-projections (more like mental-miscuing-projections as strands-of-temporal-dispositions-perversions, for instance, ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) a medieval mindset/⁸⁴reference-of-thought with respect to a superstitious-disposition or ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of ¹⁰⁴universalisation categorical-imperatives’ and likewise ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) a procryptic mindset/⁸⁴reference-of-thought with respect to ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of positivistic categorical-imperatives’) and an aetiology of the intemporal-disposition/ontologising characterisation in its depth-of-teleology¹⁰⁰ as intemporal/¹⁰⁴universal-projection; (iv) in the bigger scheme of things, as explained further above ‘the abstract inherence of reality is given as it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any defective reflex of human mental devising of representation of meaning such that it is the latter,

the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of ‘prelogism⁷⁹/candoring/straightness reflex’, ‘distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ (as decandored/oblongated) is always the mental apriorising–registry alignment with regards to the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> registry-worldview, as positivism by ¹⁴de-mentation-⟨~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ distractively/decandored/oblongated aligns non-positivism/medievalism as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism, ¹⁰⁴universalisation by ¹⁴de-mentation-⟨~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ aligns ununiversalisation distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism, base-institutionalisation by ¹⁴de-mentation-⟨~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ aligns recurrent-utter-uninstitutionalisation distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism, and prospectively (though counterintuitive, as well) notional~deprocrypticism by ¹⁴de-mentation-⟨~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ aligns procrypticism distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism; (v) in the bigger scheme of things, distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ at ‘uninstitutionalised-threshold¹⁰³’ will perfectly explain how ‘apparently sound human mental-

dispositions’ within the scope of ‘institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’ go on to produce such consequences as ‘crowd effects’ and worst still in teleologically-degraded social and political environments rationalise and/or partake in ‘genocidal acts’, for instance. Technically, distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ by the temporal-dispositions involves simply conjugating/inflecting the underlying ‘(as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane/slantedness fitment’ of the postlogic mind of the psychopath to ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. In the bigger scheme of things, the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as ‘it enables mental-devising-representation contiguity in recomposuring’ across all institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). The reason this is possible is that such a referential ontological-normalcy/postconvergence representation is not shaped to prioritise any registry-worldview/dimension as being inherently the absolute reference of thought, such as we unwittingly do with our representation of reality due to the illusion-of-the-present/present-consciousness (a massive drawback in grasping veridical ontological reality especially in the ephemeral social world). With ontological-normalcy/postconvergence referentialism we place reality as an abstract construct of oneness that is preceding-and-

supersedes our-and-all temporal representations of meaning, and the exercise of articulating ontological/intemporal meaning then becomes ‘one of recomposuring how our temporal-and-all-temporal representations of meaning are recomposured to be internally coherent with the abstract ontological-normalcy/postconvergence referentialism ‘sense of oneness of preceding-and-superseding intemporal/ontological meaning’ as implied by the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’. The insight we can thus garner is that in absolute terms veridical meaning as represented in ontological-normalcy/postconvergence is ‘a hypothetical abstraction’ of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (more like attaining the abstract but veridical purity in a field of study like mathematics) in ‘unwinding’ applicative ‘colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation’ of manifest teleologic-articulations as ‘subexistence-in-existence/existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression (deconstruction/ontological-reconstituting-as-to-conflatedness¹² possibilities) –subexistence-in-existence being that which holds existential possibilities or existential potency for existential reality or ontological veridicality, as allowed by referential-depth or (‘allant’ or ‘fugue’ in French) or ‘natural emanant dynamic creative vitality/drive’, i.e. ontological-normalcy/postconvergence ‘unwinding’ as deconstruction/ontological-reconstituting-as-to-conflatedness¹² (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation about evasive atomic-level physical reality,

more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoiness/existence-in-reverberation or existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression for ontologically-veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as ‘an ontologically-veridical abstract and infallible referencing/correction-tool’ enabling dynamic recomposuring projecting-and-reflecting: on the one hand, candoring/prelogism⁷⁹/organic-comprehension-thinking ontologising, or on the other hand, decandoring/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁷—preconverging/dementing¹⁹—apriorising-psychologism, even as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation implies a continually-evasive/ephemeral social world dynamics but that is graspable in referential terms. This allows for a truly ¹⁰⁴universal and dynamic psychological science (and sound foundation for grasping ‘the veridicality of meaning’). The tools for such an ontological entrapment is basically about ‘¹⁴de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~ of ⁸⁴reference-of-thought’ of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications ‘transdimensional-meaningfulness/memetic refinements’ as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness¹² as dialectical transformation as prospective ⁸⁴reference-of-thought involving fundamentally the organic harnessing of the notions of candoring/prelogism⁷⁹, dialectically-or-contendingly-in-phase, organic-comprehension-thinking, prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ on the one hand and on the other hand decandoring, distractive-

alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹, dialectically-or-contendingly-out-of-phase, non-ontological-reference, non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing¹⁹—apriorising-psychologism, not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-reference, ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—and-not-of-logical-contention as of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (mechanicalism, alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-⁸⁴reference-of-thought, shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰); which allows the human mind to project beyond just its illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage, and truly have a fulsome picture of ¹⁰⁴universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for the ‘ontological liberation of human mental-devising-representation (of meaning) from any present (recomposured)-consciousness-awareness-teleology¹⁰⁰’ (whether in the bigger scheme of reference of specific consciousness-awareness-teleologies like recurrent-utter-uninstitutionalisation—base-institutionalisation, ununiversalisation-universalisation, non-positivism/medievalism-positivism, and prospectively procrypticism-deprocrypticism) as ‘postdication doesn’t tie the mental-devising-representation process to any of the above registry-worldview/dimension habituated (recomposured)-consciousness-awareness-teleology¹⁰⁰’ (given that these consciousness-awareness-teleologies are the recomposured outcome of ‘incomplete/incremental/temporal-accommodation human brain limited-mentation-capacity-deepening⁵³’) but ‘rather ties the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool’ (given that this allows for complete/utter understanding by the very

nature of the ontological-normalcy/postconvergence notion, of course in an ‘abstract and evasive caricature’), hence overcoming the illusion-of-the-present/present-consciousness inherent in any (recomposed)-consciousness-awareness-teleology¹⁰⁰ representing the mentally devised state of any registry-worldview/dimension. Postdication is all about an ontological-normalcy/postconvergence institutionalisation/intemporalisation-constraining for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ¹⁴de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~ hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human—⁵⁶meaningfulness-and-teleology¹⁰⁰-into-the-existentialism-becoming of personhoods-and-socialhood-formation (existential-storying-in-contiguity). An analogical case in point will be ontological theory-of-relativity or quantum-mechanics wherein the abstractions go beyond our habitual mental-devising-representation of meaning as in the positivist registry-worldview’s/dimension’s (recomposed)-consciousness-awareness-teleology¹⁰⁰. However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recompose-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) 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-teleology¹⁰⁰; there isn’t any particular ontological reason for intemporal/ontological meaning not to be construed in ontological-normalcy/postconvergence (postdication) as more veridically/ontologically real, beyond and counterintuitively to the positivistic mind’s temporal (recomposed)-consciousness-awareness-teleology¹⁰⁰ (even if it is unintelligible/existentially-suprastructural to it). Such counter-intuitiveness arises because a prospective transcendental psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implied by

postdication places the prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in this case positivistic institutionalisation/intemporalisation) existentialism/full-existential-depth-implications personhoods-and-socialhood-formation in question/jeopardy. But then it is not reality that caves in, it is ‘the mortal’ with a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring at its uninstitutionalised-threshold¹⁰³ involving organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) in contrast with threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism; in transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² along 3-pedestals (psychopath’s slantedness transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² pedestal, temporal-dispositions transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² pedestals, and the intemporal-disposition transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² pedestal in ontological-escalation/aetiologisation) enabling the preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decanored-and-dialectically-or-contendingly-out-of-phase> of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism. Even if this sounds unintelligible/existentially-suprastructural, in any case a retrospective registry-worldview/dimension is ‘existentially parochial/narrow-minded as reflected/perspectivated by its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism denaturing¹⁵ from an organic-

comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸⁴reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰)-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/⁸⁴reference-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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> perspective but rather to make it irrelevant' otherwise the deprocryptic mind compromises the essence of its purpose, just as a positivistic mind going by the 'evil forest' comparison 'cannot afford to compromise its positivist stance' by trying 'to be wonderful' in a non-positivism/medievalism perspective that is rather 'in want of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity'; as it is exactly because the temporal non-positivism/medievalism reference is defective that it is being transcended. This speaks to the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft; it carries the element of knowledge not only as an abstract intradimensional conceptual construct but in its fullness with existential implications and insights of the dialecticism and psychoanalytic-reorientations involved in all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, requiring that such an intellectual analyst be of '⁸⁰presencing—absolutising-identitive-constitutedness¹³ consummated/forfeiting posture' in transversality~of-affirmative-and-unaffirmative~disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² with temporal meaningful

frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness' with the registry-worldview/dimension in need of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (procrypticism) to avoid dividing its meaningful-referencing instead of taking it prospectively (deprocrypticism), for instance, medieval intellectuals like Galileo and Rousseau have to be of '86presencing—absolutising-identitive-constitutedness¹³ consummated/forfeiting posture' in transversality~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness' with the medieval registry-worldview to generate prospective positivistic registry-worldview which at their time is not intelligible to a medieval take (categorical-imperatives/axioms/registry-teleology¹⁰⁰-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) on meaningfulness! This can be further expanded on as follows. The intradimensional meaningful frame is 'an abstraction to the de-mentative/structural/paradigmatic conceptual limits (uninstitutionalised-threshold¹⁰³) of the ⁸⁴reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁰⁰, -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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ is precedingness/supersedingness/ascendency accruing as 'existential psychoanalytic ontological form (in full blossoming of the transcending dimension)' beyond the superseded intradimensional de-mentative/structural/paradigmatic conception limits (uninstitutionalised-threshold¹⁰³) of the ⁸⁴reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of that registry-worldview/dimension (which itself had been the

outcome of a preceding existential psychoanalytic ontological form). Memetism as to suprastructural ⁵⁶meaningfulness-and-teleology¹⁰⁰ will refer to the projective conceptualisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential psychoanalytic ontological form (in full blossoming of the transcending dimension with its existentialism/full-existential-depth-implications personhoods-and-socialhood-formation); highlighting as ontologically wrong any relation to intradimensional meaningfulness as (intemporally/ontologically)-sanctuous-by-reflex (as this wrongly undermines the ¹⁴de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of temporal-dispositions-postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷-subknowledging⁹⁵/mimicking-set-of-narratives, and wrongly leads to their <~~amplifying/formative-epistemicity103 requiring prospective memetic-reordering. (As a side note, this will explain while ‘referentialism’ in contrast to ‘categorisation’ is the appropriate knowledge-cadre for such a more or less deconstructive articulation in ontological-normalcy/postconvergence and suprastructural, as is the case with this paper, by the fact of the need for a requisite ‘habituation-into and repeatability-from-different-textual-meaningfulness-perspectives’ that is necessary to get-to-and-grasp not only an explanation but critically as well the requisite psychoanalytic-state of a construed existential psychoanalytic ontological form, in full blossoming of the transcending dimension, as ontological meaningfulness.) Finally, it is just a matter of fact going by the institutional-cumulation/institutional-recomposure-~~(as-to-~~⁴⁶historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) process that human cross-sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-contiguity–~~

or-ontological-preservation is limited given ⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, as virtue is rather extended by successive re-institutionalisation in transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² (not nested-congruence) by the intemporal-disposition intemporalisation skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) as deferential-formalisation-transference, going from base-institutionalisation, ¹⁰⁴universalisation, positivism and prospectively deprocrypticism. Such a ‘postconvergence referentialism’ skewed (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) hermeneutic-circle goes beyond a traditional hermeneutics exercise of subjective interpretation and rather arrives at an exercise in ‘¹⁰⁴universal objective (ontological-primemovers-totalitative-framework⁷³) ontological explanation’ as it emphasises transversally/incongruently ‘the recomposuring precedingness/supersedingness/ascendency of abstract ontological-normalcy/postconvergence referentialism notion of reality’ in referencing meaningfulness apriorising–registry (whether candored / integratively-aligned / straightness / dialectically-or-contendingly-in-phase or decandored / transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² / dialectically-or-contendingly-out-of-phase colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation), and so, as coming from an intemporal-disposition/ontological skewed (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) point-of-referencing. It further holds a promise that goes beyond our notions of ⁸⁴reference-of-thought and

meaningfulness (as rather intradimensional or a registry-worldview constructs), and arrives at the grander notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which grasp should enable greater human transcendental possibilities. Of course, ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality⁹⁹ and its vices-and-impediments¹⁰⁶ with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’, rather than how do we over-idealise ourselves and thus fail to be preemptive (as the ‘human cross-sectional mental equilibrium disposition’, at any successive transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/institutionalisation in the ‘human essential notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> equilibrium nature which is ontologically true’, under-accounts for ‘temporal-nature which is not ontologically true’, and over-accounts for ‘intemporal-ity⁵²/longness nature which is equally not ontologically true’ –the insight for this is that institutionalisation/intemporalisation is a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring tool, it doesn’t transform temporal-dispositions which is the exclusive purview of individual sense of dimensionality-of-sublimating²⁴—<amplifying/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> and by its very nature is ‘beyond a philosophical transformation exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturing’ at best (articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for skewing (‘intemporal-ity⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-

mentativity)/differential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), hence the need to refer analytically to human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> s as of the circularity/recurrence/repetition/repeatability³⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding—oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation highlighting the uninstitutionalised-threshold¹⁰³ and not analytically implying by reflex solely on the basis of a human intemporal-disposition mental-disposition); and prospectively, do our part of the ‘transcendental homework’ that has brought the human species this far taking cue from retrospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity. By extension this explains how the notion of ‘knowledge problem’ is to be apprehended transcendently/transdimensionally/interdimensionally (as a contiguous intemporal ontological construct). Commonly, intradimensionally, the knowledge problem as ‘social problem/questioning’ is an ‘intradimensional focus’ around logical operation/processing/contention based on the ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the registry-worldview/dimension ‘towards resolution’, with the temporal defect of possible denaturing¹⁵ of such ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation undermining the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. However, ontological-normalcy/postconvergence (preceding/superseding intrinsic reality) insight points to a depth-of-focus of the knowledge problem as ‘social problem/questioning’ on the ‘intemporal-preservation-entropy’ itself-and-

beyond-any-set-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰-implying-it (and by extension accounting for incompleteness of human mental/brain mentation-capacity which is the reason of the institutional-cumulation/institutional-recomposeure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) process) to define ‘social problem/questioning’ as implying a ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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-threshold¹⁰³ 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 ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ whereas postdication refers to a transcendently/transdimensionally/interdimensionally/across-all-institutional-cumulation/institutional-recomposeure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) entropy as ontological-normalcy/postconvergence recomposuring/memetic-reordering/psychoanalytic-unshackling ontological-reconstituting—as-to-conflatedness¹²/deconstruction); involving avoiding making an intemporal-disposition representation (with the implication of a purely logical operation/processing/contention) instead of a notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> representation (with the implication of notional~firstnaturedness—

temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation before logical operation/processing/contention; as apriorising-registry disambiguation, into the intemporal-disposition and conjugating temporal-dispositions as of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, allowing for contextualisation in articulating the contrast of the intemporal-disposition's organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸⁴reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) and temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism—involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising—with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ontological-primemovers-totalitative-framework⁷³ dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-dementativity), by way of institutionalisation/intemporalisation percolation-channelling-<inferential-formalisation-transference>, towards the supersedingness of the intemporal-disposition for institutionalisation's/intemporalisation's intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). Thus the ontological veridicality of the registry-worldview's/dimension's ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> at it

uninstitutionalised-threshold¹⁰³ is articulated, with contention then being about reflecting/perspectivating/highlighting and aetiologising/ontologising this, even if it is intradimensionally unintelligible/existentially-suprastructural and unpalatable (consider in this regard, the development of positivism from non-positivism/medievalism). It should be noted then that the de-mentating/structuring/paradigming is an intemporal/ontological projection referencing de-mentating/structuring/paradigming beyond-and-the-non-implication of an equivalence between (‘intemporal-prioritisation-of-⁸⁴reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting pedestalling) with the intradimensional ‘consciousness-awareness frame-of-social-stake-contention-or-confliction’ of the temporal/preconverging-or-dementing¹⁹-apriorising-psychologism dimension, more like the positivist ontological biology and medicine de-mentating/structuring/paradigming is beyond/supersedes-and-is-a-non-implication of an equivalence with the ‘consciousness-awareness frame-of-social-stake-contention-or-confliction’ of say non-positivism/medievalism temporal value dispositions with respect to the notion of disease, that is, it’s point is to define an altogether different and superseding meaningful frame or de-mentating/structuring/paradigming and is not involved in an idle exercise of elevating and articulating its meaning in terms-as-of-axiomatic-construct of and implying an equivalence with non-positivism/medievalism meaningfulness. That is equally the relation between a transcending notional~deprocrypticism registry-worldview and the transcended procrypticism worldview. Postdication as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (postconvergence), as an ontological-reconstituting-as-to-conflatedness¹² psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) (retrospectively to

prospectively); avoiding the defect of intradimensional-referencing of ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing¹⁹–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> undermining ontological veridicality. This transcendental insight is in line with the idea of low teleologies or temporal concerns in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism, and ontologically short in a temporal 80-to-90-years-of-life-mental-project, and higher teleologies or intemporal/transcendental concerns in organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), 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 teleology¹⁰⁰; hence any such ‘storied/articulated’ absolutely specific-individuation-aetiologies are caricatural of the realistic nature of individuals as ‘receptacles of individuation aetiologies’, though all such storied/narrated specific individuation aetiologies represent the full possibilities of any and all individuals ‘as receptacles of individuation aetiologies’). By ‘higher teleologies’ is meant ‘existential disposition’ which is ‘in essence intemporally preserving solipsistically/emanantly/becomingly’ (and so, by a profound-supererogation⁹⁷ disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension ⁸⁴reference-

of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating²⁴—~~<amplifying/formative>supererogatory-de-~~mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling-<in-deferential-formalisation-transference> undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments¹⁰⁶) —equivocates as of profound-supererogation⁹⁷ to the highest teleologies of ¹⁰⁴universalisation (as percolation-channelling-<in-deferential-formalisation-transference> undermining of ununiversalisation and its vices-and-impediments¹⁰⁶) —equivocates as of profound-supererogation⁹⁷ to the highest teleologies of Positivism (as percolation-channelling-<in-deferential-formalisation-transference> undermining of non-positivism/medievalism and its vices-and-impediments¹⁰⁶) —and prospectively, equivocates as of profound-supererogation⁹⁷ to the highest teleologies of notional~deprocrypticism (as percolation-channelling-<in-deferential-formalisation-transference> undermining of ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought and its vices-and-impediments¹⁰⁶). It should thus be noted as such that ‘higher teleologies’ are ‘equivalences of existential’ (in terms—as-of-axiomatic-construct of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>), and not equivalences of institutionalisation/intemporalisation levels. That is, being in a transcended institutionalised/intemporalised registry-worldview/dimension (internalisation and formalisation induced as a secondnature) doesn’t equivocate as highest teleologies to the existential projection that ‘had the vision’ in the prior/superseded subknowledging⁹⁵/mimicking/untranscended registry-worldview/dimension

(‘with-no-elicited-positive-opportunism⁷⁶/much-more-likely-temporal-negative-disincentive’ and ‘out-of-the-blue’) to articulate-and-uphold-for-percolation-channelling-<in-deferential-formalisation-transference> the prospect of the transcended-registry-worldview/dimension-with-its-prospective-¹⁰⁴universal-virtue-over-the-vices-and-impediments¹⁰⁶-of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the prior/superseded untranscended/preconverging-or-dementing¹⁹—apriorising-psychologism registry-worldview/dimension. So in terms—as-of-axiomatic-construct of ‘higher teleologies’ (emphasising the existential intemporal-disposition as a seed-of-virtue over institutionalisation/intemporalisation outcome, which the former enables) being in an institutionalised/intemporalised positivistic world doesn’t necessarily equivocate us to the Galileos, Descarteses, Newtons, Leibnizes, Rousseaux, Darwins ... behind the articulation-and-upholding-for-percolation-channelling-<in-deferential-formalisation-transference> of a positivistic registry-worldview/dimension (even though together with them we all may recognise and operate within a positivistic world). That is, the ‘existential profound-supererogating that enables the articulation-and-upholding-for-percolation-channelling-<in-deferential-formalisation-transference> of a transcending registry-worldview/dimension as to dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’ is the higher teleology¹⁰⁰ ‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality⁵²) need for prospective institutionalisation/intemporalisation/transcendence for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation necessarily calls upon the (intemporal)-kind that articulated-and-upheld-for-percolation-channelling-<in-deferential-formalisation-transference> the superseding

institutionalisation/intemporalisation/transcendence; and the condition of mere-institutionalised-being-and-craft in the untranscended registry-worldview/dimension doesn't speak of a disposition to prospectively articulate-and-uphold-for-percolation-channelling-<indefeasible-formalisation-transference> an intemporally requisite prospective registry-worldview/dimension institutionalisation/intemporalisation that is intemporally preserving (in ontological-normalcy/postconvergence), highlighting the veridicality and need for 'human registries-disambiguation at uninstitutionalised-threshold¹⁰³', and as being notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>. The notion of higher teleologies as such is specific to the human species in holding that beyond just 'a physical animal passing of specie generational succession' for survival and optimising-specie-flourishing, with higher teleologies there is 'an even more critical passing of generational succession' as memetic-skewing-or-reordering/philo-cultural optimising of possibilities of the species towards intemporal virtue as civilisational over temporal vices-and-impediments¹⁰⁶ (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 ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)/memetic-reordering with respect to the base physical animal selectivity process (genetics) of the human species generational succession. On other issues of pertinence in the bigger scheme of things: (i) Meaningfulness of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as to 'existential idealism/success' as these define mental orientations or registry-worldview teleological-dispositions. Going by the human 'institutional-cumulation/institutional-recomposure-<as-to-⁹⁶historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ process involving variously
 candored/straightness/prelogism⁷⁹ and decandored/oblongated/distractive-alignment-to-
⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ mental-devising-
 representation of registry-worldviews dependent on which registry-worldview is considered
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> 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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-
 in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or
 transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then
 given that what allows for the institutional-cumulation/institutional-recomposure-<as-to-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>-process transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity to take us from an uninstitutionalised
 animal to now a positivistic one and prospectively a deprocryptic one; it is difficult to
 contemplate ‘existential success/idealism’ from a knowledge/ontological perspective (in
 contrast to a temporal <~~amplifying~~/formative>⁸wooden-language-<imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-
 of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>)
 perspective) without identifying that intemporal-disposition in contrast to temporal mental-
 dispositions is what is ‘truly existential success’ as the intemporal-disposition is very much
 what allows for human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-

mentativity and subsequent institutionalisation/intemporalisation, much as the distilling process allows for the lightness of hydrocarbons, ‘where lightness is virtue’. Basically, it can be said that without the human quality of the ‘aetiologisation/ontological-escalation individuation of the intemporal’ we’ll still be probably in caves. Of course, such a depth-and-projecting-scale-of-thought requires an appreciation of the ‘percolative impact’ of the ‘firstnature/intemporal’ (which is not readily available to the immediacy/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ¹⁰⁴universalising in many such slaving-and-class society), such a psychoanalytic liberation percolation-channelling-<in-deferential-formalisation-transference> effect could hardly be obtained from say Aristotle’s writings (granted, it percolated into the medieval Arabic and European worlds), and in addition the ‘intellectualism’ was more like contained in a ‘cultic class’, and hardly the bread and butter of commoners (and even then, Athens was outlying without scale and time and the sufficient lack of chaos and war). As the establishment of a registry-worldview’s/dimension’s ‘(re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-

sublimation)⁹¹⁾ originary/event⁹⁷-of-prospective-ontology-origination psyche rule of intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity as of phenomenal-abstractiveness-of-presencing-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context conceptualisation' is what allows for human
 individual and collective orienteering—focussing—persisting of construal/conceptualisation by
 that transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity (~~re-originary-as-~~
~~unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-~~
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation)⁹¹⁾ originary/event⁹⁷-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-
 reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ in construing ⁵⁶meaningfulness-
 and-teleology¹⁰⁰ for the prospective institutionalisation; and so, until humankind is dissatisfied
 of this finitude and aspires as of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality as of beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-
 extrication-as-of-existential-unthought>⁶ for a new/prospective elevating registry-
 worldview's/dimension's prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought ‘(~~re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-~~
~~postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-~~
 conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹⁾ originary/event⁹⁷-of-
 prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as of phenomenal-abstractiveness-of-presencing-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹'s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-³⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context conceptualisation'. Being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, it will be naïve to contend that the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹) originary/event³⁷-of-prospective-ontology-origination psyche rule of our positivism~procrypticism registry-worldview/dimension mental-disposition should inherently be obvious. But that doesn't factor in the implications of human limited-mentation-capacity-deepening⁵³ that by successive prior institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) outcome of successive prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of their successive prior ‘(re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹¹) originary/event³⁷-of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as of phenomenal-abstractiveness-of-presencing-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context conceptualisation' leading up to our positivism-
 procrypticism registry-worldview/dimension mental-disposition. In other words in the human
 <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore
 existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my
 human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-
 <including-virtue-as-ontology>) finitude of the recurrent-utter-uninstitutionalisation registry-
 worldview/dimension, we may be forgiven going by human limited-mentation-capacity by its
 'non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-
 or-random-mental-disposition' to be unable to grasp greater emancipatory '(re-originary-as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation)⁹¹) originary/event¹⁷-of-prospective-
 ontology-origination psyche rules of intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity as of phenomenal-abstractiveness-of-
 presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
 operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context conceptualisation' successively as of base-
 institutionalisation—ununiversalisation apriorising/axiomatising/referencing—psychologism,
 rulemaking-over-non-rules—¹⁰⁴universalisation—non-positivism/medievalism
¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism, positivism—procrypticism positivising/rational-empiricism-based-

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and notional~deprocrypticism preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism. This highlights that our own location at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ doesn’t dispense us from our own ¹⁴de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> for prospective transcendental possibilities. Basically, the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling, percolation-channelling-<in-deferential-formalisation-transference> into an overall relaying defining the human anthropological-continuity or anthropopsychology or institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>> could be summed up this way:

- a human-philosophical-conceptualisation of mythologies (of superstitious causations with respect to human and existential destiny/teleology¹⁰⁰) ‘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/teleology¹⁰⁰) ‘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 ‘¹⁰⁴universal 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/teleology¹⁰⁰) ‘redefining the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of ¹⁰⁴universalisation, 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-⁵⁶meaningfulness-and-teleology¹⁰⁰ to longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where ‘a skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) agency towards intemporality⁵²/longness in secondnaturing is what is critical and not a false idealism wrongly implying a direct/immediate cross-sectional intemporal-disposition of humankind’), with respect to human and existential destiny/teleology¹⁰⁰ ‘reorienting the human psychoanalytic-unshackling or

registry-worldview memetic-reordering' and has as merit a realistic and hence more
 ontological-primemovers-totalitative-framework⁷³ conceptualisation over ontologically-flawed-
 intemporal-construction-with-the-drawback-of-temporal-dispositions-'preconverging-or-
 dementing'¹⁹—apriorising-psychologism underlying the suprastructural and practical introduction
 of notional~deprocrypticism postconverging-or-dialectical-thinking²⁰—apriorising-psychologism
 rules/principles (postconvergence referentialism entropy of
 institutionalisation/intemporalisation). The reason for a registry-worldview's/dimension's
 institutionalisation/intemporalisation transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity from the superstitious/religion,
¹⁰⁴universal-notions/essences, principles-rationalism/positivist-idealism and then rational-
 realism as of notional~deprocrypticism is that psychoanalytically/memetically/meaningfully the
 human psyche is inclined/shaped/desires to find an all-in-all-encompassing-response (magic
 wand) to explain its world, but then realises across institutional-cumulation/institutional-
 recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) that
 successive introduction of more and more ‘realistic’ conceptualisations enable a grander
 ontological-primemovers-totalitative-framework⁷³ and grasp of its world. Further, what
 differentiates principles-rationalism/positivist-idealism and rational-realism as of
 notional~deprocrypticism is that the ‘institutionalising threshold for intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation’ of the latter introduces the disambiguation
 of dispositions in meaning construal and subsequent logical operation/processing/contention at
⁸⁴reference-of-thought (on the basis that human dispositions are temporal-to-
 intemporal/shortness-to-longness; with human registers/registry-teleologies involving
 subknowledging⁹⁵-impulse/compulsive-dementing/slantedness/psychopath,
⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-

negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). This is the peculiarity of notional~deprocrypticism dialectical-thinkng-or-postconverging~apriorising-psychologism institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at ‘supplanting~conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism anchors’ (on a wrong reflex basis of ¹⁰⁴universal human intemporal/longness register/registry-teleology¹⁰⁰ 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 ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, fails to account for ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> registries, as subknowledging⁹⁵-impulse/compulsive-dementing/slantedness/preconverging-or-dementing¹⁹—apriorising-psychologism of the psychopath, postlogically conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism by the temporal-dispositions of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.

notional~deprocrypticism is particular, as imbued/recomposuring with the other institutionalisations and across all the successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), in that it addresses the fundamental issue of ⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> defect by recognising the reality of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~ontological-

normalcy/postconvergence> in principle and preempting this in principle in its operant conceptualisation, i.e. in principle the deprocryptic reflex is not to simply operate/process logic, it anticipates the verification of soundness of apriorising–registry to establish that this isn’t subknowledging⁹⁵-impulse/compulsive-dementing/slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹-apriorising-psychologism ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> by the temporal-dispositions of ⁵⁶ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Such ‘notional~deprocrypticism institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity’ (as with any other institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity) involves the development of preemptive and prospective categorical-imperatives/axiomatic-construct/registry-teleology¹⁰⁰-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the prior now dialectically-or-contendingly-out-of-phase/dialectically-primitive) ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> positivistic ⁸⁴reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation stranded-rightfully-as-decandored/oblongated, and so with the ‘aetiologisation/ontological-escalation’ highlighting temporal-dispositions ¹⁴de-mentation-(<~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). It should be noted that while the prior/superseded transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity to positivistic institutionalisations have been rather incremental-to-utter, it is likely that procryptic to deprocryptic transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity is most probably an outrightly
 blunt/incisive utter construct, and why, because higher institutional-cumulation/institutional-
 recomposure-<as-to-⁸⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
 <perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>
 imply higher perversion of ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰,-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-framework⁷³ and are
 often wrongly analysed as being intemporally preservational’ but for a very insightful
 ontological reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking
 (organicalism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’~as-conflatedness¹²-or-
 ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰)
 ontological-escalation/aetiologising over threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹~apriorising-psychologism; requiring a corresponding intellectually
 decisive and utter articulation for procryptic-to-deprocryptic crossgenerational deprocryptic
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity supplanting~
 conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰~apriorising-
 psychologism, as the procryptic ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is
 weakly graspable in the cross-section of the social-construct for the transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity to work effectively by ⁵¹incrementalism-
 in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation as to
 notional~disjointedness-as-of-⁸⁴reference-of-thought even though such ⁵¹incrementalism-in-
 relative-ontological-incompleteness⁸⁹—enframed-conceptualisation and

notional~disjointedness-as-of-⁸⁴reference-of-thought might later arise in social integration from institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> following an intellectually utter and decisive articulation, or possibly with successive other such intellectual articulations, of the perpetuation-of-notional~deprocrpticism transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Methodologically, it should draw on phenomenological-and-hermeneutic-insights, as with this research paper, and extending into a ‘creative existentialism (full-existential-depth-implications) storying construal’ as the ‘ontologically effective, applicative and operant articulation insight’ to this background phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity should be similar to say a literary work like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity integration into the society’s institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> undermines-psychoanalytically/psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring the society’s existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation allowing for positivistic transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. But then unlike Things Fall Apart, such a perpetuation-of-notional~deprocrpticism transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity being not a cultural-diffusion-from-another-society’s-philosophical-transcendence but rather a ¹⁰⁴universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution to an ‘abstract cultural-diffusion-from-another-society’s-philosophical-transcendence transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity’, for an in-depth insight. However, the latter storying will have to be more deterministic, operant and of aesthetic

applicability, unlike just a simple literary work, with strong existentialism/full-existential-depth-implications insights with respect to percolation-channelling-<in-deferential-formalisation-transference> effects as predication/deferred-predication and application/deferred-application to human and social issues based on notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> conceptual articulation as ontological-primemovers-totalitative-framework⁷³ about the ‘abstract nature of man’. This will involve ‘creative existentialism (full-existential-depth-implications) storying construal’ in transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² articulated in a dynamic relationship along the three pedestals of: psychopathic characters slantedness as insane/slantedness-fitment in absolving-or-fleeing-logic-reflex-or-escaping-logic in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷-to-last-narrative-wrongly-allowing-interlocutors-prelogic-or-conviction-as-to-profound-supererogation⁹⁷-alignment; temporal-dispositions (of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) insane/slantedness integration/conjugation in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-temporal-endemisation of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) intemporal point-of-referencing veridicality; and the intemporal-disposition

organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-⁸⁴reference-of-
 thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰) on the basis of a higher teleology¹⁰⁰ complex of being more
 profound with respect to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism' with respect to
 intrinsic-meaning/veridicality, in terms—as-of-axiomatic-construct of its implied—logical-
 dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
 reference and teleology¹⁰⁰) reflection/perspectivation of the two prior pedestals in ontological-
 escalation as a registry-worldview/dimension defect at this uninstitutionalised-threshold¹⁰³ as
 backdrop for 'postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-
 mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring in the construal of futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation in anticipation and preempting
 procrypticism, so construed by 'notional~deprocrypticism ontologically-perspectival-
 elevated/pedestaling-as-postconverging-or-dialectical-thinking²⁰-differentiation-as-of-
 supratransversality~of-motif-and-apriorising/axiomatising/referencing'. And so, based on the
 fundamental psychological de-mentating/structuring/paradigming of 'mental-devising-
 representation devising' giving-in to veridicality/intrinsic-reality when shown to be
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>. This fundamental
 psychological de-mentating/structuring/paradigming operates by way of
 candoring/prelogism⁷⁹/dialectically-or-contendingly-in-phase or in preconverging-or-

dementing¹⁹—apriorising-psychologism/decandoring/distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality ‘as thinking’ or ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> ‘as preconverging-or-dementing¹⁹—apriorising-psychologism’ respectively, as is implied in all the transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity from recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, ¹⁰⁴universalisation/non-positivism-or-medievalism, positivism/procrypticism, and prospectively perpetuation-of-deprocrypticism. This serves to provide the perspective/reflection to the present positivistic mindset/⁸⁴reference-of-thought explaining while the ‘seemingly unlikely preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation of its mind’ at its uninstituionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ⁸¹procrypticism—or—disjointedness-as-of-⁸⁴reference-of-thought so reflected/perspectivated from notional~deprocrypticism is more veridical than its illusion-of-the-present/present-consciousnessas <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental ‘postconverging-or-dialectical-thinking³⁰—apriorising-psychologism’ representation. In the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional~deprocrypticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity provides an even more profound and emanant-insight understanding of the anthropological continuity/anthropopsychology and the proper place of the present positivistic mind in the bigger scheme, and what is prospectively implied, as a perpetuation-of-notional~deprocrypticism transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity). Another ontological element of the
 perpetuation-of-notional~deprocrysticism transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity is that it is ‘weakly positive
 opportunistic’ to the cross-section of the social construct. Prior/superseded transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity are relatively ‘strongly positive
 opportunistic’ with base-institutionalisation transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity from recurrent-utter-uninstitutionalisation
 being the strongest in its positive-opportunism⁷⁶ as the intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation⁸⁴reference-of-thought⁸-categorical-
 imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation of: ‘organising rules/principles’/base-institutionalisation are
 opportunistically critical for temporal direct/immediate survival itself, i.e. such an
 uninstitutionalised state with uncertainty, lack-of-knowledge about the environment and
 relative lawlessness ‘focuses the individual’s mind’ to adhere to any dependable organised
 rules/principles/laws, even where such organising rules/principles/laws are bad so long as they
 are predictable, be it circumstantially (and effectively, base-institutionalisation is a state where
 such organising/rules/principles/laws are constantly being remade competitively with respect to
 survival-possibilities and power-relations, but on the other hand base-institutionalisation tends
 to have weak institutionalisation/intemporalisation percolation-channelling-<in-deferential-
 formalisation-transference> for intemporal transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity in the long run due to ‘holding-on-to-the-
 initial-proven-survival-and-flourishing-assets/tradition’ and ‘a question of power relations’, and
 more likely than not, in such human society in ‘clanic turbulence’ base-psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring is a highly-diffusionary-juggling-
 and-reconstituting-transcending-across-clans rather than oriented towards just a singular intra-

social intemporal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping); those of ‘projecting rules/principles’ or ¹⁰⁴universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambits of the former; while those of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for temporal direct/immediate for immediate/direct survival but relatively critical for flourishing (science, human rights, democracy, etc.). So these institutionalisations transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity can elicit, in effect, a grander sense of intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming rather than a temporal extricatory de-mentating/structuring/paradigming in their cross-section of the social-construct. However, it will probably be more facile for such a cross-section of the social-construct to be strongly disposed to adopt an extricatory/temporality⁹⁹ de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming regarding the ⁸⁴reference-of-thought~⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accountability as intemporality⁵²-skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) rules/principles’ or notional~deprocrypticism with regards to their temporal direct/immediate survival opportunism

statistically to individuals on the cross-section of the social-construct. An intemporal disposition as ontological projecting that may elicit a sense of positive-opportunism⁷⁶ for survival itself with base-institutionalisation will not necessarily have the same adherence effect on the cross-section of the social-construct when it comes to a transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity which temporal directness/immediacy for ‘individuals sense of survival-and-flourishing’ is not so obvious but for its abstract ontological veridicality and abstract intemporal transformation implications as is the case with deprocrypticism; but is rendered possible because of the relatively ‘strong preset institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’ (on the basis of its untenability/internal-contradiction/internal-incoherence/institutional-constraining generation capacity); more like it would be fair to say that many an abstract and boring scientific efforts do not necessarily appeal temporarily but for the strongly preset institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for their social integration. Basically, with transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as temporal directness/immediacy weaken on the one hand, the element of untenability/internal-contradiction/internal-incoherence/institutional-constraining (with institutional percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity) in assuring prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity strengthens. To sum up, this highlights the ‘temporal existentialism/full-existential-depth-implications practicality aspect’ involved in all human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. That is, transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its

supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive). To the extent that transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn't immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold¹⁰³. But then with an increasing cerebral grasp of our nature and our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case with regards to deprocrypticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality⁵²/intrinsic-reality as validated by ontological-primemovers-totalitative-framework⁷³. This leads in the instance of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> to the notion of 'memetic-corruption or psychoanalytic-misrepresentation of ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰; requiring a referential 'memetic reordering/psychoanalytic-unshackling ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ for the entropic preservation of intemporality⁵²/intrinsic-reality as validated by ontological-primemovers-totalitative-framework⁷³. 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-framework⁷³ in showing it is proxying to ‘abstract and inherent ontology/intrinsic-
 reality/veridicality’ which is a preceding/superseding notion (postconvergence) to our mental
 devising of meaning; explaining why we adjust our meaning model/memetic-
 reordering/psychoanalytic-unshackling (soundness-or-ontological-good-faith/authenticity⁶⁹-of-
⁸⁴reference-of-thought/candored, and then mentally-oblongated/decandored with respect to
 new/superseding soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-
 thought/candored) when the proxying-registry-construct is internally-contradictory and
 demonstrated to be flawed at successive uninstitutionalised-threshold¹⁰³ whether from recurrent-
 utter-institutionalised to base-institutionalised, ununiversalised to ¹⁰⁴universalised, non-
 positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism.
 More than just an exercise of grasping the possibilities of human transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity, it is critical that for future transcendence-
 and-sublimity/sublimation/~~supererogatory~~-de-mentativity we don’t confuse the development of
 a ‘banal/temporal/averaging-of-temporal-thoughts’ notion in ‘our shortness of the lives of
 mortals’ (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of
 such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal
 responsibility for the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity
 that enabled its world, the positive worldview from non-positivism/medievalism, but has been
 rather ‘institutionalised and secondnatured there’, and so is ‘philosophically irresponsible’
 prospectively with respect to the bigger scheme of things regarding transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity/prospective-institutionalisation,
 necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically
 intemporally responsible). Intellectually and knowledge-wise, the articulation of ‘existential
 idealism/success’ must be the exclusive purview of the aetiological individuation of the

intemporal-disposition whose organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸⁴reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰)'s ¹⁰⁴universal projection/intemporality⁵² 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 ¹⁰⁴universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional~deprocrypticism (to thwart ⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought) and thereafter; the intemporal mind as such projects in an 'abstract eternality' that is what allows for the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In the bigger scheme of things, all the vices-and-impediments¹⁰⁶ of successive registry-worldviews can be directly ascribed as corresponding ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of temporal-dispositions at the registry-worldviews uninstitutionalised-threshold¹⁰³ whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism (pointing to the fact that virtue is about 'the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ constructs' of base-institutionalisation, ¹⁰⁴universalisation, 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-impediments¹⁰⁶ of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging⁹⁵/mimicking/pervverting positivistic meaningfulness) those

of procrypticism. Virtue is plainly and simply about the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ 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 temporality⁹⁹/shortness as being intemporal! (ii) ‘Intellectual solipsistic/emanant irresponsibility’ referring to ‘intellectual idealism’ success in conceiving intemporal meaning but failure in preserving intemporal meaning from ‘temporal mimicking, denaturing¹⁵ and subknowledging⁹⁵’ with corresponding poor temporal-dispositions orientations/registry-worldview over that intemporal meaningfulness in relation to the bigger picture of human/social progress de-mentating/structuring/paradigming. While intellectual ontological/intemporal meaningfulness may strive to articulate a ¹⁰⁴universal idealism/intemporal projection, it is rather naïve to operate on the ‘romantic’ basis that ¹⁰⁴universal idealism/intemporal projection is the sole disposition of humans as temporal dispositions like postlogism⁷⁸-slantedness (the psychopath), ⁵⁰ignorance/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-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ and not impression/good-naturedness/wishfulness vagueness) the supersedingness of the intemporal-disposition-worldview (as ontological and upholding virtue in the medium to long perspective) over the cross-section of human mental notional~firstnaturedness—temporal-to-

intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> s, i.e. secondnaturing as formalisation and internalisation. For instance, if men were of an intemporal-disposition we will only need ‘moral philosophy’ and ‘no law’ as the institutionalising principle of the law is a tacit recognition that realistically we need ‘dominating/superseding artifices’ or ‘institutions and their rules and narratives’ whether the human subjects have a grasp of the ‘philosophical’ ¹⁰⁴universal 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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> that goes on to undermine directly or by sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugations the virtue in knowledge, and so in particular in the ‘extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology¹⁰⁰)’ (informal settings) where the constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) (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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing¹⁹-apriorising-psychologism. This involves avoiding the naivety of articulating meaning only in the sense of the intemporal ideal but including a constraining and notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-disambiguating realism that upholds/preserves intemporality⁵²/longness and stifles temporal-dispositions

⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> inclinations. Such an approach is known as the ‘knowledge-notionalisation’ or knowledge as a continuum from ‘the ignorances’/temporal-dispositions to knowledge/intemporality⁵² which then allows for scrutinising and preempting ‘the ignorances’/temporal-dispositions, i.e. apprehending not only intemporal implications of any knowledge construct, but being transversally/logically-incongruent preemptive to potential temporal undermining of that intemporal idealism construct). ‘Intemporal and temporal disjuncture’ basically refers to the fact that in the elaboration of conventioning with respect to ontological-veridicality with regards to social-stake-contention-or-confliction both the intemporal and temporal-dispositions are preservational in their finalities, i.e. temporal-dispositions do not transcend philosophically but by untenability/internal-contradiction/internal-incoherence/institutional-constraining, and it is vague and naïve to intemporally/ontologically engage at the philosophical level to wrongly imply such a solipsistic transcendental process as this should not be confused with the formalisation effect of secondnaturing and internalisation. ‘Intemporal and temporal disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional meaningfulness for instance respectively as notional~deprocrypticism and as procrypticism (
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or prospective-memetism or

prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews share the same ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -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 ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); wherein it is transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² that plays out to enable the utter superseding/transcendence of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension over the prior/transcended/superseded intradimensional meaningfulness. For the simple reason that intrinsic-reality being preceding as ontological-normalcy/postconvergence it won’t let the positivistic mindset/⁸⁴reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ of the mortals that we are, in the sense that a cholera epidemic that was to occur say in ¹⁰⁰ b.c. Will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-reality/ontology) to be involved in social-and-temporal-trading with the non-positivism/medievalism mindset/⁸⁴reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with ‘reasoning-through/utterion’ with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as preconverging-or-dementing¹⁹–apriorising-psychologism

(where the non-positivism/medievalism registry-worldview/dimension is the prior/transcended/superseded intradimensional meaningfulness perspective). The validation arises from the untenability/internal-contradiction/internal-incoherence/institutional-constraining in the long-run of non-positivism/medievalism, as the more profound positivistic meaningfulness takes hold in the-Good/understanding/ontological-primemovers-totalitative-framework⁷³ institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism. This ontological insight (transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension) also informs, as with all transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional~deprocrypticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of ‘reasoning-through/utterion’ and represented as preconverging-or-dementing¹⁹~apriorising-psychologism in line with the preceding ontological-normalcy/postconvergence nature of intrinsic-reality/ontology, likewise with the idea that notional~deprocrypticism validation will arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining of procrypticism as futural Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of~⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism takes hold in the the-Good/understanding/knowledge-reification⁹⁷/ontological-primemovers-totalitative-framework⁷³ institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism. So deterministically and operantly, without any discretion allowed, from the intemporal/ontological perspective, it is a

crossgenerational collapsing/overriding-and-superseding of temporal-dispositions and a
 registry-worldview/dimension-intradimensional-meaningfulness that is ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷> construed in transversality~of-affirmative-and-unaffirmative-
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² involving
 reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the ¹⁴de-
 mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics) as the backdrop of new ⁸⁴reference-of-thought-~~3~~-categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation for prospective psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring that enables prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity. Thus technically, preconverging-or-
 dementing¹⁹-apriorising-psychologism arises simply by a shift of ⁸⁴reference-of-thought (in the
 strive for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation wherein
 the latter ⁸⁴reference-of-thought as a registry-worldview/dimension is shown to be more
 intemporally-preservational); with the preconverging-or-dementing¹⁹-apriorising-psychologism
 reflected/perspectivated in the mental-devising-representation fully implied by the new
 transcending/superseding ⁸⁴reference-of-thought (of postconverging/dialectical-thinking²⁰-
 apriorising-psychologism) about the prior transcended/superseded ⁸⁴reference-of-thought (and
 so, beyond the latter’s registry-worldview/dimension wrongful reflex to set-aside/ignore the
 implications of its demonstrated ontological-impertinence as of notional-
 discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> and go on to be of
 <~~amplituding~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ this now shown-to-be-wrong ⁸⁴reference-

of-thought). preconverging-or-dementing¹⁹—apriorising-psychologism as such is easily and spontaneously reflected of a prior/superseded/transcended registry-worldview/dimension like for instance a positivistic registry-worldview/dimension mental-devising-representation reflecting the preconverging-or-dementing¹⁹—apriorising-psychologism of a medieval registry-worldview/dimension. But then this is because the positivistic registry-worldview/dimension doesn't have to deal with any existential illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing¹⁹—apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own ⁸⁴reference-of-thought is superseded/transcended by a prospective ⁸⁴reference-of-thought as notional~deprocrypticism will, this time around by the positivistic registry-worldview/dimension existential illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage that its personhoods-and-socialhood-formation has to deal with, lead to the positivistic registry-worldview/dimension by reflex setting-aside/ignoring the prospective and veridical ⁸⁴reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity⁶⁷, and go on to self-reference-syncretise its transcended/superseded ⁸⁴reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/⁸⁴reference-of-thought will likely shift the ⁸⁴reference-of-thought with regards to say a non-positivism/medievalism context of notions-and-accusations-of-sorcery where A were to accuse B for being a sorcerer who caused A's illness, the mental-devising-representation of the positivistic mindset/⁸⁴reference-of-thought will be that A is preconverging-or-dementing¹⁹—apriorising-psychologism and that a germ and biological functioning theory of the human body is the ⁸⁴reference-of-thought for A's disease. But then intradimensionally, A and B and their society

of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that uphold the prior/transcended/superseded ⁸⁴reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective anthropological and dialectical evidence (mostly from diffusional transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity given the relative abruptness of cultural diffusions compared to an intra-society philosophical transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity which is rather slow in the making) shows that it is the crossgenerational habituation by <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ into ⁸⁴reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension (in this instance the positivistic registry-worldview/dimension) that will ultimately ‘wean’ the prior/superseded/transcended registry-worldview/dimension (in this instance non-positivism/medievalism) from its defective non-positivism/medievalism ⁸⁴reference-of-thought and its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ towards a positivistic ⁸⁴reference-of-thought and its prospective/transcending/superseding relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, where contention can then take place to establish (postconvergence) relative ontological-veridicality. Likewise, the concrete analysis from a notional~deprocrypticism insight shows that our procrypticism (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of positivistic meaningfulness) mindset/⁸⁴reference-of-thought will by reflex emanantly act the same at its own uninstitutionalised-threshold¹⁰³; wherein the idea that positivism–procrypticism ⁸⁴reference-of-thought as of its characteristic postlogism⁷⁸ associated with psychopathy and social psychopathy with its overall beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ defect of disjointedness-as-of-⁸⁴reference-of-thought-as-misappropriated–⁵⁶meaningfulness-and-teleology¹⁰⁰ brings about a shift to a new ⁸⁴reference-of-thought and ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as transcending/superseding deprocrypticism, will sound unintelligible/existentially-suprastructural to the positivism–procrypticism mindset/⁸⁴reference-of-thought which simply by reflex set this aside and harken back axiomatically to positivism–procrypticism ⁸⁴reference-of-thought and ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that unconsciously (as ignorance) and consciously (as affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) do not acknowledge ontological-impertinence as of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁸–qualia-schema> of the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> associated with such positivism–procrypticism ⁸⁴reference-of-thought that is bound to directly and indirectly at the uninstitutionalised-threshold¹⁰³ be integrating postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> teleologically involving, (i) intemporal-

disposition introduction-of-‘ontological-reconstituting-as-to-conflatedness¹²’ ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, (ii) temporal-dispositions undermining-by-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, (iii) intemporal-disposition reflecting/perspectivating/highlighting the temporal-dispositions ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ and introduction-of-‘ontological-reconstituting-as-to-conflatedness¹²’ of new ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ preempting the temporal-dispositions ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) of the subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation effect; as successive circular postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ preconverging-or-dementing¹⁹—apriorising-psychologism constructs, and not as may wrongly be reflected by the natural reflex to be prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism, as supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism (existential-contextualising-contiguity³⁹/meaningful-projection-of-intrinsicness/authentic-vocalisation/prelogism⁷⁹) constructs. And likewise, it is a crossgenerational habituation of notional~deprocrypticism ⁸⁴reference-of-thought and ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—

or-ontological-preservation that will ultimately lead to a shift in ⁸⁴reference-of-thought and the correspondingly more profound and grander notional~deprocrypticism ontological-veridicality/ontological-contiguity⁶⁷ thereof. Another validation for the preconverging-or-dementing¹⁹-apriorising-psychologism mental-devising-representation of retrospective/transcended/superseded registry-worldviews/dimensions has to do with the implications of the notions of impression-driven/good-naturedness/wishfulness and the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ with respect to the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality. A prospective/transcending/superseding registry-worldview the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ mental-devising-representation of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness construct is always a preconverging-or-dementing¹⁹-apriorising-psychologism construct, and so across all institutionalisations indicating that the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality as ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation effectively construes impression-driven/good-naturedness/wishfulness constructs as rather of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> and hence its preconverging-or-dementing¹⁹-apriorising-psychologism. This equally implies that our very own 'good-naturedness constructs' in the positivism/procrypticism registry-worldview/dimension are of preconverging-or-dementing¹⁹-apriorising-psychologism mental-devising-representation from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective

notional~deprocrypticism registry-worldview/dimension the-Good/understanding/knowledge-
 reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ conceptualisation. The reason
 why ontological-normalcy/postconvergence indicates that ‘good-naturedness constructs’ are
 defective is quite simple as it is based on adhering to a registry-worldview’s/dimension’s
 institutionalisation temporal–mere-form/virtualities/dereification³⁷/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹–narratives—of-the-⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, which along the institutional-
 cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ are successively shown to be
 defective-as-always-being-sub-par-to-intrinsic-reality and defining the uninstitutionalised-
 threshold¹⁰³. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-
 entropy-or-contiguity–or–ontological-preservation, and not its ⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, 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-framework⁷³ that
 ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-
 contiguity–or–ontological-preservation when ontological-primemovers-totalitative-framework⁷³
 so reveals it. Thus supposed an individual shows good-naturedness following the ⁸⁴reference-of-
 thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -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-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that carries the virtuous and ontological insight to grasp that a registry-worldview's/dimension's institutionalisation as base-institutionalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism will provide a grander virtuous and ontological outcome for humans, and not a good-naturedness inclination which is stuck at the ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -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 ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a positivistic registry-worldview/dimension viewed as deterministic by projected <amplifying/formative>⁸wooden-language-(imbued—temporal-mere-form/virtualities/dereification³⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) as-to-how-others-act-in-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> requiring the Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ appreciation that an ontological-primemovers-totalitative-framework⁷³ as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression indicating such a ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> implies a

prospective/transcending/superseding registry-worldview's/dimension's new ⁸⁴reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation to ensure intemporal-preservation as deprocrypticism. Thus it is the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ that carries the mantle of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and not good-naturedness/vague-impression drive which temporal-mimicking (unconscious or conscious) shouldn't be confused with preserving ontology and virtue. Thus the basic reason for this counter-intuition about the veridical nature of good-naturedness construct is that it is intradimensionally <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ with the wrong implications of inherently representing the ⁸⁴reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the registry-worldview/dimension as absolute intrinsic-reality/ontology without any factoring of intrinsic-reality/ontology ontological-normalcy/postconvergence and suprastructural nature as the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ does. This fundamentally explains why all prior/transcended/superseded registry-worldview's/dimension's present-consciousness/illusion-of-the-present/epistemic-totalising³²~self-referencing-syncretising/mirage are necessarily preconverging-or-dementing¹⁹-apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite 'postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise that enables the existentialism (full-depth-of-existential-implications) deconstructed/'ontologically-reconstituted' becoming of the

prospective/transcending/superseding registry-worldview/dimension. The bigger insight here has to do with the ontological-normalcy/postconvergence nature of intrinsic-reality. Intrinsic-reality/ontological-veridicality is already given and what is required to access it absolutely is not the notion of ‘any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> initiative/effort’ from the ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁷> as to preconverging-or-dementing¹⁹–apriorising-psychologism arise, due to sub-par ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ in misconstruing ontological-normalcy/postconvergence reflection of intrinsic-reality, and so by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect); but rather the notion of a ‘requisite and grander and grander sense of the-Good/understanding/knowledge-reification³⁷/ontological-primemovers-totalitative-framework⁷³’ 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, ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of successive institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>) are, strictly speaking, of a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-reality/ontology as-we-predicate-better-and-more-about-the-world, notwithstanding the fact that a registry-worldview/dimension acts more-or-less-in-utter-trust to its given ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation mainly for the compromising sake of ‘effective functioning’, and so at one dialectical moment till a better one arises at another dialectical moment, as a transcending/superseding reference/registry/registry-worldview/dimension) that simply ‘open-up’/‘throw-up’/‘reveal’ in ontological-normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of the notion of what is meant by intrinsic-reality; more precisely and effectively, as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness¹² as dialectical transformation as (prospective) transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument or (prospective) existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about deconstruction/ontological-reconstituting–as-to-conflatedness¹²-towards-intrinsic-reality wherein existence-defines-essence (along Sartrean existence-precedes-essence or existence-meeting-essence), as it is existentialism which is the ‘becoming that defines essence’ with ‘essence-of-meaningfulness being-veridically-in-ontological-reconstituting–as-to-conflatedness¹²’ and not a traditionally naïve ‘wrong hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> perception or construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme-which-is-out-of-existential-contextualising-contiguity³⁹’ that is usurpable/impostored by mere form. This is the veridical ontological depth of mental-devising-representation/psychological-representation/(recomposured)-consciousness-awareness-teleology¹⁰⁰ informed by the ¹⁴de-

mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~. The institutional-cumulation/institutional-recomposure-~~(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)~~ as specific successive existentialisms/full-depths-of-existential-implications imply their mental-devising-representation in a reflecting/perspectivating/highlighting transdimensional/transcendental dialectics enabled by ¹⁴de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ wherein the ¹⁴de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ sets prior/transcended/superseded institutional-cumulation/institutional-recomposure-~~(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)~~ as ‘dialectically-preconverging-or-dementing¹⁹—apriorising-psychologism’ (mentally-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) and the prospective/transcending/superseding institutional-cumulation/institutional-recomposure-~~(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)~~ as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought (mentally-straight/candored-and-dialectically-or-contendingly-in-phase), in their successive existentialisms/full-depths-of-existential-implications ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness¹² as dialectical transformation. However from their intradimensional perspectives as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, the preconverging-or-dementing¹⁹—apriorising-psychologism institutional-

cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ wrongful placeholder-
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ is a
 ‘syncretising registry-teleology¹⁰⁰-mentation that articulates the ‘intradimensional ⁷⁵perversion-
 of-³⁴reference-of-thought-⟨as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-
 or-dementing¹⁹—apriorising-psychologism’ successive existentialisms/full-depths-implications
 disposition’ with the false implication of non-transcendability of these respective institutional-
 cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ (given their wrong circular-
 upholding of the hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> of their same ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—
 or—ontological-preservation, in lieu of upholding as ‘ontological-reconstituting—as-to-
 conflatedness¹²’ the prospective ones that should carry the mantle for intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation; as reflected by the fact that ‘any hollow-
 constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> initiative/effort’ to grasp intrinsic-reality from the ‘failing/not-upholding-⟨as-of-
 apriorising/axiomatising/referencing> and ontologically-wrong’ ⁸⁴reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation of a reference/registrying/registry-worldview/dimension
 is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-reality/ontology, and
 thus ‘dialectically-preconverging-or-dementing¹⁹—apriorising-psychologism’ to enable its

prospective superseding/transcending), and this is rightfully transcended/superseded by the ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) by reflecting/perspectivating/highlighting their rightful/veridical ‘preconverging-or-dementing¹⁹—apriorising-psychologism registry-teleology¹⁰⁰-mentation that articulates transdimensionally successive existentialisms/full-depths-of-existential-implications disposition’ with the rightful implication of the transcendability of these respective institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) (given the rightful prospective superseding/transcending of their ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and ontologically-wrong’ ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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, ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) are, strictly speaking, rather of a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-reality/ontology as-we-predicate-better-and-more-about-the-world). This ‘existentialism/full-depth-of-existential-implications paradox’ involving wrongfully intradimensional <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³

registry-teleology¹⁰⁰-mentation and rightfully transdimensional ontological-veridicality rather in
 an ontological-preconverging-or-dementing¹⁹—apriorising-psychologism/preconverging-or-
 dementing¹⁹—apriorising-psychologism registry-teleology¹⁰⁰-mentation is critical in
 understanding how to circumvent temporal-dispositions circumventive/distractive-temporal-
 prioritisation-of-⁸⁴reference-of-thought/temporal-preservation inclination associated with
 postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> (psychopathy and social psychopathy), in lieu of ‘intemporal-
 prioritisation-of-⁸⁴reference-of-thought’—as-conflatedness¹²-or-ontological-
 reprojecting/intemporal-preservation inclination associated with prelogism⁷⁹. Fundamentally,
 conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is always
 based on a wrong <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ registry-teleology¹⁰⁰-mentation in
 recurrent in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-
 dereifying-hollow-narratives-and-acts’>⁷⁷ as absolving/fleeting/escaping-reflex—logic¹
 (psychopath) or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives as-of-cohering-logic-
 reflex (derived social psychopathy) of hollow narratives, and wrongfully that this is ⁸⁴reference-
 of-thought; and correspondingly, a rightful transdimensional ontological-representation should
 imply it is a preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> registry-teleology¹⁰⁰
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology¹⁰⁰ and by so doing, to start with, rightfully denying it ⁸⁴reference-of-thought which
 then fundamentally collapses its soundness-or-ontological-good-faith/authenticity⁶⁹-of-

⁸⁴reference-of-thought, as the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism⁷⁸-or-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness preconverging-or-dementing¹⁹—apriorising-psychologism counts on the natural inclination (as ‘prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation⁹⁷ mindset/⁸⁴reference-of-thought to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge⁴² not being the hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as ⁸⁴reference-of-thought and implying the falsely apriorising—registry-elements of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰; as being an even grander faulty-mentation-procedure-deception-or-urge⁴² of a registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶’ nature of registry-teleology¹⁰⁰ mental-devising-representation/mentation, that speaks not only to an act defect but a registry-worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature in that it puts into question ways, assumptions and traditions of thought and practices, the possibility of truly profound insights that go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of transcendental-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, given the need to boldly overcome intellectual dead-ends and introduce de-mentating/structuring/paradigming shifts often with inconvenient and unpalatable implications to the given registry-worldview/dimension personhoods-and-socialhood-formation. It requires more than just a sense of professional and technical craft but often more critically a profound sense of

intemporal/firstnature emanant commitment, an attribute that is by definition of dimensionality-
 of-sublimating²⁴ —<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness—equalisation> projection nature and hardly just secondnature, in
 thriving for an abstract sense of the intemporal beyond just functioning within the ambits of
 given ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ with their
 intemporal preservation limitations as well as their corrupting nature as
 distractive/circumventive <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³. Within all registry-worldviews as
 institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>), there is a convergence that
 ensures intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by selecting
 as appropriate the ‘relatively ontologically/intemporally veridical’ among myriad possibilities
 and contradictions of human ⁸⁴reference-of-thought and meaningfulness, turning away from
 human shallow-limited-mentation-capacity/shortness-of-register-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰/temporality⁹⁹-potency/⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>
 (wherein ‘ontological/intemporal ⁸⁴reference-of-thought and meaningfulness’ is wrongly re-
 conjugated with the temporal-dispositions teleologies/dispositions of
⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, inducing
 corresponding denaturing⁴⁵ of the ‘ontological/intemporal ⁸⁴reference-of-thought and
 meaningfulness’ by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag,
 unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-

rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect) towards profound-limited-mentation-capacity/longness-of-register-of-meaningfulness/intemporality⁵²-potency/registry-soundness which is behind the generation of ‘ontological/intemporal ⁸⁴reference-of-thought and meaningfulness’ and the institutionalisation/intemporalisation process. This convergent selectivity is perpetually directed by ‘the-Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³’ (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality⁵²-potency and the dismissal of temporality⁹⁹-potency, and so in dialectical succession of registry-worldviews as the successive/snowballing institutional-cumulation/institutional-recomposure-(as-to-⁴⁸historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). Thus establishing a human approximating/proxying/aligning relationship with the ‘potency of intrinsic-reality/ontological-veridicality (ontological-normalcy) which is a coherent oneness’ that can very much be anticipated as ontological-normalcy/postconvergence. In this regard, it should be reiterated that ‘registry (‘categorical-imperatives/axioms/registry-teleology¹⁰⁰) establishes ⁸⁴reference-of-thought, and acts as the basis for and defines the operation of logic or logical processing’, and it is notionally all about registry-soundness (reflected as soundness of thought) when we are of supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism or ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> when we are of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as with the hollow and formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-

unthought⁶⁾ of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
 in postlogism⁷⁸ (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness).
 Unlike the ‘notion of agreement-disagreement’ dealing with soundness/unsoundness of
⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁷ 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 ⁸⁴reference-of-thought like a positivistic registry-
 worldview to convince another apriorising—registry disposition as a
 prior/superseded/transcended ⁸⁴reference-of-thought like a non-positivism/medievalism
 registry-worldview that it is the former’s ⁸⁴reference-of-thought that is sound, other than for the
 fact that its better ontological-primemovers-totalitative-framework⁷³ will in the middle to long-
 run be untenable with respect to the latter thus ‘collapsing’ it; and so reflecting ‘Derridean
 underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power
 conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere
 ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁹⁰—
 apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-
 assertion/undueeness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism>’ so-underlining
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>.

Intradimensionally within a registry-worldview like positivism, this could be construed as there
 is no basis for a mindset/⁸⁴reference-of-thought advocating for scientific medicine as practised

in hospitals to ‘logically convince’ another mindset/⁸⁴reference-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 ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising–registry or ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ of a positivistic meaningful-frame), and it is purely the ontological-primemovers-totalitative-framework⁷³ fact in that by and large more patients survive/get-cured by going to hospitals which then collapses the traditional medicine interlocutor’s ⁸⁴reference-of-thought in the middle to long-run to impose the scientific medicine interlocutor’s ⁸⁴reference-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–⁵⁶meaningfulness-and-teleology¹⁰⁰’ as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical ⁸⁴reference-of-thought’, underlined by the disambiguated notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> (aetiological ontological-primemovers-totalitative-framework⁷³ construct), and so whether with regards to the epiphenomenon of psychopathy and social psychopathy (or with respect to ontological-veridicality or issues of ⁸⁴reference-of-thought and meaningfulness generally): - As the ‘intemporal-disposition’ disposition which is prelogism⁷⁹-as-of-conviction,-as-to-profound-

supererogation⁹⁷-or-existential-contextualising-contiguity³⁹ with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation since its apriorising—registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ are ontologically-veridical), which are ‘ontologically-reconstituted/deconstructed’ and hence of sound/veridical⁸⁴reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’. - As the ‘consciously-slanting-(whether-psychopathic-or-other-postlogic)-temporal-disposition’ disposition which as of the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism or formulaic-projection/postlogism⁷⁸ with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically non-veridical⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation since the implied slanting apriorising—registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical⁸⁴reference-of-thought (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing¹⁹—apriorising-psychologism. - As conjugating by interlocutors deriving directly-or-indirectly/unconsciously-or-consciously from the consciously-slanting-as-psychopathic/postlogic-temporal-disposition as ‘derived-slanted-

⁵⁶ignorance/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/postlogism⁷⁸) as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as formulaic-projection/postlogism⁷⁸ with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (as ontologically non-veridical ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation since their slanting/postlogism⁷⁸-induced-and-implied-registry-elements of their respective implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ are not ontologically-veridical), which are ‘hollow-constituted’ and hence are of unsound/non-veridical ⁸⁴reference-of-thought (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>), and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing¹⁹—apriorising-psychologism. - As in registry-worldview terms, all the temporal-dispositions in their ‘dynamic-cumulative-aftereffect of subontologisation’ paradoxically define and establish the said registry-worldview’s ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ (or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or uninstitutionalised-threshold¹⁰³) as rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and requiring the ‘ontological-reconstituting-as-to-conflatedness¹²/deconstruction of new/prospective ‘terms of expressions’ (along

new/prospective veridical-ontological ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) for new/prospective sound/veridical ⁸⁴reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’. - As ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ implies that ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) being prospective given human limited-mentation-capacity-deepening⁵³, the prospective registry-worldview in achieving the ontological-prospection ‘is ontologically-veridical and thus dialectically-in-phase as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ while the prior registry-worldview inherently failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the ontological-prospection ‘becomes non-veridical ontologically and dialectically-out-of-phase as preconverging-or-dementing¹⁹—apriorising-psychologism’, and in the broader sense the projective cumulation/recomposuring of limited-mentation-capacity-deepening⁵³ along such successive dialecticisms of ontological-prospections is what enables the institutionalisation/intemporalisation process by defining human mentation-capacity-limit in a prior ⁸⁴reference-of-thought in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (as the new preconverging-or-dementing¹⁹—apriorising-psychologism), and the prospective/transcending/superseding ⁸⁴reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’). By ‘reflecting a preconverging-or-dementing¹⁹—apriorising-psychologism

placeholder-setup/mental-devising-representation/mentation’ so as to point out the registry-defect of intradimensional setting-aside/passing-over/ignoring (which implies from ontological-normalcy/postconvergence insight, the registry-worldview is rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defective⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) and so pointing out its notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation³⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>, and in so doing keeping the ‘superseding—oneness-of-ontology/ontological-veridicality/ontological-contiguity⁶⁷’ by recurrently implying that the profoundness-of-ontology-as-a-oneness lies with the prospective/superseding/transcending ⁸⁴reference-of-thought that re-establishes ontological-contiguity⁶⁷/ontological-veridicality by ‘ontological-reconstituting—as-to-conflatedness¹²/deconstruction in upholding the ‘postconverging-or-dialectical-thinking³⁰—apriorising-psychologism’; the implication is that the successive registry-worldviews as the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) are a strive for successive better profoundness-of-ontology-as-a-oneness by perpetually undermining hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and upholding ontological-reconstituting—as-to-conflatedness¹² as ontological-normalcy. - As ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in

the various instances) highlights broadly the socially shared/common ⁸⁴reference-of-thought and meaningfulness primarily based on language in reflection of ontological-veridicality/intrinsic-reality, but how with respect to social-stake-contention-or-confliction our notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>/individuations contextually have differing relations to ontologically-veridical ⁸⁴reference-of-thought and meaningfulness, notwithstanding the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ and corresponding seemingly common ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, with the ‘ontological-reconstituting—as-to-conflatedness¹²⁷/deconstruction with respect to the ontologically non-veridical hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> leading-to/enabling human registry-worldview’s/dimension’s institutionalisation/intemporalisation. - As with regards to psychopathy and social psychopathy, ‘Différance-disambiguation-of-ontologically-veridical-⁵⁶meaningfulness-and-teleology¹⁰⁰’ in order to effectively construe ontological-veridicality/ontological-contiguity⁶⁷ and disambiguate notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁷ -of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> from notional-discontiguity/epistemic-discontiguity⁶³ -<shallow-supererogation⁹⁷ -of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> requires the operational technique of ‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, -of-meaningfulness’ *which refers to how on the one hand from a suprastructuring construal-(as-of-‘perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>-as-to-

uninstitutionalised-threshold¹⁰³-self-referencing-syncretising-and-subtransversality~of-motif-
 and-apriorising/axiomatising/referencing'-and-'corresponding-ontological-reconstituting-as-to-
 conflatedness¹²-of-veridical-⁸⁴reference-of-thought-as-prospective-
 institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing'}
 delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-
 contextualising-contiguity³⁹-reification⁸⁷/superseding-oneness-of-ontology⁴⁰ by ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation insight,
 the psychopath/postlogic-character is contextually in vague-rhyming-or-copied-mimicry-or-
 formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
 subknowledging⁹⁵ as of in—¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-
 threshold-of-shallow-supererogation⁹⁷ or postlogically from social occasions and experiences it
 witnesses, and wrongly reproduces this from a suprastructuring construal-(as-of-'perversion-
 and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>-as-to-
 uninstitutionalised-threshold¹⁰³-self-referencing-syncretising-and-subtransversality~of-motif-
 and-apriorising/axiomatising/referencing'-and-'corresponding-ontological-reconstituting-as-to-
 conflatedness¹²-of-veridical-⁸⁴reference-of-thought-as-prospective-
 institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing'}
 delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-
 contextualising-contiguity³⁹-reification⁸⁷/superseding-oneness-of-ontology⁴⁰ by ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation insight,
 in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷
 by its slantedness-of-meaningfulness as 'relevant-occasions-of-opportune' (of social-stake-
 contention-or-confliction) arise on the basis that the 'copied-hollow-form-of-meaningfulness' is
 mechanically deterministic of others behaviours such that they can so be swayed, and by

following a teleological disposition of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸ as they require that others do not act likewise as the psychopath/postlogic-character or their implications should be limited to a given target or targets and not be implied as totalisingly-entailing, as the fundamental teleology¹⁰⁰/purpose for articulating them is not intemporal/not-of-totalising-entailment but speaks more of a temporal motive, and in a further suprastructuring construal-(as-of-‘perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>-as-to-uninstitutionalised-threshold¹⁰³-self-referencing-syncretising-and-subtransversality~of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness¹²-of-veridical-⁸⁴reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing’} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding-oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation insight, on the other hand how circumstantially it’s interlocutors unconsciously-or-consciously/wittingly-or-unwittingly by temporal-accommodation-or-interest seemingly in-prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰-apriorising-psychologismly alignment (as conjoining) to this formulaic slanting ¹⁰compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or postlogic meaningfulness, and so recurrently in ¹¹conjoining-looping-set-of-narratives to the psychopathic/postlogic-character slantedness-of-meaningfulness postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷; wherein this rather requires from an ontological/intemporal perspective of threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism reflection of both the (postlogic-
 backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷)
 psychopathic/postlogic-character and by extension the (¹¹conjoining-looping-set-of-narratives)
 interlocutors, and thus as dialectically-out-of-phase/dialectically-primitive, that is, as they are
 involved in the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of positivistic-
 meaningfulness or procrypticism, and beyond just procrypticism, with regards to ⁷⁵perversion-
 of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of all institutional-
 cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ in all registry-worldviews
 (given that postlogism⁷⁸ as perverted-outcome-sought-precedes-existentially-veridical-logical-
 dueness is behind all registry-worldviews/dimensions ⁷⁵perversion-of-⁸⁴reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>s whether instigated from a physiological condition or not). This ‘postlogic
 denaturing¹⁵ of temporal-dispositions individuations ontological-performance⁷²-<including-
 virtue-as-ontology> as conjugated-postlogism⁷⁸’ is so-inherently linked with the registry-
 worldview uninstitutionalised-threshold¹⁰³ associated with ⁷⁵perversion-of-⁸⁴reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>,—in-recurrent-utter-uninstitutionalisation, ⁷⁵perversion-of-⁸⁴reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>,—of-base-institutionalisation or ununiversalisation, ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation⁹⁷>,-of-universalisation or non-positivism/medievalism, and ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-of-positivism or procrypticism, and so going by the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of their respective meaningfulness and corresponding ⁸⁴reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in accordance with human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor. Without the operational technique of ‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-of-meaningfulness’, the psychopathic/postlogic-character and its interlocutors will, going by the supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex, be engaged/related-to wrongly as being in ontological-contiguity⁵⁷/ontological-veridicality instead of being of notional-discontiguity/epistemic-discontiguity⁵³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion of ⁸⁴reference-of-thought/meaningful-reference/anchoring-of-meaning/registry-worldview), as they are emphasising the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ without reference to existential reality whereas such a ‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁷>,–of-meaningfulness’ operant technique reflects/perspectivates those ‘same-
terms-of-expressions (seemingly-same-implied-meaningfulness)’ wrongly emphasised with
reference to existential reality (as suprastructuring construal-⟨as-of-‘perversion-and-derived-
⁷⁵perversion-of-⁸⁴reference-of-thought-⟨as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>–as-to-
uninstitutionalised-threshold¹⁰³-self-referencing-syncretising–and–subtransversality~of-motif-
and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-
conflatedness¹²-of-veridical-⁸⁴reference-of-thought-as-prospective-
institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing’})
delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-
contextualising-contiguity³⁹-reification⁸⁷/superseding–oneness-of-ontology⁴⁰ by ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation insight
of meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity⁶³-
<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
schema> or ontological-non-veridicality. This technique is a proof of the Sartrean notion of
‘existence-preceding-essence’ or the Derridean notion of ‘there is nothing outside the text’
(with the text, from an overall insight of presence and absence metaphysics, rather construable
as ontological meaningfulness, with the implication that there is no meaningfulness that is not
in ontological-veridicality/ontological-contiguity⁶⁷, 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-contiguity³⁹-reification⁸⁷/superseding–oneness-of-ontology⁴⁰’ 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 ⁸⁴reference-of-thought–

⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ without considering whether these are in
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in the very first
 place) is the basis of psychopathic/postlogic-character and their interlocutors (beyond-the-
 consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>)
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> (to the ⁸⁴reference-of-thought—⁹categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ but failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> to uphold intemporal-preservation/entropy/contiguity) by
 vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-
 and-vague-vocalisation-or-subknowledging⁹⁵ and implying wrongly they are in a state of
 supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism (be it implied bad or good supplanting—conviction-as-to-
 profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism, to
 falsely initiate the ‘implication-of-notion-of-agreement-or-disagreement’ as ⁵⁴logical-
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁷ issue rather than the more profound issue of perversion-and-derived-
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) in lieu of their true
 veridical state of being in a state of threshold-of—nonconviction/makeupness/bottomlining-as-
 to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (which
 speaks of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> with the
 corresponding need rather for a ‘Différance-disambiguation-of-ontologically-veridical—
⁵⁶meaningfulness-and-teleology¹⁰⁰’), and thus wrongly eliciting that they are in a state of
 ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ whereas in veridicality

they are in a state of preconverging-or-dementing¹⁹—apriorising-psychologism and thus dialectically-out-of-phase, wherein as well, the right notion of suprastructuring construal-(as-of-
‘perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>—as-to-uninstitutionalised-threshold¹⁰³-self-referencing-syncretising—and-subtransversality~of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-conflatedness¹²-of-veridical-⁸⁴reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing’)
delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding—oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation insight of essence-of-meaningfulness (as existence-precedes/defines-essence, based on contextualising insight from the precedence of existence as becoming) re-establishes the requisite ontologically-veridical contextualisation of essence-of-meaningfulness by ‘ontologically-reconstituting’/deconstruction of ⁸⁴reference-of-thought and meaningfulness that is veridically supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism since it sticks to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by overriding the prior ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ that is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with new/prospective ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and hence implying a state of postconverging-or-dialectical-thinking²⁰—apriorising-psychologism that is dialectically-in-phase. Hence the ‘expression of ⁸⁴reference-of-thought and meaningfulness in suprastructuring construal as of

‘perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as-to-uninstitutionalised-threshold¹⁰³-self-referencing-syncretising—and-subtransversality~of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-conflatedness¹²-of-veridical-⁸⁴reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing’ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁹⁷/superseding—oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation insight’ as allowed by the technique of the ‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—of-meaningfulness’ enables the disambiguation of the appropriateness of ⁸⁴reference-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-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>—as-to-uninstitutionalised-threshold¹⁰³-self-referencing-syncretising—and-subtransversality~of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-conflatedness¹²-of-veridical-⁸⁴reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing’⟩ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁹⁷/superseding—oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation insight of essence-of-meaningfulness keeps/upholds the

‘superseding–oneness-of-ontology’ in ontological-contiguity⁶⁷/ontological-veridicality and consequently is ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’ unlike a ‘static or abstract unsound/virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference state of essence-of-meaningfulness’, which doesn’t keep/uphold the ‘superseding–oneness-of-ontology’ existentially and thus is of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> and consequently is preconverging-or-dementing¹⁹–apriorising-psychologism. This latter point can be seen in context in the example priorly highlighted at the beginning: For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right in abstract terms but does the apriorising–registry apply?, i.e. The faulty-mentation-procedure-deception-or-urge⁴² is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing¹⁵ of the elements of the apriorising–registry as of ⁸⁴reference-of-thought–⁵categorical-imperatives/axioms/registry-teleology¹⁰⁰ (by simply implying their ‘static or abstract non-veridical/vacuous state of essence-of-meaningfulness’ over suprastructuring construal-(as-of-‘perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>–as-to-uninstitutionalised-threshold¹⁰³-self-referencing-syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-conflatedness¹²-of-veridical-⁸⁴reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing’) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification³⁷/superseding–oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—

unenframed-conceptualisation insight of essence-of-meaningfulness) which are: implied-logical-dueness-or-implied-scape (the implied-logical-dueness-or-implied-scape doesn't exist since the psychopath doesn't know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn't know), implied-assumptions (the assumptions implying the psychopath's relationship with the guy and the guy's relationship with children doesn't exist), implied-value-reference (the psychopath's elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology¹⁰⁰ (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-urge⁴² but none to do with logic, but everything to do with the denaturing¹⁵ of registry/axiom/categorical-imperatives or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought! So with the psychopath, you don't watch the logic, you watch out for the apriorising—registry for mental-perversion or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought do protract and an ignorant prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation³⁷ mind acting prelogically (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is 'technically psychopathic as well' as they are in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath's postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷. This is known as postlogism⁷⁸ or preconverging-or-dementing¹⁹-integration or compulsive-slanting—preconverging-or-dementing¹⁹-apriorising or conjugated-

postlogism⁷⁸ (whether conjugated to in⁵⁰ignorance/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-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and once it is induced by ignorance it leads to an undermining of ‘deductive social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸) which protects the internal-coherence of meaning for virtue’ and so by way of the ‘induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold¹⁰³’ of registry-worldviews, with subsequent conjugating⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration is derived from the psychopath’s initiated postlogism⁷⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. The insight here is that without having at hand a ‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-of-meaningfulness’ technique which is able to disambiguate the underlying existential reality of the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with regards to the various interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought and preconverging-or-dementing¹⁹-apriorising-psychologism as

slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism⁷⁸)
 temporal-dispositions as derived-slanted
⁵⁶ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or
 soundness-or-ontological-good-faith/authenticity⁵⁹-of-⁸⁴reference-of-thought and
 ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ intemporal-disposition
 interlocutor, the natural human reflex when a contestation arises is to be supplanting—
 conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-
 psychologism as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at
 (without putting into question in the very first place the veridical state of the various
 interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature,
 presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ 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-
 postlogism⁷⁸), intemporal-dispositions or postlogism⁷⁸ compulsive-slanting—preconverging-or-
 dementing¹⁹-apriorising), hence wrongly turning the analysis into a ⁵⁴logical-processing-or-
 logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷
 issue, rather than an analysis of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in the
 very first place, as a ‘Différance-disambiguation-of-ontologically-veridical—⁵⁶meaningfulness-
 and-teleology¹⁰⁰’. So without existential-contextualisation, the hollow forms of the essence-of-

meaningfulness are available for arrogation/impostoring by slanted/postlogic as of
 preconverging-or-dementing⁴⁹—apriorising-psychologism and in protraction/conjugation by the
 temporal-dispositions (beyond-the-consciousness-awareness-teleology¹⁰⁰—<in-existential-
 extrication-as-of-existential-unthought>⁶). - As previously explained, it is important to grasp
 that temporal-to-intemporal individuations dispositions are within the receptacles that are
 individuals, and hence there is no contradiction in saying that all individuals potentially have
 both the intemporal-disposition and temporal-dispositions, with the major existential/contextual
 difference among individuals with regards to the existential/contextual inclination to preserve-
 intemporality⁵² or fail-intemporality⁵²/temporality⁹⁹ 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 intemporality⁵²/longness even when the conventional social-stake-contention-or-
 confliction threaten as they view the perpetuation of the ideas and principles they stood for
 were more critical for human posterity, but again ‘a sense of intemporality⁵²’ may vary from an
 intellectual nature where for instance an ordinary person may spontaneously save from
 drowning or defend another or others at risk to themselves, etc., implying that individuals
 ‘solipsistic or secondnatured philosophies’ with respect to the acuteness of social-stake-
 contention-or-confliction is more critical in determining their dispositions to preserve-
 intemporality⁵² or fail-intemporality⁵²/temporality⁹⁹); thus explaining a same notional and
 contiguous conceptualisation (rather as a variation of degree and not different notions)
 construed as notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-
 from-perspective—ontological-normalcy/postconvergence> as shortness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ to longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰,
 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 ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹', for
 relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity) towards and encourage the intemporal-
 disposition to preserve-intemporality⁵² over failing-intemporality⁵²/temporal-dispositions of
 postlogism⁷⁸-slantedness (postlogism⁷⁸-as-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>,-instigation-at-a-given-registry-worldview/dimension, that is instigative to
 the turning of the prospective 'temporal defect-of-⁵⁴logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the
 registry-worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-
 accordance into registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-
 Being-or-ontological-or-existential-defect>⁸⁶), and its subsequent conjugation with
⁵⁰ignorance/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-⁵⁴logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-
 as-to-profound-supererogation⁹⁷ of the registry-worldview's/dimension's—⁸⁴reference-of-
 thought-for-social-functioning-and-accordance (in the latter case, which are more or less
 incidental and salvable as just contingent). Further in a 'dynamic-cumulative-aftereffect of
 subontologisation' induced when such defect-of-⁵⁴logical-processing-or-logical-implicitation—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-
 worldview's/dimension's—⁸⁴reference-of-thought-for-social-functioning-and-accordance
 conjugate to (psychopath or other character) instigated postlogism⁷⁸ as perverted-outcome-
 sought-precedes-existentially-veridical-logical-dueness (a mental-disposition that from its

instigation ‘gives-up on ontological-veridicality/ontological-contiguity⁶⁷’ not only in terms—as-of-axiomatic-construct of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>)/postdication but is not even predisposed/inclined to an ontologically veridical ⁸⁴reference-of-thought to meaningfulness but rather relating to meaning as a hollow-form which determines how others act, so-long-as/to-the-limit-that the postlogic character can remain as of the socially-functional-and-accordant⁹⁴ in so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether unconsciously or consciously, when aligning in-conviction-as-to-profound-supererogation⁹⁷ to the postlogic ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷) conjugating with ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation and leading to their registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶, because the temporal-dispositions-so-conjugated-to-postlogism⁷⁸ are now ‘acting-recurrently-in-temporal-preservation, no-longer-as-contingent (defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷), while wrongly implying (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>’)) they are ontologically-veridical or in intemporal-preservation’ in their state of conjugated-postlogism⁷⁸. By ‘dynamic-cumulative-aftereffect of subontologisation’ this defines the given registry-worldview’s ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ (uninstitutionalised-

threshold¹⁰³ or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), and thus it is dialectically-out-of-phase/dialectically-primitive. It is the exercise of: temporal-dispositions ‘acting-recurrently-in-temporal-preservation, and-not-as-contingent (defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷), while wrongly implying (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>’) they are ontologically-veridical or in intemporal-preservation’ in rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> conjugated-postlogism⁷⁸ (as ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) that is behind all the dialectical-out-of-phases/dialectical-primitivities registry-worldviews as recurrency-of-utter-uninstitutionalisation (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in recurrent-utter-uninstitutionalisation), ununiversalisation (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of base-institutionalisation), non-positivism/medievalism (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of ¹⁰⁴universalisation), and procrypticism (⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of positivism)’. This reflects human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor whereby ontologically speaking, temporal-dispositions are hollow-constituting-<as-disjointed-

misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (as they are ‘postlogically-conjugated to the respective registry-worldviews/dimensions prelogic meaningfulness’, and thus in ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>) thus endemising/enculturating at the respective registry-worldviews ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ (uninstitutionalised-threshold¹⁰³ or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) the (postlogic) ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>s, which are the respective dialectically-out-of-phase/dialectically-primitive registry-worldviews as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism. That said in all the registry-worldviews, ontological-primemovers-totalitative-framework⁷³ (as a ‘Différance-disambiguation-of-ontologically-veridical—⁵⁶meaningfulness-and-teleology¹⁰⁰’) and percolation-channelling-<in-deferential-formalisation-transference> from human intemporal-disposition solipsism-of-thought (hence utterly ontologising and rather acting-in-intemporal-preservation, whatever the circumstance) induces in the middle to long run the requisite positive-opportunism⁷⁶ untenability/internal-contradiction/internal-incoherence/institutional-constraining that dislodges the preconverging-or-dementing¹⁹—apriorising-psychologism meaningfulness and induce prospective/transcending/superseding institutionalisation/intemporalisation as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ meaningfulness as base-institutionalisation, ¹⁰⁴universalisation, positivism and prospectively notional~deprocrypticism registry-worldviews. Without this institutionalisation/intemporalisation ‘constraining’, there isn’t really any temporal

intradimensional compunction or insight to cease ‘acting-recurrently-in-temporal-preservation, and-not-as-contingent (defect-of-⁸⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance), while wrongly implying (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶) they are ontologically-veridical or in intemporal’. This latter point is critical as it highlights that at the ‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, there isn’t any logical-basis of convincing but for the better ontological-primemovers-totalitative-framework⁷³ of a prospective ⁸⁴reference-of-thought/prospective-registry-worldview established in the middle to long run construed as of ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics), which then voids the prior ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In many ways issues of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> are rather with respect to ‘a-country-of-the-blind-scenario’, so to speak; wherein ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> necessarily imply a dialectical situation between two ontological-references with the one being prior/transcended/superseded and the other prospective/transcending/superseding. It is important to grasp that going by human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-

to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'—existentialism-form-factor, the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ where this is skewed ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) by deferential-formalisation-transference towards the intemporal (intemporalisation) is actually an artifice (artificial conceptualisation) that is habituated for its relative positive-opportunism⁷⁶ with regards to the cross-section of human interest in the middle to long run construed as of ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). However, no institutionalisation construct, going by its implied transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity alienating 'present as prior/transcended/superseded ontological-reference conceptualisation' for 'future as prospective/transcending/superseding ontological-reference conceptualisation', has ever been acquiesced to socially without resistance even in instance induced by diffusion involving the power dominance of one cultural entity over another, with such resistance being at least in the short-term of a covert nature and of a <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ nature as well. Resistance is even stronger where transcendental institutionalisation is implied within a same cultural entity. Thus it might just be the case that the more or less itinerating clanic or tribal groups of early humans were the perfect model for a sort of complementary diffusion of transcendentalism that quickly enabled a hominid to achieve the core assets for its perpetuation of civilisation as complex meaningfulness enabled by language and culture. Insightfully as well the possibility of positivism/rational-realism arising in Western Europe was greater by this same mechanism of complementary diffusion of transcendentalism given the mutually feeding diffusionary dynamics across the constitutive feudal entities of Medieval Europe sharing a common referent

Judaeo-Christian worldview of a ‘relatively weak dogmatism’; and this can be contrasted during or just before the same period with the hegemonic or near-hegemonic governance of China and of the Islamic world ultimately stifling their nascent positivistic inclinations involving the stifling of a potential Chinese age of voyage and trading as it turned inward or the stifling of Islamic learning and science respectively. Equally, anthropological examination of various cultural groups shows that human progress is not a given and that if the appropriate conditions are not satisfied there is nothing that says a given society will fulfil its potential for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, and this author thinks that applies to us as of the positivism–procrypticism registry-worldview as we are not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction on the basis of common/same/shared registry-worldview ⁸⁴reference-of-thought priorly institutionalised by prospective-institutionalisation/intemporalisation-as-transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, however, at uninstitutionalised-threshold¹⁰³, we should be expecting nothing less than the ‘normal’ human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor, and so at the threshold between recurrent-utter-uninstitutionalisation and base-institutionalisation, ¹⁰⁴universalisation and ununiversalisation, non-positivism/medievalism and positivism, and prospectively

procrypticism and deprocrypticism. The implication is that naturally all prospective institutionalisations by their implied transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity are ‘antagonistic by inducing contrariety in the temporal sense’ even though we’ll appreciate that their intemporal valor is inestimable (at least when we are looking retrospectively in appreciating that a positivistic outlook should supersede a non-positivism/medievalism outlook, and in the case where we are not uninhibited/decomplexified to equally construe that prospectively as a notional~deprocrypticism outlook should supersede a procrypticism outlook). This insight equally highlights that institutionalisation/intemporalisation is implied with regards to human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~ontological-normalcy/postconvergence>’-existentialism-form-factor, and is critical for would-be emancipation-inducing intemporal individuations in grasping the whys and hows of social reaction to transcendental conceptualisation going by human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~ontological-normalcy/postconvergence>’-existentialism-form-factor, how temporal ‘resistance’ is superseded, the mechanism of percolation-channelling-<in-deferential-formalisation-transference> and how transcendental ideas are taken up over time and induce untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism⁷⁶ in the short run and secondnaturing in the middle to long run construed as of ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). The fact is that while the social-construct is by and large a conceptualisation that determines individuals possibilities, the reality is equally that the social-

construct does have 'powerful channels' that enable individuals to drastically redefine what is the social. The individual, it is often ignored, is an abstract-atomic-social-construct, as in the individual is priorly implied in the social, beyond just in terms-as-of-axiomatic-construct of social aggregation in implying a meaningfulness and value-reference construct relationship to the abstract summative social. Such insight on the nature of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity will certainly highlight why the Encyclopédistes coordinated by Diderot played a relevant role in inducing a domino effect contributing in transforming medieval European societies mindsets into a positive worldview by cynically putting together all the positive knowledge they could muster and disseminating it throughout Europe, and so over the forces of obscurity of the days who understood the implications of such a venture. The fact here as well as with all issues of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (by the prior relative-ontological-incompleteness⁸⁹-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-'in-wait'-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation, say of a medieval mindset/⁸⁴reference-of-thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy), is that there was obviously no mutually common/same ⁸⁴reference-of-thought between the Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any mutually intelligible logical exercise. But rather it was a case of transversality~of-affirmative-and-unaffirmative~disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² wherein the ontological-primemovers-totalitative-framework⁷³ of positivistic meaningfulness over non-positivism/medievalism ontologically

imposed the positivistic ⁸⁴reference-of-thought, as the former elicits untenability/internal-contradiction/internal-incoherence/institutional-constraining in the latter as well as its relative positive-opportunism⁷⁶ from its relative ontological effectiveness such that it ends up being secondnatured further by percolation-channelling-<in-deferential-formalisation-transference>. Insightfully, in an intellectual conceptualisation exercise which, though conceptually contiguous, and while not necessarily implying similar dramatisation, in addition to its relatively diffuse implications in the sense of the contention being rather about human-mentation-capacity-furtherance and the fact that as a latter institutionalisation it is apparently less dramatic, at least as of its apparent negative social consequence given it is so focussed on human individuations as atomic-level point-of-departure of transformation but rather finding its radicalness more in the boldly implied décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional~deprocrypticism meets in the short-term and temporary with 'resistance' or rather criticism (possibly by and large more in terms-as-of-axiomatic-construct of intellectual agreement/disagreement, as obviously every notion seriously contemplated about is); such that focus should be relatively more about construing veracity/ontological-pertinence and percolation-channelling-<in-deferential-formalisation-transference> thereof, as an objectively engaged intellectual/emancipatory exercise. - As the above circularity/recurrence/repetition/repeatability⁹ (of temporal-dispositions acting-recurrently-in-temporal-preservation ...) is the basis for the registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ reflected/perspectivated as the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>

~~<amplifying/formative>~~⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ of a given dialectically-out-of-phase/dialectically-primitive registry-worldview in its ‘dynamic-cumulative-aftereffect of subontologisation’ as the subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect; superseded/resolved not by logical-processing but as apriorising—registry (⁸⁴reference-of-thought) perversion, by the ontological-primemovers-totalitative-framework⁷³ of the prospective apriorising—registry as it elicits by its positive-opportunism⁷⁶ its untenability/internal-contradiction/internal-incoherence/institutional-constraining with respect to the prior one, going by ontological-normalcy/postconvergence. This articulation of the ‘given dialectically-out-of-phase/dialectically-primitive registry-worldview as a ‘dynamic-cumulative-aftereffect of subontologisation’’ can be construed going by an ontologically-veridical insight from a ‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁷>,—of-meaningfulness’ technique which allows essence-of-meaningfulness to be seen for what it really is as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding—oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unframed-conceptualisation-and-contextualisation, as can be understood insightfully by the notion of ‘existence defining/preceding essence’, as existential reality sets up the veridical contextualisation of analysis that is preemptive of a hollow-form/postlogic

arrogation/impostoring with respect to the ‘essence-of-meaningfulness as of intemporal-preservation’), and this as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding-oneness-of-ontology⁴⁰ wherein temporal-dispositions acting-recurrently-in-temporal-preservation speaks of a relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—or-temporal-preservation-as-pseudointemporality⁵²-preservation, in need for ontological-normalcy/postconvergence epistemic/notional~projective-perspective prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. This is the reason why the registries of the dialectically/contendingly-out-of-phase prior/transcended/superseded registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (the-⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—of-our-positivism-construed-from-a-prospective-³⁴reference-of-thought-as-deprocrypticism) are correspondingly represented with their own ‘specific and peculiar unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-³⁴reference-of-thought’ <amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶meaningfulness-and-teleology¹⁰⁰), in reflection/perspectivation of their specific and peculiar registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶ as

effectively preconverging-or-dementing¹⁹—apriorising-psychologism as reflected/perspectivated from the standpoint of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of their corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation, ¹⁰⁴universalisation, positivism and prospectively deprocrypticism. It is critical to note that generally the distortion of ontologically-veridical-meaningfulness from postlogism⁷⁸ and conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration leading to temporal-preservation-as-pseudointemporality⁵²-preservation occurs at the three levels of contextualisation as individuation, intradimensional and transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation; contextually it explains incidental occasions of ⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, registry-worldview-wise/dimension-wise postlogic instigation of temporal-preservation-as-pseudointemporality⁵²-preservation (in self-reference-syncretising) explains relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—or-temporal-preservation-as-pseudointemporality⁵²-preservation, intradimensionally and need for prospective institutionalisation to resolve the given relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—or-temporal-
 preservation-as-pseudointemporality⁵²-preservation, with respect to ontological-normalcy, and
 transcendently/transdimensionally/interdimensionally this further explains ontological-
 normalcy/postconvergence as being about representing successive institutional-
 cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as of ‘diminishing—human-
 epistemic-abnormalcy-or-preconvergence³⁰’ so that the perspective is one of ‘abnormalcy’, such
 that the mindset/⁸⁴reference-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-threshold¹⁰³, thus being falsely ‘dialectically-unde-mentable/dialectically-
 unprimitivable and dialectically-un-out-of-phaseable’ while intuitively it appreciates that prior
 registry-worldviews had been thus-construed in succession to deliver its own; thus speaking of
 an ‘ontological-bad-faith/inauthenticity⁶⁴’ for the prospective possibilities of the future. - As it
 is important to grasp that the postlogic/psychopathic characters instigation of conjugated-
 postlogism⁷⁸/preconverging-or-dementing¹⁹-integration in the other temporal-dispositions
 doesn’t mean postlogism⁷⁸ characters are the causation of the ‘dynamic-cumulative-aftereffect
 of subontologisation’ that induces the placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology¹⁰⁰ of a dialectically-out-of-
 phase/dialectically-primitive registry-worldview as preconverging-or-dementing¹⁹—apriorising-
 psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to
 human limited-mentation-capacity-deepening⁹³ at that registry-worldview/dimension-level or
 registry-worldview/dimension as the threshold-of-nonconviction/madeupness/bottomlining-as-
 to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (or

uninstitutionalised-threshold¹⁰³ 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 postlogism⁷⁸ 75perversion-of-⁸⁴reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> instigation at that registry-worldview/dimension-level or registry-
 worldview/dimension. For instance, the corresponding postlogism⁷⁸ as 75perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷> instigation in non-positivism/medievalism instigating say of
 notions of sorcery and accusations of the type while effective in inducing 75perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷> in a non-positivism/medievalism setup will not be effective in
 a positivistic social-setup, as the non-positivism/medievalism condition of being superstitious
 and non-empirical is by itself a condition ‘in wait’ for accusations and notions of sorcery to
 arise and be endemised/enculturated. Likewise, from ontological-normalcy/postconvergence
 insight, with regards to our positivistic registry-worldview reflected/perspectivated as being
 dialectically-out-of-phase/dialectically-primitive as procrypticism at its human limited-
 mentation-capacity-deepening⁵³ registry-worldview/dimension-level as the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism, our condition of not being in
 ontological-contiguity⁶⁷, ‘not-reflecting-absolute-ontological-pertinence’, as being involved
 with ‘⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation
 <amplifying/formative>’⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-

implications>)/temporal-accommodation as well as our peculiar conjugated-
 postlogism⁷⁸/preconverging-or-dementing¹⁹-integration as psychopathy-and-social-psychopathy
 (that is, the conjugating of the temporal-dispositions of
⁵⁶ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation to the
 postlogism⁷⁸-slantedness associated with psychopathy and social psychopathy) specifically in
 the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-
 incompleteness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰) of the positivism registry-worldview's
 permeating on occasion its formalities, rather than ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁸—unenframed-conceptualisation where the veridical ontological-
 reference is an 'abstract-sense-of-adherence-to-intrinsic-reality' as validated by the
 Good/understanding/knowledge-reification⁸⁷/ontological-primemovers-totalitative-
 framework⁷³/understanding/knowledge-driven, and not impression-driven/good-
 naturedness/wishfulness meaningfulness associated with the '⁵¹incrementalism-in-relative-
 ontological-incompleteness⁸⁹—enframed-conceptualisation <amplituding/formative>' wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁵⁰'-with-regards-to-
 prospective-apriorising-implications>)' that 'tends to reference/accommodate/orientate for a
 disposition to rather seek other humans 'temporal-validation' as rather 'angling for the
 summative human mental-disposition' with respect to social-stake-contention-or-confliction as
 'extrinsic-attribution' over a 'validation by inherent-veridicality/intrinsic-reality' of
 meaningfulness as 'intrinsic-attribution' leading to social-and-temporal-trading, and so whether
 consciously-or-unconsciously/wittingly-or-unwittingly', and thus inducing notional-
 discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> speaking of epistemic-decadence

(postlogism⁷⁸). Insightfully again, going by the first example, it might (wrongly) be argued, by human ‘temporal extricatory de-mentating/structuring/paradigming’, that notions-and-accusations-of-sorcery in a non-positivism/medievalism setup should imply that any such accused should equally ‘make-up’ accusations in their own defence to neutralise and possibly defend their own interests. But such a stance is a temporal extricatory de-mentating/structuring/paradigming that faces human temporality⁹⁹/shortness with human temporality⁹⁹. Intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming will garner the insight that humanity-at-large at all such non-positivism/medievalism setups is rather in need (as the resolution) of a renewed institutionalisation prospectively as the positivistic registry-worldview based on rational-empiricism as the de-mentating/structuring/paradigming for superseding the vices-and-impediments¹⁰⁶ that the enculturation/endemisation of the notions-and-accusations-of-sorcery speak of inherently, together with the social-structural implications and derivations arising, with regards to the non-positivism/medievalism registry-worldview. The vocation of the intemporal-disposition (intemporality⁵²/ontological-construct/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) is not-to-come-to-and-construe ⁵⁶meaningfulness-and-teleology¹⁰⁰ at a same pedestal as a temporal-dispositions extricatory de-mentating/structuring/paradigming, and this invariably means that its on-occasion/incidental insight about temporal-dispositions defects (temporality⁹⁹) is ‘necessarily escalated ontologically at a humanity-at-large scale of ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’. This construal is what enables ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) or ontological-normalcy/postconvergence, and its ⁴⁵<amplituding/formative-epistemicity>causality~as-to-

projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ on human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor across all the registry-worldviews whether retrospective, present or prospective. In other words, inherent human ontologising-deficiency as implied by ontological-normalcy/postconvergence due to human limited-mentation-capacity-deepening⁵³ is the inherent reason why humankind has to ‘make-up-for’ (by projection as ‘ontological-reconstituting-as-to-conflatedness¹²/deconstruction) its ontologising-deficiency by renewing its ⁸⁴reference-of-thought/implied-registry-worldview in successions as transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity involving a ‘placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ dialecticism’ (‘¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ⁸⁴reference-of-thought’) that involves prospective/transcending/superseding registry-worldview as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ which is dialectically-in-phase over prior/transcended/superseded registry-worldview as preconverging-or-dementing¹⁹—apriorising-psychologism which is dialectically-out-of-phase/dialectically-primitive. With the various registry-worldview/dimensions postlogism⁷⁸s/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness-or-perverted-outcome-sought-precedes-existentially-veridical-logical-duenessal-operation ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>s (whether instigating from physiological or enculturated basis) being incidental phenomena (associated with human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-

to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'-existentialism-form-factor) emphasising the more fundamental issue of the dialecticism implicated in human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and with this dialecticism being the 'suprastructural insight' that informs the veracity/ontological-pertinence and handling of all issues of ontological-or-existential-defect/registry-defect/⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>/transcendental-dialecticism going by a 'Différance-disambiguation-of-ontologically-veridical-⁵⁶meaningfulness-and-teleology¹⁰⁰'. This differs from issues in relation with existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ that 'comes only after the notion of a sound ⁸⁴reference-of-thought is established in the first place' and are intradimensional, and doesn't put-into-question/imply the soundness/unsoundness of registry/axioms/ontological-reference/contending-reference/meaningful-reference/anchoring-of-meaning/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought-or-soundness-of-mind/registry-worldview, and furthermore are grounded on a same/common ⁸⁴reference-of-thought/implied-registry-worldview. Thus if strictly speaking a postlogism⁷⁸ phenomenon (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) like a psychopathic disposition is not the causation of a ⁸⁴reference-of-thought ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, then what is its relevance and pertinence? The fact is with or without postlogism⁷⁸ including psychopathic individuations, human limited-mentation-capacity-deepening⁵³ warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation at the registry-worldview/dimension uninstitutionalised-

threshold¹⁰³ that correspondingly mark the successive uninstitutionalised-threshold¹⁰³ states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, just by the mere fact of relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—or-temporal-preservation-as-pseudointemporality⁵²-preservation, (ontological-completeness-of-⁸⁴reference-of-thought involving institutionalising, ¹⁰⁴universalising, positivising and deprocrypticising, with notional~deprocrypticism ‘conceptually’ marking ontological-completeness as it subsumes-as-supplant-(as-of-the-more-profound-construal-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context) all the rest). The critical thing however is that at these uninstitutionalised thresholds, without the postlogic effects including psychopathic, the corresponding requisite human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity will be more straightforward, direct and definite from the prior preconverging-or-dementing¹⁹—apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality⁵²-preservation once social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of ⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or registry-worldview-perversion is established together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating

the referencing/registering/decisioning or stranding of the implied dialecticism in the social-psyche/collective-consciousness of what is effectively ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ and what is preconverging-or-dementing¹⁹—apriorising-psychologism, with the latter being alienated in the operation of meaningfulness as the new institutionalisation is established. This straightforwardness, directness and definitiveness is fundamentally undermined by the iterability/iteration nature (of ontologically-veridical-meaningfulness-and-ontological-reference) induced by the postlogic hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> distorting effect including psychopathic which renders establishing social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁸> of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or registry-worldview-perversion together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of such ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> with respect to other temporal-dispositions rather obscure, and further so as conjugated-postlogism⁷⁸ mental-dispositions equally assume a distortional purposefulness with respect to ontologically-veridical-meaningfulness of their own. Postlogically perverted/distorted induced iterability with regards to ontologically-veridical-meaningfulness-and-ontological-reference (as denaturing¹⁵ the apriorising—registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰) takes the form of ‘denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-

enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity' as non-veridical and dialectically/contendingly out-of-phase, absolving/fleeting/escaping-reflex-logic¹ and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism⁷⁸ mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations). This in turn induces 'conjoining looping narratives of flawed-existential-elevation-of-⁸⁴reference-of-thought⁴³' as conjugated-postlogism⁷⁸/preconverging-or-dementing⁴⁹-integration-of-temporal-dispositions in a 'dynamic-cumulative-aftereffect of subontologisation' (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Thus strengthening the temporality⁹⁹/shortness preservation dispositions of temporal-dispositions as the mere dynamism of the conjugating state of postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology> takes a turn into registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ when these become temporally-preservational-as-pseudointemporality⁵²-preservation as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding-oneness-of-ontology⁴⁰ in a 'dynamic-cumulative-aftereffect of subontologisation' (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), thus defining the 'threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’ (as the uninstitutionalised-threshold¹⁰³)
 as ‘a-perpetuated-state-in-iterability/iteration’ until the point where social ¹⁰⁴universal-
 transparency¹⁰⁵—(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸) and untenability/internal-
 contradiction/internal-incoherence/institutional-constraining are decisive enough to instigate
 prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity, breaking the temporal-dispositions acts-execution/logical-processing defects that
 had become registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-
 Being-or-ontological-or-existential-defect>⁸⁶ by temporal-preservation-as-
 pseudointemporality⁵²-preservation as of the circularity/recurrence/repetition/repeatability⁹
 delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-
 contextualising-contiguity³⁹-reification⁸⁷/superseding—oneness-of-ontology⁴⁰ due to relative-
 ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-
 is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-
 preservation-as-pseudointemporality⁵²-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-threshold¹⁰³ level.
 Basically, by blurring (by way of hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> in-iterating alterations or slanting) the
 notion that a ⁸⁴reference-of-thought is preconverging-or-dementing¹⁹—apriorising-psychologism
 given it relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—or-temporal-preservation-as-pseudointemporality⁵²-preservation, postlogism⁷⁸ induces temporal-preservation by circularity/recurrence/repetition/repeatability⁹ of unprincipled-or-derived-unprincipled mental-dispositions in temporal-dispositions (which equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations) inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶ by temporal-preservation as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding—oneness-of-ontology¹⁰-of-recurrence/repeatability in principle. postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ as to ‘¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷’ and conjugated-postlogism⁷⁸ can possibly be explained by the notion of pseudointemporality⁵² wherein under social-and-confliction-stake temporal-dispositions individuation ‘mental-dispositional incapacity for intemporality⁵²’ induces ‘notional~disjointedness-as-of-⁸⁴reference-of-thought’ misappropriated ⁵⁶meaningfulness-and-teleology¹⁰⁰ in arrogation (at individuation-level relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—or-temporal-preservation-as-pseudointemporality⁵²-preservation, as it strives to act as if it was intemporal, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-

teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation. In that sense the postlogic/psychopathic mental-disposition will seem to be the ‘weakest human mental-disposition for acting intemporally in supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex to⁵⁶ meaningfulness-and-teleology¹⁰⁰ as of its intrinsicness/essence/ontological-veridicality’ and so directly engages in its kind of pseudointemporality⁵², 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 pseudointemporality⁵² by⁵⁰ 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-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation.

postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ as to ‘¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷’ instigation of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is associated with intradimensional temporal-preservation-as-pseudointemporality⁵²-preservation at a registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰³ or relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-

preservation-as-pseudointemporality⁵²-preservation), such that equally temporal-dispositions are effectively in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation intradimensionally). This can be highlighted by the fact that from a positivistic perspective, a truly medieval mindset/⁸⁴reference-of-thought at its core is fundamentally and de-mentatively/structurally/paradigmatically of a relative structural-being/ontological-or-existential-defect no matter how ‘good-natured’ we may conceive of it by the mere fact of the ‘spectacularly defective knowledge and virtue implications’ of it not having a positivistic outlook given its medieval relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation, before even speaking of an issue arising from medieval postlogism⁷⁸ like someone coming up with notions and accusations associated with superstition. For instance, the consciousness state of say the non-positivism/medievalism mindset/⁸⁴reference-of-thought at its relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation) with respect to the mental-dispositions of the positivistic mindset/⁸⁴reference-of-thought wherein obviously the latter’s more ontological-completude construes that notions-and-accusations-of-sorcery, however serene the mental states

of persons in such medieval setup, are without any doubt ridiculous from its positivistic perspective as there is no explanation for them but for the fact that having arrived at its relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation) the human mindset/⁸⁴reference-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-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation intradimensionally, inclined to engaged in what is in reality preconverging-or-dementing¹⁹—apriorising-psychologism (as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰³ or relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation), its disposition for temporal-preservation-as-pseudointemporality⁵²-preservation (whether instigated postlogically or arising from enculturated-postlogism⁷⁸) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing¹⁹—apriorising-psychologism that speaks fundamentally of relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ (as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—,—or-temporal-preservation-as-pseudointemporality⁵²-preservation, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation intradimensionally); and equally so, as the successive relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’-threshold will reflect as of preconverging-or-dementing¹⁹—apriorising-psychologism the ‘recurrent-utter-institutionalised mindset/⁸⁴reference-of-thought with respect to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective, likewise the ‘ununiversalised mindset/⁸⁴reference-of-thought with respect to ¹⁰⁴universalised mental-dispositions’ as from the ¹⁰⁴universalised perspective, the ‘non-positivism/medievalism mindset/⁸⁴reference-of-thought with respect to positivistic mental-dispositions’ as from the positivistic perspective, and prospectively so, the ‘procrypticism mindset/⁸⁴reference-of-thought with respect to notional~deprocrypticism mental-dispositions’ as from the notional~deprocrypticism perspective. (This preconverging-or-dementing¹⁹—apriorising-psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-representation naturally occurs to us but not when our positivism—procrypticism registry-worldview/dimension is so-construed as of preconverging-or-dementing¹⁹—apriorising-psychologism with respect to prospective deprocrypticism; and so as from the overall insight of a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ grounded at the successive institutional-cumulation/institutional-recomposeure-<as-to-³⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), as ontological-completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-

positivism/medievalism context as highlighted above at its relative-ontological-
 incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’-threshold
 (as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-
 preservation-as-pseudointemporality⁵²-preservation) warranting the positivistic registry-
 worldview/dimension, we can appreciate that there is a whole gamut of seemingly genuine
 ontological/being/existential dispositions as social practices within the non-
 positivism/medievalism registry-worldview/dimension like alchemy, superstitions, beliefs and
 other similar social constructions of meaningfulness that from a ‘positivistic angle’ are
 perfectly caricaturable as nothing but threshold-of-nonconviction/madeupness/bottomlining-as-
 to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism arising
 from the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> of ¹⁰⁴universalisation’s ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ as intradimensional existential-decontextualised-
 transposition (of ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ of
¹⁰⁴universalisation meaningfulness). This is a recurrent dynamism associated with human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor across all institutional-
 cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>), as at the point of a
 prospective/superseding/transcending institutionalisation’s relative-ontological-

incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation, there is an eliciting of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of its ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ by temporal-dispositions (as temporal-preservation-as-pseudointemporality⁵²-preservation instigated by postlogism⁷⁸ and enculturated-postlogism⁷⁸) manifested in various social constructions of meaningfulness such that these are in effect derived-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ and whose ontologically-veridical-meaningfulness is defective (as intradimensional existential-decontextualised-transposition), requiring prospective transcending/superseding institutionalisation by ontological-reconstituting-as-to-conflatedness¹²/deconstruction/(engaged)-destruktion, with temporal-dispositions further in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ of the latter transcending/superseding institutionalisation at its point of relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation, inducing new derived-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism’ social constructions of meaningfulness, and the cycle carries on this way till the attainment of ontological-normalcy/postconvergence (deprocrypticism) as ontological-completeness brings an end to derived-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism’ social constructions of meaningfulness that are veridically-unreal. These derived-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism’ social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold¹⁰³ requiring corresponding prospective institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation intradimensionally); and it is important to grasp that uninstitutionalised-threshold¹⁰³ (however nefarious the consequences from an ontological-normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/~~supererogatory~~-dementativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of ⁸⁴reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). It is more likely that in this regard, more likely than not ⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁷> phenomena as postlogic effect including psychopathic may actually have been a boost for more rapid human registry-worldview's/dimension's institutionalisation/intemporalisation as our intemporal-disposition going by its own intemporal preservational individuation disposition (in intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) is rather prone to apprehend and deal with ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> issue at the humanity-at-large scale for the need of human registry-worldview's/dimension's institutionalisation as secondnaturing given that with human limited-mentation-capacity-deepening⁵³ it is naïve to operate on the basis of a 'human transformation on the wrong dependence of our intemporal-disposition as firstnatureness', thus the reason why we institutionalise as secondnaturing taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) (from shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ to longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the transcendent construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/recompose/reorder its institutionalisation/intemporalisation capacity. This can be explained as follows. Considering the instance where for instance the target of accusations of sorcery was to equally adopt a temporal stance by making a vague accusation of sorcery as well. Seemingly, such a temporal approach will more or less be more effective in preempting the 'incidental resolution of temporal-preservation-as-pseudointemporality⁵²-preservation' (with respect to themselves in their specific locale) associated with the 'dynamic-cumulative-aftereffect of subontologisation'

(slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) rather as an extricatory/temporal de-mentating/structuring/paradigming in serving their purpose of a temporal mortal. In so doing incidentally it doesn't actually preempt but fails the '104universal resolution of temporal-preservation-as-pseudointemporality52-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 temporality39/shortness with respect to 75perversion-of-84reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation97>s in all the registry-worldviews (institutional-cumulation/institutional-recomposure-<as-to-46historiality/ontological-eventfulness37/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>)) is what endemises/enculturates the dialectically-out-of-phase or dialectically-primitive. A truly intemporal/ontological/social/species/104universal/transcendental/55maximalising-recomposuring-for-relative-ontological-completeness88—unenframed-conceptualisation de-mentating/structuring/paradigming warrants a transcendental posture of 104universal-projection/aetiologisation/ontological-escalation that overlooks resolving temporality39/shortness with temporality39/shortness and seeks to grasp the 104universal implications of all such temporal-preservation-as-pseudointemporality52-preservation inclinations of 75perversion-of-84reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation97> at the humanity-at-large level of all locales and situations, and only then in transversality~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'102 that all such incidentals of 75perversion-of-84reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and temporal-
 preservation-as-pseudointemporality⁵²-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-teleology¹⁰⁰-<in-existential-extrication-
 as-of-existential-unthought>⁶-of-temporal-dispositions) allows for the requisite base-
 institutionalising of recurrent-utter-uninstitutionalisation, ¹⁰⁴universalisation of
 ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and
 prospectively deprocrypticising/preempting—disjointedness-as-of-⁸⁴reference-of-thought of
⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought. The fact has always been that
 throughout the various institutionalisations this human intemporal-disposition individuation
 disposition has always been an indispensable re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation)⁹¹ (as longness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰) with respect to human social-stake-contention-or-
 confliction-and-confliction and the reason for its conceptualisations to be construed as
 institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such
 abstract projection basically would hardly make sense’. The fact is that this intemporal
 inclination, while often not downright articulated for what it is but rather implied, is actually
 behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of
 social phenomenal possibilities. Likewise, the hermeneutic/reprojective/supererogating/zeroing
 orientation of this paper takes up such a maximalist approach in understanding phenomena of
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> 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 ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation disposition such as Galileo's or Darwin's or Rousseau's or Descartes's assertions will seem overblown to the 'core non-positivism/medievalism mindset' going by its customary perception), since it doesn't accommodate temporal/incremental/'disjointedness-as-of'-⁸⁴reference-of-thought' ways of thinking and instead strives for a ¹⁰⁴universal implications depth-of-thought. Basically, on the same token the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation of formal constructs is all about construing human transcendental potential as a 'virtue tipping exercise' wherein for instance the seemingly overblown representation of humans as susceptible to malfeasance/offence by the construct of the Law doesn't necessarily imply that everything about humans is how they are likely to commit malfeasance/offence but rather that the transcendental potential of the construct of Law caters for and is a virtue tipping exercise for ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation construct of medicine of humans as likely to be diseased doesn't necessarily mean that everything about humans is how they will get an ailment but is a human transcendental potential as a virtue tipping exercise for ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation the possibility of human health. The reason for this deferential-formalisation-transference disposition is simple, as formal constructs 'reason' on the basis of intemporality⁵²/utter-ontological-veridicality in the quest for reifying abstract ¹⁰⁴universal projection very much unlike everyday informal conceptualisations that are rather driven by vague impressions and good-naturedness and tend

to construe meaningfulness by reflex without factoring in relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly¹⁰⁴universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported⁸⁴reference-of-thought as well as the apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰), and so beforehand/as-of-a-priori even without the instigating effect of any⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> like postlogism⁷⁸/psychopathy; such that such temporal/incremental/‘disjointedness-as-of-⁸⁴reference-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—⁵⁶meaningfulness-and-teleology¹⁰⁰) 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—⁵⁶meaningfulness-and-teleology¹⁰⁰) disruption of formal effectiveness).

Abstractly⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ and ¹⁰⁴universal coherence that incremental meaningfulness doesn’t, and thus⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation is actually the drive for transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ successive institutional-cumulation/institutional-recomposure-(as-
 to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), with human
 ontological development from ‘shallow limited-mentation-capacity-(as of relative
 constitutedness¹³) 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. ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
 unenframed-conceptualisation as such is the mental-disposition to uphold
 ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
 dialectical-thinking²⁰-⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-
 thought’) as ‘shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper
 limited-mentation-capacity-(as of relative conflation)’/relative-ontological-
 completeness⁸⁸/diminishing-human-epistemic-abnormalcy-or-preconvergence³⁰ avails for the
 development of ⁸⁴reference-of-thought in construing intrinsic-reality/ontology, by its very
 intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ principle-driven nature;
 hence it thus regenerates new ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation to
 match developing ‘shallow limited-mentation-capacity-(as of relative constitutedness¹³) to

deeper limited-mentation-capacity-(as of relative conflation)'/relative-ontological-completeness⁸⁸/diminishing-human-epistemic-abnormalcy-or-preconvergence³⁰. Whereas ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation tends to operate as if at any one instance human meaningfulness is absolutely set (and so rather as a mere form) and thus ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation is non-transcendental, and so with reference to the underlying intemporality⁵²/longness (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) that ontological development from 'shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation)'/relative-ontological-completeness⁸⁸/diminishing-human-epistemic-abnormalcy-or-preconvergence³⁰ elicits, and in lieu it is rather of a temporality⁹⁹/shortness reflex mental-disposition such that correspondingly developed ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -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, ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation across all registry-worldviews involves teleological-decadence-<-in-dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> at the uninstitutionalised-threshold¹⁰³, speaking fundamentally of the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor and

underlining the ‘¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of ⁸⁴reference-of-thought threshold’ with respect to ⁸⁴reference-of-thought mental representations between intemporality⁵²/longness as candored-supratransversality~of-motif-and-apriorising/axiomatising/referencing and temporality⁹⁹/shortness as decandored-subtransversality~of-motif-and-apriorising/axiomatising/referencing. ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation wrongly construes meaningfulness (both ontology and virtue perspectives) as rather a process of additionality over the prior ⁸⁴reference-of-thought whereas in reality (from the insight that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ develops from shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation) by way of the ‘¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of ⁸⁴reference-of-thought’) ⁵⁶meaningfulness-and-teleology¹⁰⁰ develops rather as a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation process of recomposuring towards a deeper superseding—oneness-of-ontology, with recomposuring reflecting that human progress is rather an ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (as secondnaturizing/institutional-design defined by skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory-de-mentativity~~) as deferential-formalisation-transference by the intemporal-disposition/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) and critically without the transformation of the reality of human individuation dispositions as temporal (shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰)—to-intemporal (longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) as of human existential-form-factor. Thus the implication is that the ontological-contiguity⁶⁷—of-the-

human-institutionalisation-process⁶⁸ succumbs to uninstitutionalised-threshold¹⁰³ due to the dynamic-cumulative-aftereffect of human temporality⁹⁹/temporal-dispositions as of shortness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ in inducing uninstitutionalised-threshold¹⁰³ which can only further be de-mentatively/structurally/paradigmatically resolved by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation recomposre as transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. Basically, ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality⁹⁹/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold¹⁰³ towards the perversion/derived-perversion of the institutionalisation ⁸⁴reference-of-thought or ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity— or—ontological-preservation (whether unconsciously, expediently or consciously), involving flawed-existential-elevation-of-⁸⁴reference-of-thought⁴³. 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 ⁸⁴reference-of-thought and institutionalisation, which is wrong as human progress is all about our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ grasp of the same intrinsic-reality-as-ontological-veridicality in construing ⁵⁶meaningfulness-and-teleology¹⁰⁰/teleological-differentiation involving rather a ‘continuous ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation 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 ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation is a

change of human <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-⁵⁶meaningfulness-and-teleology¹⁰⁰) enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and it not about being incremental/additional but is rather a ‘⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation emerging-through (by maximal-as-intemporal-operating-modality-of-⁸⁴reference-of-thought-as-of-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation) of prospective-institutionalisation over the old/uninstitutionalised-threshold¹⁰³ due to human limited-mentation-capacity-deepening⁵³’, as base-institutionalisation is not an addition/increment over recurrent-utter-uninstitutionalisation but a ‘⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation emerging-through’, just as is ¹⁰⁴universalisation over ununiversalisation, positivism over non-positivism/medievalism, and prospectively notional~deprocrypticism over procrypticism; as a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation process in the recomposuring accrual of human ‘shallow limited-mentation-capacity-(as of relative constitutedness¹³) towards deeper limited-mentation-capacity-(as of relative conflation)’ wherein the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is rather construed as of ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ providing existential-context priorly-and-over

elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ due to the fact that when not so existentially-contextualised our limited-mentation-capacity-deepening⁵³ in an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ exercise is bound to induce ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism⁸⁴reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding), in wrong grasp of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of⁸⁴reference-of-thought⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’. This further explains why meaningfulness is effectively an existentialism construct; existentialism in the sense that our limited-mentation-capacity-deepening⁵³ needs to grasp imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of⁸⁴reference-of-thought⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, as a priori over any subsequent elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ for the latter to be ontologically valid. Furthermore, the precedingness nature of ontological-normalcy/postconvergence with respect to human existential-reference/existential-tautologisation pivoting to ontology/ontological-veridicality

speaks of a ‘decentering’ to the prospective ontological-construct that ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation effectively enables by placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ rescheduling (as it perpetually recomposure to the intemporal as the relative absolute in value and ontology) over ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation which wrongly falls back to the relatively limited-mentation-capacity-deepening⁵³ of the temporal presencing-as-if-definitely-set in wrongly construing it as the relative absolute ⁸⁴reference-of-thought. Insightfully with respect to the notion of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation, the law typically operates on the basis of anticipating maximally the possibilities of criminal acts with the anticipation of the maximal possibilities of victimisation from such acts (when it regulates weapons ownership, for example) in effectively construing optimal prevention of criminality in society as a de-mentative/structural/paradigmatic construct that more vitally shapes human action and its ‘effective enforcement’ is actually a minor portion of the de-mentative/structural/paradigmatic construct of law over lawlessness; as it carries an inherent intemporality⁵²/longness that is further summonable in improving the law with human ‘shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation) reconstrual/reconceptualisation’. Like all formal constructs it wouldn’t rely on incremental-dispositions or temporal-accommodation of <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>> that may lead to temporal mobbish dispositions, the fundamental point being that that element of ‘abstraction-of-thought/principled-thought’ is decisive as with all knowledge constructs. Rather the limit of such intemporal thinking is not

the <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) but operates and is based in effect on intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality on the validity of the intercession of ontological-primemovers-totalitative-framework⁷³ implied predicative-effectivity—sublimation-<as-to-underlying-ontological-commitment⁶⁶> and by extension the intercession of formal/conventioning rules as institutionalisation arising in validation of the former, and their corresponding percolation-channelling-<in-deferential-formalisation-transference> in deferential-formalisation-transference. The notion of intersolipsism is actually the notional validation of the solipsistic argument as it frames the question in the right manner, that is, inversely (contrary to the traditional philosophical framing of the solipsism question, which by so doing naively and wrongly implies that ‘individuals precede and/or are in supposedly in existence in existence’ upon an affirmative solipsistic response, rather than the idea of becoming solipsistically in existence which subsumes their individuality and projecting of the same about others in an intersolipsistic recognition arising from individuals’ own solipsistic insights of predication-and-projection as so-reflected as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>), since it priorly implies existential emanance-or-becoming validated by ontological-primemovers-totalitative-framework⁷³ 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-echo³⁸ or existence-in-reverberation or existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (however effective-as-solipsistically-intemporal or ineffective-as-solipsistically-temporal such perspectival performance), whereas subjectivity refers to our animate-existential-referencing-as-subjectification which is not necessarily oriented to the ontological appropriateness/veridicality of that reference but rather is a notional construal of the reality of 'human condition of perceived ontological appropriateness/veridicality' irrespective of whether it can be said of such perception as being objectively right or wrong going by inherent ontological-veridicality. So solipsism speaks of the human projection in notionally construing ontological veridicality/appropriateness notwithstanding the perspectival effectiveness or ineffectiveness of such a construal as of solipsistic-temporality³⁹ to solipsistic-intemporality⁵² and as such solipsism as of solipsistic-intemporality⁵² is the drive behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Whereas subjectivity speaks notionally of a human condition orientation with respect to perceived ontological veridicality/appropriateness no matter whether right or wrong. This possibility of distinguishing an inherently ontological foundation of existential meaning different from an ontological as human epistemic-conception reflexivity of perceived existential meaning is central to a notional~deprocrysticism mindset in enabling the most elaborate transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ construal since necessarily intrinsic-reality/ontological-veridicality is inherently 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-framework⁷³ 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-⁵⁶meaningfulness-and-teleology¹⁰⁰ relative to temporality⁹⁹/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as to the child's underlying 'conception of the ontological-good-faith/authenticity⁶⁹~dementating/structuring/paradigming-<seeding/incipient-profound⁷⁰-supererogation⁹⁷,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>', further explaining in the bigger picture why ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation pursuits, apparently unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant 'social affirming' that the correct answer is 5, unlike it might be erroneously be thought, the child's insistence now that the answer is 4 is 'not truly' out of the ordinary as with respect to its construal of all other meaning including other additions, the child's knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding~oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the 'social affirming' of $2+2$ as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding~oneness-of-

ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as $2+2=4$! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³

⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation (enabled obviously by language as well as any human meaning relaying medium like signs, whether active or passive or implied or direct)’. By extension, our consciousness-awareness-teleology¹⁰⁰ as of a solipsistic epistemic/notional~construct is equally the result of our animate-existential-referencing/subjectification as of our existential underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³

⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation

‘intuitively-assigns-and-accrues projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’, and existentially so as of our ‘social framework of intersolipsistic deambulation’. So there is no medium for intersolipsism but for the fact of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression accruing to each individual, implying our limited-mentation-capacity enables us at any given phase of our existence to mutually be able to ‘solipsistically reference a common sense of inherent existential-reality’, and so increasingly as of our common species, common registry-worldviews, common communities, common institutions and common personhoods and socialhood; and so, however ontologically-veridical our ⁵⁶meaningfulness-and-teleology¹⁰⁰ within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism at uninstitutionalised-threshold¹⁰³. This will equally explain why in the rare cases reported in the media of infants abandoned and adopted by animals like dogs and monkeys, such infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or intersolipsism of reference to underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁴⁶ as of ontological-primemovers-totalitative-framework⁷³⁴⁵<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as the capacity for the infant to act and behave like a human effectively requires its personality development in a mutual solipsism or intersolipsism of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-

as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) with other humans from whence the existential specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural context and increasingly in a globalised world social trends of all sorts whether fashion, cultural, educational, intellectual, political, environmental, social media, etc. are now critical determinants of its subjective and intersubjective ⁵⁶meaningfulness-and-teleology¹⁰⁰. Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up, wherein as of the relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought implied beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ of the registry-worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism at their non-positivism uninstitutionalised-threshold¹⁰³). This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of 'a <amplituding/formative>⁸wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁵⁰'-with-regards-to-prospective-apriorising-implications>⟩ human condition of construal of intrinsic-reality/ontological-veridicality as knowledge' which is the 'indubitable reality' as far as they are concerned. Such a subjectivity and intersubjectivity conceptualisation/construal can be implied as well as of '<amplituding/formative>⁸wooden-language-⟨imbued—averaging-of-

thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)

human condition of construal of intrinsic-reality/ontological-veridicality supposedly as knowledge’ across all the successive registry-worldviews/dimensions (including the subjectivity and intersubjectivity in our positivism-procrypticism) with respect to their respectively relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought implied uninstitutionalised-threshold¹⁰³. However, without a solipsistic notion of construal of intrinsic-reality/ontological-veridicality as of inherent intrinsic-reality/ontological-veridicality, and so beyond subjectivity and intersubjectivity, arising as of purely ‘solipsistic-and-intersolipsistic insights in referencing underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁵⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) as a potential capacity in all individuals, then the construal of intrinsic-reality/ontological-veridicality will tend to actually be defined whether beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ as implied by subjectivity and intersubjectivity as a ‘construct of human condition of construal of intrinsic-reality/ontological-veridicality as supposedly knowledge’, with the consequence that humankind construal of intrinsic-reality/ontological-veridicality is naively-and-wrongly interpreted as superseding ‘inherent intrinsic-reality/ontological-veridicality’ at registry-worldviews/dimensions uninstitutionalised-threshold¹⁰³ (which is obviously fallacious, as it is ‘the possibility of humankind being subjected to the meaningfulness-and-teleological implications of further

solipsistic-and-intersolipsistic elucidations in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ~~45<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷~~ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) as of intrinsic-reality/ontological-veridicality that allows for the requisite pivoting/decentering as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enabling human emancipation and progress, and not the other way round). The further implication is that by a retrospective and prospective analysis the possibility of human transcendence-and-sublimity/sublimation/~~supererogatory–de-mentativity~~, usually initiated as a ~~re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰–‘projective-insights’/‘epistemic-projection-in-conflatedness^{12’}-of-notional~deprocrypticism-prospective-sublimation)⁹¹~~ solipsistic-and-intersolipsistic activity in referencing of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ~~45<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷~~ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), will largely be jeopardised since the ‘putting-into-question’ as a solipsistic exercise with the possibility of getting at the very core of what is ‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a subjectivity and intersubjectivity

~~<amplifying/formative>~~*wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ mental-disposition. This distinction between subjectivity and intersubjectivity as referencing human condition of construal of intrinsic-reality/ontological-veridicality from solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-reality/ontological-veridicality as to ontological-performance⁷²-<including-virtue-as-ontology>, is actually important because (while less critical to elucidate this in the natural sciences given the immediacy of constraint from intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity hence implicated), the implications for its comprehensive and conscious understanding in the social world (for conceptualising knowledge while superseding human temporality⁹⁹/shortness as ignorances, so-construed as ‘knowledge-notionalisation’) is decisive as it requires both an understanding of ‘the human condition in its construal/relation to intrinsic-reality/ontological-veridicality’ and ‘understanding of inherent intrinsic-reality/ontological-veridicality’; and so, as a prerequisite for the organic-knowledge necessary for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism registry-worldview institutionalisation. For instance, the concepts of constitutedness¹³, first-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³, second-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³, third-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ and conflatedness¹² of temporal-to-intemporal individuations as of ⁸⁴reference-of-thought~prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ to threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism so-articulated previously as of ‘notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² perspectivation

of ontologically-veridical dynamic-cumulative-aftereffect/aftereffect' in enabling a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation insight, can only be properly construed as of such a disambiguation in conceptualising not only 'inherent intrinsic-reality/ontological-veridicality' but equally 'the human temporal-to-intemporal conditions/states of perception/relation with intrinsic-reality/ontological-veridicality' (so-underlying human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications). This is fundamentally so because 'inherent existential-reality/intrinsic-reality/ontological-veridicality is already what it is as given whether humankind knows about it or not' but rather the point of human knowledge is an emancipatory/sublimating exercise involving the need to decenter/pivot and supersede our animate-existential-referencing/subjectification as of the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ human condition to derive knowledge-and-virtue, and so as human-subpotency/'subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression). Solipsism as such is truly the foundational notion of all phenomenological conceptualisations and derivation of value and meaningfulness as intersolipsistic teleological constructs from a transversal-and/or-common perceived existential-reference/existential-tautologisation and derived-representations of existential-reference/existential-tautologisation. It is what allows for the possibility of human construal of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity to supersede social-aggregation-enabling as a knowledge and virtue construct. The implication being that there is a contiguity in solipsistic insight as simplistically elucidative in the relatively more simpler experimental framework of natural phenomenon studied by the natural sciences (which practice is

categorisation-driven, more like elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ 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 ⁸⁰presencing—absolutising-identitive-constitutedness¹³ or conflatedness¹²) but such solipsistic insight extends to the more convoluted social phenomenon studied by the social sciences, as well as the phenomenal convoluted equally inherent in scientific domains like quantum-mechanics, as herein contemplated should ideally be understood as of referentialism implied ontological-normalcy/postconvergence epistemic-projection perspective, more like ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation from the most profound of conceptualisation which is intemporality⁵²/longness or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, as of inherent superseding-oneness-of-ontology, and so on the basis of the absolute a priori, 'existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, construed as of increasing human limited-mentation-capacity-deepening⁵³ in the apriorising/axiomatising/referencing of ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal', in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this hermeneutic/reprojective/supererogating/zeroing design. Furthermore, solipsism will equally explain why human ⁵⁶meaningfulness-and-teleology¹⁰⁰ is developed rather by ⁵⁵maximalising-recomposuring-for-relative-ontological-

completeness⁸⁸—unenframed-conceptualisation of the same superseding—oneness-of-ontology as of our limited-mentation-capacity-deepening⁵³ (whereby successive generations take a shot at the superseding—oneness-of-ontology that is existence like Ancient Civilisations like Greece establishing that matter is made up of water, fire, air, earth and ether critically establishing the psyche of matter as composed of basic elements and successive recomposurings right up to our modern day quantum-mechanics recomposuring as of ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), rather than it erroneously being construed as an incremental exercise; as it is only incremental in the literal sense but in the ‘operant sense’ it is an exercise of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation as of transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² overall reconstruing/reconceptualising rather than just incrementing. This insight is important for critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by ‘additioning’ or ‘cumulating’ to prior works rather than the more pertinent insight of <amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought as of a same superseding—oneness-of-ontology that is existence. On the same token, this tautological insight about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no nothingness or for that matter anything out of existence which is ‘conceptually’ emanation-as-to-the-all-defining-ontological-primemovers-totalitative-framework⁷³-intercession, with nothingness rather the ‘conceptual devising of the metaphysics-of-absence-⟨implicit-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>⟩ of existence’ with existence conceptually construed in metaphysics-of-presence-⟨implicit-‘nondescript/ignorable—void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩;

but then with existence being its very own metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩, the mutual equivalence of both metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩ and metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ implying that nothingness is likewise tautologically the emanation-as-to-the-all-defining-ontological-primemovers-totalitative-framework⁷³-intercession of existence. Basically a nothingness conceptualisation is necessarily and tautologically an existential conceptualisation as ‘existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ which is necessarily ‘the absolute a priori’ (as ‘existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality construed as of increasing human limited-mentation-capacity-deepening⁵³ in the apriorising/axiomatising/referencing of ⁵⁶meaningfulness-and-teleology¹⁰⁰ construal’) of superseding–oneness-of-ontology/oneness-of-meaningfulness and just as well the notion of nothingness can’t ‘conceptually’ exist out of the notion of meaningfulness which references existence and all that is in existence as ontological. Actually nothingness is rather a ‘constructive tautological device’ as is actually the case with all human knowledge (mental-devising-representation of teleological reorientation), as it doesn’t speak of any inherent change

in intrinsic-reality but rather of change of human ~~<amplituding/formative-~~epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-⁵⁶meaningfulness-and-teleology¹⁰⁰), just as the many conceptualisation herein like the registry-worldviews/dimensions and ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ are actually speaking of human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ in grasping a superseding-oneness-of-ontology/intrinsic-reality that has been so all the time; and so critically talk of transcending from shallow to deeper superseding-oneness-of-ontology is no more than about human ~~<amplituding/formative-~~epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-⁵⁶meaningfulness-and-teleology¹⁰⁰) 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-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression already given as ontological-normalcy/postconvergence oneness) along the same lines with the notion of ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) in compensation of human limited-mentation-capacity-deepening⁵³ as ‘shallow limited-mentation-capacity-(as of relative constitutedness¹³) 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 teleology¹⁰⁰. The idea is that ‘intrinsic-reality/ontology is not changed’ but rather it is ‘human

~~amplifying~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-
 as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-
 apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
 prospective–⁵⁶meaningfulness-and-teleology¹⁰⁰) 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ is necessarily of
 ontological-primemovers-totalitative-framework⁷³ or contingent. However the disavowal rather
 than renewal/deconstruction/ontological-reconstituting–as-to-conflatedness¹² of human
 thought/limited-mentation-capacity will imply its dissolving into a ‘nihilism of
⁵⁶meaningfulness-and-teleology¹⁰⁰’ 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-framework⁷³ ‘enabling human existential
 development as less and less a question of fate’ on the basis of ‘intemporal ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-

determinism⁷¹ ~~45<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷'. 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-framework⁷³/contingent reconstruals/reconceptualisations of existence/being as of human deepening thought/limited-mentation-capacity so enabled by our capacity for ¹⁴de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) behind the successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) narrowing the framework of human existential contingency, with the further possibility of prospective ~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought as notional~deprocrypticism as of ontological-normalcy/postconvergence. Such maximalist intemporal projection reasoning doesn't entertain banal ordinary logic (that is all too readily incremental, 'disjointedness-as-of-⁸⁴reference-of-thought' and temporally-preservational-as-pseudointemporal⁵²-preservation) of the sort: she deserves to be raped because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn't look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. The intemporal reasoning maximalist approach (non-incremental, non-'disjointedness-as-of-⁸⁴reference-of-thought' and striving for the ontologically-utter) that permeates many a formalised construct does not entertain meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental inherently, as it simply supersedes and skews ('intemporal⁵²-asymmetric-subsumption-of-temporality⁹⁹', for relative intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/~~supererogatory~~~de-mentativity) ⁵⁶meaningfulness-and-teleology¹⁰⁰ towards the ¹⁰⁴universal/intemporal as of implication. In other words, ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the ¹⁰⁴universalism 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 ¹⁰⁴universalism for all other contexts of such specific crimes. ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that reinvents new ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as a metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>) conceptualisation in further human limited-mentation-capacity-deepening⁵³ and opening up new institutionalisation possibilities behind the successive transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity of an animal of notional~firstnature—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> in need for skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity)/differential-formalisation-transference towards the intemporal to induce a registry-worldview’s/dimension’s institutionalisation-as-virtue that very much elevate it beyond its temporality⁹⁹/shortness which

left to its own device will strive for ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—
 enframed-conceptualisation temporal-accommodation/extrication. ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation is an
 intemporal framework of dimensionality-of-sublimating⁷⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> organic-knowledge ‘inventing’ of prospective human registry-
 worldview’s/dimension’s institutionalisation possibilities allowing for their percolation-
 channelling-<in-deferential-formalisation-transference> as of secondnatured
 institutionalisation. It is behind ‘intemporal ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-
 veridical-epistemic-determinism⁷¹ ⁴⁵<amplituding/formative—epistemicity>causality~as-to-
 projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁷’ whether in early
 times as of non-universal and ¹⁰⁴universal metaphysico-theological creeds or as of metaphysico-
 worldviews nature and practices in later human history marked by the de-
 mentative/structural/paradigmatic emphasis of
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
 mentating/structuring/paradigming over ordinariness <amplituding/formative>⁸ wooden-
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
 prospective-apriorising-implications>) mental-disposition within the secondnatured
 institutionalisation of such percolation-channelled ⁵⁶meaningfulness-and-teleology¹⁰⁰ marked by

temporal extricatory de-mentating/structuring/paradigming. This latter point is pertinent as invalidating any implied equivalence of ⁸⁴reference-of-thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰ between a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation mental-disposition and an ordinariness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) mental-disposition going by their different existential de-mentating/structuring/paradigming; as the ordinariness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) mental-disposition will emphasise a registry-worldview/dimension <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>) in a temporal extricatory de-mentating/structuring/paradigming as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as if such <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>) arose all by itself whereas a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation mental-disposition emphasises the human existential tale as of the succession of opened-structures of ⁵⁶meaningfulness-and-teleology¹⁰⁰ that account for the possibility of our present and prospectively opened-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ for enabling future possibilities. Even when it comes to the social integration of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—

unenframed-conceptualisation de-mentating/structuring/paradigming, it is often the case that such ⁵⁶meaningfulness-and-teleology¹⁰⁰ is bound to the denaturing¹⁵ in many ways as of human ordinariness <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) temporal extricatory de-mentating/structuring/paradigming concatenation to it, if the requisite percolation-channelling-<in-deferential-formalisation-transference> institutionalisation and formalisation constructs are not priorly attended to. Even such that notions like exceptional, genius, prophesying, etc. associated with ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation mental-dispositions, as recognised by the Nietzschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ as ‘derogation to the fact that such ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their choice of intellectual-and-moral orientation and their specific focus’, and thus paradoxically implying as of the blurriness⁷ of the social domain that such so-called exceptional, genius, prophesying, etc. are ‘abnormal’ with the paradox that their implied ontological-veridicality is ‘abnormal’, thus by that same token falsely upholding the ontological-pertinence of ordinariness <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) as a non-decenterable <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>)! Actually the paradox is that, no transcendently implied construct is effectively

a ‘grounded knowledge-construct commitment’ inherently as it inevitably and fundamentally puts into question the underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity ontological-primemovers-totalitative-framework⁷³ notion, which is the prior <~~amplifying~~/formative-epistemicity>totalising/circumscribing/delineating ⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of its (given consciousness’s ⁵⁸neuterising-induced)-⁸⁴reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness. Such transcendental implications arise as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications. By the mere fact of implied prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought over prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity involves the prospective ⁸⁴reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ ⁵⁶meaningfulness-and-teleology¹⁰⁰ as of organic-knowledge Being correction’ of the prior ⁸⁴reference-of-thought, such that the prior ⁸⁴reference-of-thought logical-dueness doesn’t even arise as the prospective ⁸⁴reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰’ over the prior ⁸⁴reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰ over a non-positivism/medievalism alchemic material construal. Basically, ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation summoning a depth of ‘ontological-reconstituting-as-to-

conflatedness¹²⁷/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality enables humankind to supersede the circularity of intradimensional hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> (which temporal-preservation-as-pseudointemporality⁵²-preservation actually
 speaks of relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’, thus-‘in-wait’-for-⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷>,-or-temporal-preservation-as-pseudointemporality⁵²-
 preservation, and defines successive institutional-cumulation/institutional-recomposure-(as-to-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) uninstitutionalised-threshold¹⁰³
 explaining why institutionalisation becomes stuck at that level until the corresponding threshold
 is superseded for a prospective/transcending/superseding institutionalisation) for prospective
 transcendental possibilities. On the basis of such hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> circularity, one may
 perfectly argue that any of the institutionalisations are just as good so long as people are
 relatively satisfied but such an argument is never made of lower/prior institutionalisations with
 the implications that its elicitation within a registry-worldview as present is nothing more but
 an act of ‘ontological-bad-faith/inauthenticity⁶⁴’, but then a ⁵⁵maximalising-recomposuring-for-
 relative-ontological-completeness⁸⁸—unenframed-conceptualisation approach is one that
 doesn’t reason in temporal-accommodation but provides the opportunity for prospective
 institutional possibilities. ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁸—unenframed-conceptualisation was what was in the minds of the

Copernicuses, Galileos, Rousseaux, Darwins and the enlightenment Encyclopédistes led by Denis Diderot in cynically vouching for the possibilities of the future of positivism over a non-positivism/medievalism worldview. Such that vague arguments of the type we've been living well without such ideas are nothing but avowals of temporal-dispositions poor grasp of how their present institutionalisation came about and future institutionalisation possibilities; since we can project that all humans in recurrent-utter-uninstitutionalisation were recurrent-utter-institutionalised, all humans in ununiversalisation were ununiversalised, all humans in medieval non-positivism were non-positivistic, and by extention (but for the complexes arising from our metaphysics-of-presence-(implicated-'nondescript/ignorable-void'⁶⁰-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³)) all humans in our ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more critical issue being what is the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ implication as from the prospective epistemic-projection perspective! Such temporal-dispositions are characteristically draggy across all registry-worldviews/dimensions explaining why all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity meet with temporal resistance going by human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor which take the form of subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). - As the '51incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation<amplifying/formative>' wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>’
disposition tends to wrongly define the ⁸⁴reference-of-thought of a given
prior/transcended/superseded registry-worldview as the absolute framework of
‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’, and so by reflex, as if the
successive prior institutional-cumulation/institutional-recomposure-(as-to-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>) were geared to end at its own
registry-worldview as the absolute registry-worldview that doesn’t incur ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation³⁷> (in our case, the positivistic registry-worldview) without any
notion of a prospective registry-worldview by which, where our own ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation³⁷> arises, we will be preconverging-or-dementing¹⁹—apriorising-
psychologism as dialectically-out-of-phase/dialectically-primitive, at our threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
preconverging/dementing¹⁹—apriorising-psychologism (or uninstitutionalised-threshold¹⁰³ or
socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-
of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation); as our relative-
ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’
endemises/enculturates the denaturing¹⁵ and generally explains the vices-and-impediments¹⁰⁶ of
any registry-worldview/dimension as of its given limited-mentation-capacity-deepening⁵³. As
by reflex ‘the-<amplifying/formative>⁸wooden-language-(imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-

‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>’ wrongly ignores the ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) nature of intrinsic-reality/ontological-veridicality, such that when there is a need to achieve ontologically-veridical meaningfulness by prospective ⁸⁴reference-of-thought with new ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, the ‘⁵⁴incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>’ simply engages in ‘<amplifying/formative-epistemicity>totalising~self-referencing-syncretising’ to its prior/transcended/superseded ⁸⁴reference-of-thought with its prior/old ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ that are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation due to their temporal-preservational nature with respect to their own ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> threshold. It is only the ontological-primemovers-totalitative-framework⁷³ and positive-opportunism⁷⁶ of the prospective/transcending/superseding ⁸⁴reference-of-thought in the middle to long run construed as of ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) that will induce its untenability/internal-contradiction/internal-incoherence/institutional-constraining and the collapsing/overriding of the prior/transcended/superseded (as ‘postconverging-or-dialectical-thinking⁷⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-

unshackling/memetic-reordering/institutional-recomposuring), and so going by their ‘relative ontological-effectivity’. This explains why a recurrent-utter-uninstitutionalised, an ununiversalised, a non-positivism/medievalism, or prospectively a procrypticism mindset, by ~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, cannot correspondingly ‘dialectically-think’ in terms–as-of-axiomatic-construct of the ⁸⁴reference-of-thought mindset/⁸⁴reference-of-thought of base-institutionalisation, ¹⁰⁴universalisation, positivism and prospectively deprocrypticism, going by human limited-mentation-capacity-deepening⁵³ as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor with respect to social-stake-contention-or-confliction in all registry-worldviews, thus rather requiring the corresponding institutionalisation at the corresponding threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁷—preconverging/dementing¹⁹–apriorising-psychologism (or uninstitutionalised-threshold¹⁰³ 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 ‘⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation ~~<amplituding/~~formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁶-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-prospective-apriorising-implications>⟩’ disposition, it is only solipsism-of-thought by its emphasis on intrinsicness (I come to reality alone solipsism) that has the requisite and socially-uncompromised backdrop for construing ontologically-veridical-meaningfulness, that is, ‘at such uninstitutionalised-threshold¹⁰³ requiring prospective transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity', by the possibility for its adherence to ontological-normalcy/postconvergence, and hence the requisite transcendental limited-mentation-capacity-deepening⁵³ to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own's mentation) for the prospective/transcending/superseding⁸⁴ reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing¹⁹~apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its '<~~amplifying~~/formative~epistemicity>totalising~self-referencing-syncretising' which is no more than its 'internal myth/metaphysics' that has nothing to do with ontological-veridicality/ontological-contiguity⁶⁷. As such, solipsism enables the requisite 'moulting' of human limited-mentation-capacity-deepening⁵³ of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~ontological-normalcy/postconvergence> to allow for successive transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity; and as a social conceptualisation operates as 'a relation of intersolipsistic mindsets in transversality~of-affirmative-and-unaffirmative~disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by ontological-primemovers-totalitative-framework⁷³'. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of ontological-primemovers-totalitative-framework⁷³/contingent-projective-and-predicative-validation, and metaphysics arises though metaphysical constructs tend to harken back towards ontology in trying to explain the metaphysical-as-of-existential thus explaining the blurring that often arises between metaphysics and ontology as there is hardly any metaphysical construct that doesn't strive to be existentially relevant as of the present, thus carrying ontological implications of conceptualisation whether it is demonstrably ontologically-veridical or not; and this latter point

answers the fundamental philosophical quest to escape metaphysics for ontology as of the very ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ which is rather about ‘successions of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) insights as the successive transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity rules in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ yielding in-lockstep the successively more ontologically profound metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁶presencing—absolutising-identitive-constitutedness¹³) construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional~deprocrypticism registry-worldview/dimension which is what then achieves ontology as ‘attained ontological-normalcy/postconvergence’. Likewise, since in effect there is hardly any ‘present pure-ontology’ as one that is beyond existential implications contentions about the purity/absoluteness/unassailability of its veracity, this rather validates a novel and positive construal of metaphysics as that which is subject to present existential implications contentions such that all supposed present ontologies are metaphysical constructs as of their non-elucidations. Hence even science itself despite its positive perspective is a metaphysical construct.) Hence, from a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation insight, the <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation <~~amplituding~~/formative>~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)’ disposition is rather the prior/transcended/superseded ⁸⁴reference-of-thought to be construed as

preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive with respect to a prospective/transcending/superseding⁸⁴ reference-of-thought that is ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ as dialectically-in-phase. - As informing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor is the idea that the notion in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (accounting for the institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)) as ‘the-transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation’, the notion of ‘dynamic-cumulative-aftereffect of subontologisation’ by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor (accounting for any given⁸⁴ reference-of-thought) as ‘registry-worldview/dimension or intradimensional level’, and the notion of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor with respect to temporal-and-social-stake-contention-or-confliction (accounting for human registry-soundness/perversion) as ‘the-individuations’, can be elucidated going by the ‘ontological implications’ of the Derridean

conceptualisations of Différance, Répétition, Altérité and Iterabilité (in a further elaboration of the notion of ‘Différance-disambiguation-of-ontologically-veridical–⁵⁶meaningfulness-and-teleology¹⁰⁰’ based on the technique of ‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,–of-meaningfulness’); and so, in drawing out and analysing the ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ with regards to the ‘Différance-disambiguation-of-ontologically-veridical–⁵⁶meaningfulness-and-teleology¹⁰⁰’ of same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ wherein there is ‘induced alterity/alteration’ of ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ of the repetition/repeatability/recurrence, as ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness) by temporal-dispositions is rather ‘hollow-constituted’ which is then ‘ontologically-reconstituted’/deconstructed by the intemporal-disposition, and thus the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness) revealing, in the bigger picture, the alterities/alterations of the the-individuations, the registry-worldview/dimension or intradimensional level and the-interdimension/transcendental’. The insight here is that the spontaneous and generalised human prelogism⁷⁹-reflex-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at/‘conviction-as-to-profound-supererogation⁹⁷-reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex is wrong when dealing with ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,–(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought)-(registry-worldview/contending-reference/ontological-reference/meaningful-reference/anchoring-of-meaning/registry) arising due to human temporal-compromises/temporal-accommodation ⁵¹incrementalism-in-relative-ontological-

incompleteness⁸⁹—enframed-conceptualisation disjointedness-as-of-⁸⁴reference-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-threshold¹⁰³), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ as supposedly of prelogism⁷⁹-reflex-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at/‘conviction-as-to-profound-supererogation⁹⁷-reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex. Beyond our illusion-of-the-present/present-consciousness/mirageas <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews ‘mentally projected prelogism⁷⁹-reflex-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at/‘conviction-as-to-profound-supererogation⁹⁷-reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex’ are flawed at their uninstitutionalised-threshold¹⁰³, and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation⁹⁷-reflex flaw’ is that it actually defines ‘a threshold of circularity/recurrence/repetition/repeatability⁹ of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex’ in circularity/recurrence/repetition/repeatability⁹, effectively as its uninstitutionalised-threshold¹⁰³. For instance, where a non-positivism/medievalism mindset/⁸⁴reference-of-thought keeps on arguing a case of sorcery recurrently in non-positivism/medievalism terms which inherently defines its placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ as non-positivism/medievalism, and the same insight does applies from

a prospective ontological-normalcy/postconvergence reference (as deprocrypticism) wherein we'll need to psychoanalytically-unshackle/mimeticly-reorder/institutionally-recomposure from a positivism—procrypticism mindset/mental-devising-representation/mentation. Further, the notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> implies that where there is postlogism⁷⁸-and-conjugated-postlogism⁷⁸ as uninstitutionalised-threshold¹⁰³, the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ reflex is actually of preconverging-or-dementing¹⁹—apriorising-psychologism reflex (and not new ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ as 'prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex')/temporal-disposition-reflex-reflex/out-of-phase-reflex). Both postlogism⁷⁸ and conjugated-postlogism⁷⁸ instances of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> circularity/recurrence/repetition/repeatability⁹ at uninstitutionalised-threshold¹⁰³ (including associated postlogism⁷⁸-and-conjugated-postlogism⁷⁸) 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-threshold¹⁰³ (including associated postlogism⁷⁸-and-conjugated-postlogism⁷⁸-of-temporal-dispositions) in the existential-flux of ontologically-veridical in circularity/recurrence/repetition/repeatability⁹ of same-terms-of-expressions (seemingly-same-implied-meaningfulness) alternating with ontologically-non-veridical alterity/alterations of same-terms-of-expressions (seemingly-same-implied-meaningfulness)', as Différance, that is critical in defining notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguated teleological-differentiations. It is the dynamic-extension of this Différance-suprastructurally-

disambiguated-mental-dispositions-meaningfulness-as-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> in ‘dynamic-cumulative-aftereffect of subontologisation’ (as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) at the-individuations level to registry-worldview level and the-transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation level that explains the ‘alterating iterability dynamism’ at these three levels; whether at the-individuations level involving the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alteration’ by temporal-dispositions as slanted-and-formulaic postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ of meaningfulness of the postlogic disposition or ‘conjoining looping narratives of flawed-existential-elevation-of-⁸⁴reference-of-thought⁴³’ of the slanted-and-formulaic perverted meaningfulness as the conjugated-postlogic disposition, meted with the ‘ontological-reconstituting-as-to-conflatedness¹²/deconstruction compensating-alteration or realteration of meaningfulness’ of the intemporal-disposition), as the basis of the institutionalisation/intemporalisation processs at registry-worldview/dimension or intradimensional level, and ultimately explaining the-transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation level successiveness of institutionalisations (as recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, ¹⁰⁴universalisation/non-positivism-or-medievalism, positivism/procrypticism, and perpetuation-of-deprocrypticism); and so, by ‘a human limited-mentation-capacity-deepening⁵³ recurrence of intemporal projection over the alterity/alteration,

in circularity/recurrence/repetition/repeatability⁹ by temporality⁹⁹, and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability⁹ (as longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) with the latter ‘distracted/circumvented’ by temporal-preservation-as-pseudointemporal⁵²-preservation alterity/alteration-in circularity/recurrence/repetition/repeatability⁹ as shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰, requiring the further realterity/realteration-of-such temporal-preservation-alterity/alteration-in circularity/recurrence/repetition/repeatability⁹ as ‘ontological-reconstituting-as-to-conflatedness¹²/deconstruction’ by intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in iterability/iteration (for the preservation of ontologically-veridical-meaningfulness-and-appropriateness-of-³⁴reference-of-thought-as-of-conflatedness¹²). In the bigger picture and as with all natural iterations, this ‘alterations-iterability dynamism’ at the-individuation-level takes the form of an existential-flux (‘dynamic-cumulative-aftereffect of subontologisation’) of recursive/recurrent alterity/alterations which tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-mentation-procedure-deception/‘urge’/entitlement-folie of postlogism⁷⁸-slantedness effect) or progressive alterity/alterations which could be regular (like an exacerbation or opportunism interlocutors in conjugated-postlogism⁷⁸) or regressive alterity/alterations which could be momentary (like an ignorance or affordability interlocutors in conjugated-postlogism⁷⁸). The notion of iterability as ‘the induced effect of alterity/alterations (by the temporal-dispositions hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and the intemporal-disposition compensation-alterity/alteration by ‘ontological-reconstituting-as-to-conflatedness¹²/deconstruction) in the repeatability/recurrence of same-terms-of-expressions or same-implied-meaningfulness’, implies that temporal-dispositions being just as preservational as the intemporal-disposition

thus inducing the circular recurrence of iterability (as prospective successive institutionalisations and uninstitutionalised-threshold¹⁰³), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of an dimensionality-of-sublimating⁷⁴—~~<amplifying/formative>supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> exercise but rather institutionalisation/intemporalisation or secondnaturing, which is about ‘skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~de-~~mentativity)/constraining towards’ the intemporal-disposition for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to enable the given prospective institutionalisation. Thus the fact is that this iterability (of meaningfulness and ontological-reference) is not a property of ‘intrinsic-reality as existence-emanance’ but actually the result/effect of human limited-mentation-capacity-deepening⁵³ coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality⁹⁹-preservational-alterity/alterations in distraction/circumvention of intemporality⁵²-preservation-iteration for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (as opposed to issues of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷), can only be construed as implying ‘a perpetual construct for upholding intemporality⁵²-in-preservational-compensation-alterity/alteration over temporality⁹⁹-in-preservational-distorting-alterity/alterations’ hence validating the notion of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontological-normalcy/postconvergence; and that the

‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’ is wrong, as this simply allows for temporality⁹⁹-in-preservation-alterity/alterations to ‘hollow-constitute’ at that supposed ‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’. And just as we grasp this notion of ‘the-upholding-of-intemporal/ontologically-veridical-meaningfulness’ at the-interdimension level where the registry-worldviews/dimensions are intemporally ‘ontologically-reconstituted’/deconstructed, only to be temporally ‘hollow-constituted’ requiring prospective intemporal ‘ontological-reconstituting—as-to-conflatedness¹²’/deconstruction explaining the successive institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩, rather than going by the wrong idea of an ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’, likewise at registry-worldview level, ‘Différance-disambiguation-of-ontologically-veridical—⁵⁶meaningfulness-and-teleology¹⁰⁰’ ensures that (by factoring in the distraction/circumvention of intemporally/ontologically-veridical-meaningfulness in circularity/recurrence/repetition/repeatability⁹, by temporal-preservation-alterity/alteration in circularity/recurrence/repetition/repeatability⁹, requiring the further intemporal-preservation compensation-alterity/alteration of such temporal-preservation-

alterity/alteration in circularity/recurrence/repetition/repeatability⁹ to uphold intemporally/ontologically-veridical-meaningfulness) the intemporal-disposition doesn't imply a same/common ⁸⁴reference-of-thought with temporal-dispositions, and in so doing avoid to wrongfully elevate postlogism⁷⁸-and-conjugated-postlogism⁷⁸ in preconverging-or-dementing¹⁹-integration-of-temporal-dispositions to a 'conviction-as-to-profound-supererogation⁹⁷-reflex' rather as of postconverging-or-dialectical-thinking⁷⁰-apriorising-psychologism when dealing with their meaningful-reference-defect/registry-defect/⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> defect. The implication being that the intemporal-disposition ontological-reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶) of the postlogism⁷⁸-and-conjugated-postlogism⁷⁸ which is in preconverging-or-dementing¹⁹-integration-of-temporal-dispositions (which explains the latter subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Ultimately the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue, in naively construing that such an achievement is a definitiveness-construct-of-meaningfulness rather than an 'iterability-construct-of-meaningfulness for the upholding of the intemporal construct of ontologically-veridical-meaningfulness' as implied by the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence. Strangely enough, this idea can be derived from the contrastive implications of metaphysics-of-presence-<implicated-'nondescript/ignorable-void'⁵⁰-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³> (with its illusion-of-the-present/present-consciousness/mirage/epistemic-

totalising³²~self-referencing-syncretising) and metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) as postdication (suprastructuring transcendental-insight-projection-capacities). Ontologically speaking, the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) in their evolving ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) registry/registry-worldview/ontological-reference dialecticisms as at one moment ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ and at another preconverging-or-dementing¹⁹—apriorising-psychologism are effectively a reflection of the reality of a dynamic dialectics of ‘metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³)’ and ‘metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)’ retracing of ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ retrospectively, presently and prospectively, going by a human shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation) institutionalisation/intemporalisation process. Such an insight points out that a non-positivism/medievalism ‘metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³)’ will ‘wrongly be contending’ on the basis of a non-positivism/medievalism ⁸⁴reference-of-thought with regards to issues of sorcery and so and so, instead of the requisite ‘metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)’ as a suprastructuring transcendental-insight-projection into positivistic (rational-empiricism) mindset/⁸⁴reference-of-thought that supersedes the ‘flaws-and-manipulations’ or vices-and-

impediments¹⁰⁶ involved in such a non-positivism/medievalism setting ⁸⁴reference-of-thought; in need of deconstruction/(engaged)-destruktion/‘ontological-reconstituting-as-to-conflatedness¹²’ into prospective suprastructuring positivism ⁸⁴reference-of-thought of ontologically-veridical meaningfulness, and so, ‘as the suprastructuring construal-(as-of-‘perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>-as-to-uninstitutionalised-threshold¹⁰³-self-referencing-syncretising-and-subtransversality~of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness¹²-of-veridical-⁸⁴reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing’} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding-oneness-of-ontology⁴⁰ of ontologically-veridical-meaningfulness that is not actually spoken-of by non-positivism/medievalism mindset/⁸⁴reference-of-thought wrongly contending’; with the Derridean (existential)-trace being the suprastructuring positivistic ⁸⁴reference-of-thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such an insight can certainly be grasped with respect to procrypticism and notional~deprocrypticism as well, with the associated postlogic ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> phenomena. The ontological-normalcy/postconvergence referentialism perspective inherently carries the requisite suprastructuring transcendental-insight-projection for fulfilling the promise of ‘metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)’ as postdication. Paradoxically, postdication (as metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)) highlights that ontological-

normalcy/postconvergence is rather conceptualised more effectively with the present-considered-as-being-in-epistemic-abnormalcy/preconvergence³⁰-perspective-(preconverging-or-dementing¹⁹—apriorising-psychologism-⁸⁴reference-of-thought)-and-hence-suprastructurable by ‘metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>)’-perspective-(‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’-⁸⁴reference-of-thought) which is then actually prospective (to-resolve-the epistemic-abnormalcy/preconvergence³⁰); and not ‘metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³)’ conceptualisation which ‘wrong pretence of being in ontological-normalcy’ is actually stifling the prospective orientation by its illusion-of-the-present/present-consciousness/mirage as <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. This posture is validated by the decreasing epistemic-abnormalcy/preconvergence³⁰ nature of the successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy/preconvergence³⁰ as the institutionalisation/intemporalisation process veers towards ontological-normalcy/postconvergence (from recurrent-utter-uninstitutionalisation to base-institutionalisation to ¹⁰⁴universalisation to positivism and prospectively to deprocrypticism). With respect to the postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (reflected as mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought) phenomenon of psychopathy and social

psychopathy, the Derridean (existential)-trace as the suprastructuring transcendental-insight-projection (metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)) ⁸⁴reference-of-thought, wherein there is ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of positivistic ⁸⁴reference-of-thought of ontologically-veridical meaningfulness as procrypticism preconverging-or-dementing¹⁹ –apriorising-psychologism, in need of deconstruction/(engaged)-destruktion/ontological-reconstituting-as-to-conflatedness¹² into prospective suprastructuring notional~deprocrypticism ⁸⁴reference-of-thought of ontologically-veridical meaningfulness, and so, ‘as the suprastructuring as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding–oneness-of-ontology⁴⁰ that is not actually spoken-of by our procrypticism and postlogic/psychopathic mindsets/⁸⁴reference-of-thought wrongly contending’; as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding–oneness-of-ontology⁴⁰ being (metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)) suprastructuring notional~deprocrypticism ⁸⁴reference-of-thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such temporally-preservational-as-pseudointemporality⁵²-preservation iterability-(of-ontological-veridicality)-by-(hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>)-alteration/alterity associated with psychopathy and social psychopathy takes the form of absolving/fleeting/escaping-reflex–logic¹ wherein the postlogic mindset/⁸⁴reference-of-thought is all about parasitising/co-opting the supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism ⁸⁴reference-

of-thought (registry/meaningful-reference/anchoring-of-meaning/contending-reference/ontological-reference/registry-worldview) by simply projecting and implying false forms of ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰ that are not in intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and so in temporal-preservation-as-pseudointemporality³²-preservation as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding—oneness-of-ontology⁴⁰, with the fundamental faulty-mentation-procedure-deception-or-urge³² being the wrongful validation as supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism of its ⁸⁴reference-of-thought in the very first place as in reality the ⁸⁴reference-of-thought reflected from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism registry-worldview will be suprastructural to it (or beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ of the procrypticism ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as reflected/perspectivated as preconverging-or-dementing¹⁹—apriorising-psychologism). The idea equally is that as a ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, there isn't any 'definitiveness-intemporal/ontological-construal-of-meaningfulness-as-there-is-no-common-⁸⁴reference-of-thought-relative-to-the-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>' but rather 'iterability-(of-ontological-veridicality)-by-(ontologically-reconstituting/deconstructing)-alteration/alterity-for-intemporal/ontological-construal-as-the-basis-for-suprastructurally-

disambiguating-⁸⁴reference-of-thought-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’ in grasping and preempting postlogism⁷⁸ and temporal-dispositions-conjugated-postlogism⁷⁸ in temporal-preservation-as-pseudointemporality⁵²-preservation. As by implying rather a ‘definitiveness-of-intemporal/ontological-construal-of-meaningfulness-on-the-basis-of-a-common-⁸⁴reference-of-thought-relative-to-the-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’ will just be a basis for the further iterability-(of-ontological-veridicality)-by-(hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>)-alteration/alterity of ontologically-veridical meaningfulness by the postlogism⁷⁸-and-temporal-dispositions-conjugated-postlogism⁷⁸ as the fundamental ontological-primemovers-totalitative-framework⁷³ agency hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in alterity/alteration’ by ‘perverting the ⁸⁴reference-of-thought of ontologically-veridical meaningfulness’ in iteration/succession; as a ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) as shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. Thus avoiding wrongly implying their dimensionality-of-sublimating³⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> transformation as instigative intemporal-disposition (longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰), but rather ‘institutionalisation-skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)’ in the social-construct for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)/postdication, as secondnaturing. It is this understanding of postlogism⁷⁸-and-conjugated-postlogism⁷⁸ in preconverging-or-dementing¹⁹-integration-of-temporal-dispositions as a ‘dynamic-cumulative-aftereffect of subontologisation’ as ‘perverting, by alterity/alteration, the ⁸⁴reference-of-thought of ontologically-veridical meaningfulness’ in iteration/succession’, wherein new sets of denaturing¹⁵ slanted-and-formulaic-postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ (absolving/fleeting/escaping-reflex–logic¹) involving their conjoining as ‘¹¹conjoining-looping-set-of-narratives of flawed-existential-elevation-of-⁸⁴reference-of-thought⁴³’ by temporal-dispositions-conjugated-postlogism⁷⁸, as well as extrinsic-attribution with different sets of interlocutors in succession underlies the psychopathic and social psychopathy phenomenon, ‘with emphasis being rather on examining this alterity/alteration as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding-oneness-of-ontology⁴⁰ as ‘successive slanted-and-formulaic-postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ with their corresponding ¹¹conjoining-looping-set-of-narratives’ perverted-meaningfulness and extrinsic-attribution with successive sets of interlocutors and as conjugated-postlogism⁷⁸ mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), in grasping the true nature of the fundamental psychopathic-postlogism⁷⁸-and-other-temporal-conjugated-postlogism⁷⁸ mental-dispositions in ‘dynamic-cumulative-aftereffect of subontologisation’

(slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect)', and so, as of aetiologisation/ontological-escalation in grasping the importance of social and formal institutionalisation percolation-channelling-<in-deferential-formalisation-transference> in the construing of institutionalised deconstruction/(engaged)-destruktion as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-run as with other ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>s in prior institutionalisations (for instance a scientific worldview over notions-and-accusations-of-sorcery in medieval times). The insight from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective with regards to ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> arises by the mere fact that the registry-worldview's/dimension's prior relative-ontological-incompleteness⁸⁹-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-'in-wait'-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation, upon instigation of postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ by conjugating to temporal-dispositions inducing 'registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ or intradimensional' as of the circularity/recurrence/repetition/repeatability³ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding—

oneness-of-ontology¹⁰. This is the abstract foundation that defines registry-
 worldviews/dimensions uninstitutionalised-threshold¹⁰³, and so, as fundamentally imbued in
 human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’–existentialism-form-factor which is de-
 mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness⁸⁹-
 induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism’, up to
 notional~deprocrypticism which when effectively achieves escapes uninstitutionalised-
 threshold¹⁰³ by the mere fact that notional~deprocrypticism psychologism is one that factors in
 in its (recomposed)-consciousness-awareness-teleology¹⁰⁰ the reality of human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor. Thus issues
 of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> including
 postlogism⁷⁸s are more-than-just-and-beyond an issue of a temporal frame of contemplation as
 this requires an overall registry-worldview/dimension transcendental de-
 mentative/structural/paradigmatic resolution, as of the comprehensive ontologising of
 notional~deprocrypticism with respect to notional~procrypticism, notwithstanding the further
 palliative conceptualisation of the necessity of the resolution as of temporal existentialising—
 enframing/imprintedness-(as-to-⁴¹historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) of issues of psychopathy in the present positivistic
 registry-worldview. Thus psychopathy and social psychopathy should rather be related to

suprastructurally (as preconverging-or-dementing¹⁹—apriorising-psychologism consciousness-
 awareness-teleology¹⁰⁰ which ⁸⁴reference-of-thought is invalid in the very first instance, going
 by ontological-normalcy/postconvergence epistemic/notional~projective-perspective for
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). The nature of
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> structural-resolution
 is very much in line with human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’—existentialism-form-factor which represents that any
 transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity is a secondnatured
 institutionalisation/intemporalisation exercise of untenability/internal-contradiction/internal-
 incoherence/institutional-constraining on human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor mental-
 dispositions ‘induced by social ¹⁰⁴universal-transparency¹⁰⁵—(transparency-of-totalising-
 entailing,-as-to-entailing-<~~amplifying~~/formative—epistemicity>totalising~in-relative-
 ontological-completeness³⁸) of the prior registry-worldview’s/dimension’s unsound ⁸⁴reference-
 of-thought of meaningfulness with respect to that of the prospective registry-
 worldview’s/dimension’s and the positive-opportunism⁷⁶ thereof’, and thus undermining human
 temporal-preservation-as-pseudointemporality⁵²-preservation behind the uninstitutionalised-
 threshold¹⁰³ and institutionalisation/intemporalisation secondnaturating; and not as may wrongly
 be construed as an emanance transformation exercise from temporal-dispositions as shortness-
 of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁸⁰presencing—absolutising-identitive-constitutedness¹³ poorly appreciative of dimensionality-of-sublimating⁷⁴—~~<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>~~, as in the bigger scheme of things the latter is delusional (for an animal whose potency under social-stake-contention-or-confliction is rather as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor thus needing its secondnatured skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ as deferential-formalisation-transference to the intemporal for its transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~) and that’s why society and more specifically formal organisations ‘operate on the clairvoyance of institutionalising principles and rules’, and ‘not the purported impression-driven/good-naturedness dispositions of the one or the other’, as this is an unsustainable construct and is simply a call for institutional failure in the middle to long run. A human secondnaturating institutionalising construct is a requisite because, at best even the intemporal-disposition individuation in individuals purporting prospective emancipation comes from and are from the stock of the prior ⁸⁴reference-of-thought uninstitutionalised-threshold¹⁰³ registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality⁵²/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-

upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) and it is only a devised institutionalisation construct as secondnaturing that achieves that potential-construct-of-orientation and not any naïve inherently intemporal-disposition in individuals. By that token there is no base-institutionalised individual in recurrent-utter-uninstitutionalisation, no ¹⁰⁴universalised individual in ununiversalisation, no positivistic individual in non-positivism/medievalism, and prospectively no notional~deprocrypticism individual in procrypticism, as at best such emancipating intemporal individuals are ‘moulting’ their intemporal individuations and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. - As the notion of ‘dynamic-cumulative-aftereffect of ontology and subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect),’ is rather an operant conceptualisation that highlights the need for an operant conceptualisation of psychology in grasping human dynamics. But then psychological science as we know today in many ways mainly takes the form of an adjunct construct in grasping the social as is equally the case with social psychology; as the focus of can mostly be resumed to ‘identity’ of individual dispositions such that psychology tends more to have a subjective intercessory practice nature involving intersubjective valuation). Thus, as with all such approaches it is hardly surprising that we haven’t got an academic ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ (as an ontology-driven <amplifying/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context conceptualisation); but rather a ‘psychology of
 qualifications’ as is equally the case with social psychology. The author as previously implied
 with the notion of a ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-
 mentation-dynamics or natural~psychological-dynamics’ perceives the need for defining human
 psychology from a transcendently-enabling-level-of-ontological-good-
 faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹
 and thus operant perspective of ontologically-dynamic-and-coherent
 construal/conceptualisation, as a profound superseding—oneness-of-ontology. This is implied in
 ontological-normalcy/postconvergence, and should be more precisely invigorated in the
 construal/conceptualisation of the ‘⁸⁴reference-of-thought as futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 registry-worldview/dimension as metaphysics-of-absence-(implicated-epistemic-veracity-of-
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>) of the
 positivism/procrypticism ⁸⁴reference-of-thought metaphysics-of-presence-(implicated-
 ‘nondescript/ignorable–void⁶⁰’-as-to-⁸⁶presencing—absolutising-identitive-constitutedness¹³)’;
 implying an ontologically-driven conceptualisation of ‘postconverging-or-dialectical-
 thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-
 dynamics’ as the prospective psychoanalysis, implying the epistemic-
 abnormalcy/preconvergence³⁰ perspective (preconverging-or-dementing¹⁹–apriorising-
 psychologism ⁸⁴reference-of-thought) of the prior positivism/procrypticism with respect to
 ontological-normalcy/postconvergence perspective of futural Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
('postconverging-or-dialectical-thinking²⁰—apriorising-psychologism' ⁸⁴reference-of-thought).
With ontology-driven implying that our placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology¹⁰⁰ 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/intemporality⁵², such that with the insight
of more profound ontology/ontologically-veridical-meaningfulness/intemporality⁵², the
'placeholder-setup' as placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology¹⁰⁰ is accordingly rescheduled
psychoanalytically ('postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-
mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring), validating and explaining why our placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ has been
developing all along from the mindset/⁸⁴reference-of-thought of an recurrent-utter-
institutionalised, base-institutionalised, ¹⁰⁴universalised and positivised, with the implication
that the latter's mindset/³⁴reference-of-thought is not beyond prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~~de-mentativity where such prospectively more profound
ontology is demonstrated to imply a renewal of human ⁸⁴reference-of-thought of
meaningfulness (as deprocrypticism), and with the further implication that all along it is
essentially about a same species of a same underlying human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor induced
dynamism of shallow limited-mentation-capacity-(as of relative constitutedness¹³) 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-teleology¹⁰⁰ process with the difference that such comprehensively conceptually-directed constructs as is implied with notional~deprocrypticism with respect to the present positivism/procrypticism are relatively more focussed and thus potent where ‘ontologically-pertinent and so-demonstrated to be ontologically-pertinent’; and by and large form part and parcel of the human psychoanalytic experience with regards to passive to conceptually-directed constructs of human teleological projection. transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ 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-teleology¹⁰⁰ (from the present) but rather, on the basis of ‘prospective ⁸⁴reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘preconverging-or-dementing¹⁹—apriorising-psychologism ⁸⁴reference-of-thought’, and so implied by the ‘prospective ⁸⁴reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ defect as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism ⁸⁴reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology¹⁰⁰~<in-existential-extrication-as-of-existential-unthought>¹) of the ‘old present’/retrospective as prior. That is it is critical to grasp that ¹⁴de-mentation-~~<supererogatory>~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-

attributive-dialectics) of ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’
 and preconverging-or-dementing¹⁹—apriorising-psychologism is never about generating a
 prospective ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ (with respect
 to the present as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’), but such
¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—
 stranding-or-attributive-dialectics) is rather about decentering and preconverging-or-
 dementing¹⁹—apriorising-psychologism/oblongating the placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology¹⁰⁰ of the present as preconverging-
 or-dementing¹⁹—apriorising-psychologism which becomes ‘old-present’/retrospective as prior’
 and dialectically ushering contrastively from that backdrop a new and prospective
 ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’. This is actually about
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
 conceptualisation of the implied prospective meaningful-reference/anchoring-of-
 meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-
 mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-
 existential-contextualising-contiguity³⁹ which will ‘wrongly make reference to and wrongly
 elevate’, and so by mix-up, the prior ⁸⁴reference-of-thought as veridical. ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation being
 about optimally rescheduling the ‘placeholder-setup’ (as placeholder-setup/mental-devising-
 representation/mentation) with regards to ontologically-veridical-meaningfulness, on the
 ontological backdrop of a more profound superseding—oneness-of-ontology
 construal/conceptualisation of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-
 instantiative-context. This involves a pointedness-of-prospective ⁸⁴reference-of-thought which
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-

conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation⁹⁷ mental-dispositions, postlogism⁷⁸/psychopathic mental-dispositions and conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration mental-dispositions’ as ¹⁰⁴universal and aetiological ontological-primemovers-totalitative-framework⁷³ 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 ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation achieves this by not letting non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> ⁸⁴reference-of-thought by postlogism⁷⁸/psychopathic and conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration mental-dispositions wrongly being implied as sound reflection of existentialist/‘ontologically-reconstituting’ ⁸⁴reference-of-thought and thus wrongly implying their ontological-veridicality, and equally avoiding their perversion-of-representation of supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism as to intemporal mental-dispositions by the ‘mere ontological-decontextualising’ (of the latter rightfully existentially-veridical ⁸⁴reference-of-thought) implied in their non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> ⁸⁴reference-of-thought; such that a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ defect as preconverging-or-dementing¹⁹—apriorising-psychologism by mere non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (of ⁸⁴reference-of-thought) is what restores the ontologically-veridical ‘existentialist reality’ ⁸⁴reference-of-thought. Thus unlike elaboration-as-mere-

extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁹ what ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁸—unenframed-conceptualisation enables is to uphold in contiguity ontological-
 reality as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-
 transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-
 reification⁸⁷/superseding—oneness-of-ontology⁴⁰ in other to reflect that the ‘⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷> phenomena’ is as of the
 circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-
 trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding—
 oneness-of-ontology⁴⁰ reflecting/perspectivating registry-worldview’s/dimension’s-
 uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶ even
 though it is iterating-by-alterations, whereas elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁹ will erroneously lead to a reassessment of ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷> as defect-of-⁵⁴logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-
 worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance by
 wrongly implying that it is an issue of defect-of-⁵⁴logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-
 worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance
 whereas it is an issue of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, and thus not
 upholding intemporality⁵²/longness in the contiguity as of the

circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-
 trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding-
 oneness-of-ontology⁴⁰ and reflected/perspectivated as de-mentative/structural/paradigmatic
 registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-
 ontological-or-existential-defect>⁸⁶ or intradimensional defect'. Basically, ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation
 creatively puts into perspective temporality⁹⁹/shortness in non-veridical/vacuous hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> terms as 'shallow superseding-oneness-of-ontology construal/conceptualisation',
 and longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in existentialist/'ontologically-
 reconstituting' terms as 'deeper superseding-oneness-of-ontology construal/conceptualisation'
 veering towards transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. That
 is, by transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is meant dispose
 to construe the ontological resolution of registry-worldview's/dimension's-uninstitutionalised-
 threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶
 transcendently/transdimensionally/interdimensionally, as needing a prospective registry-
 worldview/dimension; for instance, capable of putting in question medieval intradimensional
 superstition in the first place supersedingly/transcendently by implying the need for
 positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or
 capable of putting into question positivism-procrypticism postlogism⁷⁸-and-conjugated-
 postlogism⁷⁸ in the first place supersedingly/transcendently by implying the need for
 notional~deprocrypticism rather than temporalities-drives reciprocal equivalence of
⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought. Further the notion of deeper
 superseding-oneness-of-ontology conceptualisation and shallow superseding-oneness-of-
 ontology conceptualisation, central to a ⁵⁵maximalising-recomposuring-for-relative-ontological-

completeness⁸⁸—unenframed-conceptualisation, can be demonstrated as follows: supposed A has the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A's housing project) but rather other interlocutors mainly to undermine A's business credibility, and so whether B is pathological/psychopathic or postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such vilifying (as social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of their mental denaturing¹⁵ disposition is socially opaque); engaging meaningfulness at a same ⁸⁴reference-of-thought will wrongly imply that there is an issue of '54logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷' at hand rather than in veridicality one of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, requiring instead a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation that is 'postconverging-or-dialectical-thinking²⁰—apriorising-psychologism' from the 'deeper superseding-oneness-of-ontology construal/conceptualisation' as existentialist/'ontologically-reconstituting' of A as intemporally-preservational, (in a pointedness of notional~deprocrypticism prospective ⁸⁴reference-of-thought which ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation then 'upholds in contiguity' the 'trace of

disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation⁹⁷ deprocryptic mental-dispositions, postlogism⁷⁸/psychopathic procryptic mental-dispositions and conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration procryptic mental-dispositions' as ¹⁰⁴universal and aetiological ontological-primemovers-totalitative-framework⁷³ construct), and reflecting in transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² as both B’s postlogism⁷⁸ ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as ⁸¹procrypticism—or–disjointedness-as-of-⁸⁴reference-of-thought mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought disposition’ ontological/being-construal-defect together with B’s interlocutors’ conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as ⁸¹procrypticism—or–disjointedness-as-of-⁸⁴reference-of-thought mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought dispositions’ ontological/being-construal-defects (as temporally-preservational-as-pseudointemporality⁵²-preservation); and so, going by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology that precedes, is utter and doesn’t increment with human placeholder-setup/mental-devising-representation/mentation, and further so in ‘intellectual-and-moral in-equivalence’, not only as an incidental/on-occasion ontological/being-construal-defect’ phenomenon but a potent intradimension construal/conceptualisation of the basis of vices-and-impediments¹⁰⁶ in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation. That is, just as from a positivistic perspective (as metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶³nonpresencing-<perspective–ontological-normalcy/postconvergence>)), an incidental/on-

occasion phenomenon of notions-and-accusations-of-sorcery in a medieval setup (as metaphysics) intemporally/ontologically elicits a conceptualisation of how such ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought dispositions’ of ontological/being-construal-defects define human vices-and-impediments¹⁰⁶ in medieval setups, that’s the same elicitation going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’-existentialism-form-factor which is intemporally/ontologically prompted with an on-occasion/incidental manifestation of postlogism⁷⁸ and conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration ontological/being-construal-defects in our positivistic/procrypticism registry-worldview from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism registry-worldview ontological point-of-reference (as the deeper superseding–oneness-of-ontology construal/conceptualisation, rather of a transcendental/utter nature in line with intrinsic-reality/ontology, and not incremental). A rule of thumb with ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation will be to void the wrongly implied existentialist-as-ontologically-veridical-meaningfulness by perceiving the ⁸⁴reference-of-thought of postlogic/psychopathic and conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration mental-dispositions as purely non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Effectively, reality/existence/being as becoming is actually an ‘unwinding elucidation’ model construct. However, since

meaningfulness involves an interceding placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology¹⁰⁰ as ⁸⁴reference-of-thought in
 relation to intrinsic-reality/ontology and given our limited-mentation-capacity-deepening⁵³,
 there thus tend to develop a mix-up of our representation (with unsound/vacuous/denaturing¹⁵
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰) 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-contiguity³⁹-reification⁸⁷/superseding—oneness-of-ontology⁴⁰
 defined by the uninstitutionalised-threshold¹⁰³ which arises de-
 mentatively/structurally/paradigmatically and accounts for vices-and-impediments¹⁰⁶. This is
 more than just a question of acts-execution/logical-processing defects but registry-
 worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-
 existential—defect>⁸⁶, that speaks of the registry-worldview's/dimension's inherent relative-
 ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation³⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-
 is-thus-‘in-wait’-for-⁷⁵perversion-of-³⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—or-temporal-
 preservation-as-pseudointemporality⁵²-preservation. That is at the basis of the
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ nature of a registry-worldview/dimension
 vices-and-impediment. This is equally why epistemologically-speaking categorisation schemes
 tend to be incomplete and requiring further re-categorisations and readjustments as rather
 construed/conceptualised on an <amplituding/formative—epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ basis of organisation that isn't

in the full potency for grasping intrinsic reality and requiring further adjustments all along (the whole exercise actually being ‘ad-hoc referentialism’), and why referentialism as previously articulated, though ‘relatively abstract as a notion of representation’ is a conceptualisation basis needing constant insights, it is actually a better conceptualisation scheme of prospective being/becoming notions particularly of an ephemeral nature. Just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ allusions to superstition in its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as utterly preconverging-or-dementing¹⁹–apriorising-psychologism and unintelligible/existentially-suprastructural and being as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of a procrypticism mindset/⁸⁴reference-of-thought will rather be utterly preconverging-or-dementing¹⁹–apriorising-psychologism and unintelligible/existentially-suprastructural of ‘our procrypticism terms of meaningfulness’ and will equally avoiding elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ recognition of the soundness of our ⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-of-thought at the (deprocrypticism) unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in other to effectively and adequately reflect the requisite metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence>) necessary to act as the referenced/registered/decisioned–psychical-backdrop for futural Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective deprocrypticism, as
 implied by ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics) as-uninstitutionalised-threshold¹⁰³-
 suprastructuring ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics) that is the mechanism that enables
 ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring. *The fundamental ontological/meaningful question is: which is the
 ‘superseding ⁸⁴reference-of-thought, from where meaningfulness is aligned as ‘thinking and
 contending’ over the ‘perverting/superseded ⁸⁴reference-of-thought’ aligned to as
 ‘preconverging-or-dementing¹⁹—apriorising-psychologism and not-contending’? ‘Anchoring-of-
 meaning as base-institutionalisation’ over recurrent-utter-uninstitutionalisation, ‘anchoring-of-
 meaning as ¹⁰⁴universalisation’ over ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-of-
 base-institutionalisation-as-ununiversalisation, ‘anchoring-of-meaning as positivism’ over
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-of-universalisation-
 as-non-positivism/medievalism or ‘anchoring-of-meaning as deprocrypticism’ over
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-of-positivism-as-
 procrypticism. A ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-
 mentation-dynamics or natural~psychological-dynamics’ will actually be about a novel
 construal of the social as ‘metaphysics-of-absence-(<implicated-epistemic-veracity-of-
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>)/postdication of the

individual as ‘metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩’; with the implication that the concepts and conceptualisations of the individual of the current ‘psychology of qualification and qualification schemes’ are actually and effectively construed by the ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as of an ontological-normalcy/postconvergence cadre and as becoming into the social, for its analytic purposes and framework. ‘Possibly’ this won’t imply ‘doing away’ with concepts and conceptualisations of the current ‘psychology of qualifications and qualification schemes’, but will however be uncompromising with respect to being ontology-driven, and thus ‘possibly’ enable the reconstrual of such psychology concepts as the self, ego, id, etc. in their metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩/postdication (as the existential social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather mobilises ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation as is necessarily the case with all metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩/postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirageas <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩) in ontologising/ontological-conceptualising. This thus validates and operates on the fundamental assumption that the individual-as-of-its-temporal-to-intemporal-individuation-potency is an abstract-atomic-social-construct capable-of-and-as-the-basis-for-both-social-effectuation-and-institutionalisation/intemporalisation. What is

then qualified as social phenomenon is determined and effectively
 deconstructible/ontologically-reconstitutable from the inherent dynamism of human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’–existentialism-form-factor; and in construing/conceptualising the
 ‘transcendence and skewing (‘intemporal⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for
 relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity)/differential-formalisation-transference’ of
 meaningfulness-(and-value) towards the intemporal-disposition (ontologisation/ontological-
 veracity/aestheticisation-towards-ontology –tautologically construed as ontology-in-the-
 advancement-of-intemporal⁵² or institutionalisation or intemporalisation) of that abstract-
 atomic-social-construct or individual-as-of-its-temporal-to-intemporal-individuation-potency.
 At all registry-worldview/dimension-levels, for there to be transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity prospectively as the ‘de-
 mentative/structural/paradigmatic resolution of the vices-and-impediments¹⁰⁶ of the
 prior/transcended/superseded registry-worldview/dimension’, human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor implies that
 the ‘determination of the ‘postconverging-or-dialectical-thinking⁷⁰–psychology or psychology-
 of-mentation-dynamics or natural~psychological-dynamics’ of the human placeholder-
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ as of the
 circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-
 trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding–

oneness-of-ontology¹⁰ involving iterability-by-alterations-and-realterations as ‘ontological-reconstituting-as-to-conflatedness¹²’ realterations over hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alterations in upholding ontology over subontologisation/subpotentiation and so beyond-intradimensional-institutionalisation-limits/transcendentally/transdimensionally/interdimensionally, is what effectively allows for the ‘postconverging-or-dialectical-thinking⁷⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that sustains the possibility for human-crossgenerational prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity towards ontological-normalcy. As previously indicated, a registry-worldview/dimension ontological/being-construal-defect (as its subontologisation) is ‘not caused’ by ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or postlogism⁷⁸, whether pathological/psychopathic or enculturated, (as this is priorly due to the inherent registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰³ ‘in wait’ for such ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or postlogism⁷⁸ elicitation of its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, for instance, the state of being superstitious in non-positivism/medievalism is itself ‘in wait’ for notions-and-accusations-of-sorcery to elicit its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism in such a social-setup by corresponding non-positivism/medievalism ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or postlogism⁷⁸), whereas the positivistic registry-worldview ⁸⁴reference-of-thought has the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought for the eliciting of

such a notions-and-accusations-of-sorcery threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism not to arise. However, as highlighted again previously, the subsequent temporal-preservation-as-pseudointemporality⁵²-preservation of a registry-worldview's/dimension's subontologisation/subpotentiation is largely due to the perpetuating recurrence, as an intradimensional dynamic-cumulative-aftereffect, of such pathological/psychopathic-and-enculturated¹⁰compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or postlogism⁷⁸ and conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration that undermine and blur recurrently intemporal-disposition supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism to induce social¹⁰⁴universal-transparency¹⁰⁵-⟨transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⁸⟩ of the registry-worldview's/dimension's ontological/being-construal-defect as unsound⁸⁴reference-of-thought of meaningfulness and the positive-opportunism⁷⁶ thereof for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory~de-mentativity and leading to the registry-worldview's/dimension's uninstitutionalised-threshold¹⁰³endemised/enculturated temporal-preservation-as-pseudointemporality⁵²-preservation. This aspect of postlogism⁷⁸ and conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration temporal-preservation-as-pseudointemporality⁵²-preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound⁸⁴reference-of-thought of meaningfulness, as defined by recurrence and 'non-transient transcendability' at the uninstitutionalised-threshold¹⁰³; (in contrast with either a state of⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ that doesn't speak of 'recurrence of

perversion/unsoundness of ⁸⁴reference-of-thought' or an 'abstract' state of inherent uninstitutionalised-threshold¹⁰³ but which is 'transiently transcendable' as it is not in temporal-preservation-as-pseudointemporality⁵²-preservation instigated by postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷). Thus it is the condition of 'recurrence' and 'non-transience' transcendability arising from postlogism⁷⁸ and conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration that is ontologically relevant for ontological-reconstituting-as-to-conflatedness¹²/deconstruction for prospective transcendability (as it conceptually defines the successive uninstitutionalised-threshold¹⁰³ of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism), and it basically encapsulates the phenomenality of preconverging/dementing¹⁹-apriorising-psychologism mental-devising-representation of postlogism⁷⁸ and temporal-dispositions-conjugated-postlogism⁷⁸ so-construed as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism (and so-reflected of the registry-worldview's/dimension's social-construct of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> at its uninstitutionalised-threshold¹⁰³ defined by recurrence and 'non-transient transcendability'). Thus subontologisation/subpotentiation is induced as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹-apriorising-psychologism so-associated with postlogism⁷⁸-and-conjugated-postlogism⁷⁸ leading to temporal-preservation, and so at a registry-worldview's/dimension's uninstitutionalised-threshold¹⁰³ defined by recurrence and 'non-transient transcendability'. The '⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation construct' for prospective institutionalisation

transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is thus fundamentally grounded on the ‘backdrop’ of the construal of the threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism which is reflected and superseded postconvergently as of supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism in existentially-veridical ontology as shallow to deeper superseding—oneness-of-ontology construal/conceptualisation. The so-reflected ‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence-(~~implicated~~-‘nondescript/ignorable-void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) and metaphysics-of-absence-(~~implicated~~-epistemic-veracity-of-⁵¹nonpresencing-<perspective-ontological-normalcy/postconvergence>), with the capacity of easily reflecting both preconverging-or-dementing¹⁹—apriorising-psychologism and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism as implied from a renewed human mentation transcendental insights (in reflexivity) about intrinsic-reality/ontological-veridicality. Threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism implies that at registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰³ at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence³⁰ (as shallow superseding—oneness-of-ontology construal/conceptualisation) with respect to ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (as deeper superseding—oneness-of-ontology

construal/conceptualisation), correspondingly the ontological-veridicality of human dispositions is construed as requiring a notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation of ⁸⁴reference-of-thought (rather than naively, an assumption of ¹⁰⁴universal human intemporal-disposition as reflected/perspectivated within a functional institutionalised registry-worldview existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)'), with the implication that the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' are actually of disambiguated notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ⁸⁴reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold¹⁰³ as being in epistemic-abnormalcy/preconvergence³⁰, as it enables the conceptual articulation of meaningfulness that the 'perspective of a functionally institutionalised registry-worldview/dimension existentialising—enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)' doesn't permit beyond its <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage limits at its uninstitutionalised-threshold¹⁰³. The suprastructuring effect of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism is what actually allows to prospectively reflect/perspectivate ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and as dialectically-out-of-phase/dialectically-primitive at the

uninstitutionalised-threshold¹⁰³ marking out recurrent-utter-uninstitutionalisation from base-institutionalisation, ununiversalisation from ¹⁰⁴universalisation, non-positivism/medievalism from positivism and procrypticism from deprocrypticism; thus enabling the requisite ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by which prospective institutionalisation/intemporalisation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ‘ontological-reconstituting—as-to-conflatedness¹²’/deconstruction is undertaken to supersede (as deeper superseding—oneness-of-ontology construal/conceptualisation) the drawback or vices-and-impediments¹⁰⁶ of the prior registry-worldview/dimension as now preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase. Thus the reality of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism implies that virtue shouldn’t naively be perceived in terms—as-of-axiomatic-construct of ‘a ¹⁰⁴universal human intemporal-disposition nature or intemporal-disposition nature’ since human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor speaks otherwise (even though such an axiom of ‘a ¹⁰⁴universal human intemporal-disposition’ is only surreptitiously implied, as a necessary ‘functional pseudo-conceptualisation’ which functionally assumes intemporality⁵²/longness to avoid the cumbrous need for disambiguating ⁸⁴reference-of-thought of meaningfulness into notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> (at any singular instances) ‘within established institutionalised registry-worldview/dimension’ but virtue cannot be assumed beyond the uninstitutionalised-threshold¹⁰³; that is, virtue is de-

mentatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnaturing, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘¹⁰⁴universal positivistic intemporality⁵²’ as a functional pseudo-conceptualisation of intemporality⁵²/longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold¹⁰³ wherein ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought arises our positivistic registry-worldview/dimension can only be qualified as of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> since the requisite intemporalisation-as-institutionalisation as ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought secondnaturing is wanting), but virtue should rather be construed as the superseding/transcendental institutionalisation/intemporalisation design/conceptualisation that by inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism⁷⁶ in the short run and secondnaturing in the long run enables the prospective registry-worldview/dimension institutionalisation; it is this focus on institutionalisation/intemporalisation that is effectively institutionalisation-as-virtue given that in the succession of human institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>), no institutionalisation effectively transforms human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> nature into an absolutely intemporal-disposition nature, but rather reduces human epistemic-abnormalcy/preconvergence³⁰ towards ontological-normalcy/postconvergence as deeper and deeper superseding—oneness-of-ontology construal/conceptualisations. The bigger point being that it is by effectively grasping that any human intemporal-disposition individuations that can

‘spontaneously’ arise in whatever concern there is should be directed/skewed (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) (as deferential-formalisation-transference of meaningfulness) for institutionalisation/intemporalisation-as-virtue for secondnaturing, and not a wrong implication of functionally grounding virtue on human ‘temporal disposition’ which will inevitably bring about temporal-and-social-trading with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. The fact is that our institutional and organisational constructs at their very core, unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>), however, the notion of ‘consciously-spoken’ as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring required in fully assuming the ⁸⁴reference-of-thought of any prospective registry-worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply ‘a new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, ‘<amplifying/formative—epistemicity>totalising rationalism’ by Descartes based on methodical thinking, ¹⁰⁴universal 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/⁸⁴reference-of-thought as a de-mentative/structural/paradigmatic shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposure-(as-to-⁸⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) process) this is not spontaneously given, when we consider that many of such emancipators were equally relatively enmeshed with the old psychology like Newton’s involvement with alchemy, for instance. This point to the critical importance of the psychological state of the mind for the very possibility of prospective ontologically-veridical transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moult itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound construal/conceptualisation as of that superseding—oneness-of-ontology, however strongly we might naively believe in our ideas in any given epoch as of its metaphysics-of-presence-(implicated-‘nondescript/ignorable—void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³). Thus metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>) notion of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (substituting, to induce ‘a preconverging-or-dementing¹⁹—apriorising-psychologism mentation reflex’ in sync with the ontological perspective, over the same notion as subontologisation/subpotentiation as metaphysics-of-presence-(implicated-‘nondescript/ignorable—void⁵⁰’-as-to-⁸⁰presencing—absolutising-

identitive-constitutedness¹³), which rather wrongly induces ‘a postconverging-or-dialectical-thinking²⁰—apriorising-psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to ~~<amplituding/formative—epistemicity>~~totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage) effectively arises from a maximalist construct in grasping the salience of a transcending/utter conceptualisation that mirrors the uncompromising nature of intrinsic-reality/ontology over ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation notional~procrpticism or notional~disjointedness-as-of-⁸⁴reference-of-thought as the natural intradimensional summative temporal mental-disposition (which speaks of a registry-worldview/dimension relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation, and the need for ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), which ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation notional~procrpticism or notional~disjointedness-as-of-⁸⁴reference-of-thought however represents the enculturation/endemisation that is defining of given registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰³. In other words, without a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity will be possible, as base-institutionalisation is the ultimate ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation construct over a summative mental-disposition of ~~<amplituding/formative—epistemicity>~~totalising~self-

referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in recurrent-utter-uninstitutionalisation enabling the latter's transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, likewise ¹⁰⁴universalisation is the ultimate ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation construct over a summative mental-disposition of <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in ununiversalisation enabling the latter's transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, so too with positivism over non-positivism, and prospectively notional~deprocrypticism over procrypticism/as-the-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—of-positivism ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰. An 'existential-decontextualised-transposition (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism defect) of ontology/ontologically-veridical-meaningfulness/intemporality⁵² conceptualisation' is equally critical, along with the implied psychological uninhibitedness/décomplexing for a prospective registry-worldview/dimension as deprocrypticism, with respect to the central concept of 'knowledge-notionalisation' wherein understanding is much more than about grasping the ideals but equally preemptively construing the possibilities of 'the ignorances'/temporal-dispositions as part and parcel of knowledge construct, not for an idle temporal motive, but to better skew ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a notional~deprocrypticism registry-worldview/dimension preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-³¹<~~amplituding~~/formative-epistemicity>growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism as deprocrypticism. Ultimately the purpose of ⁵⁵maximalising-recomposuring-
 for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation as an intemporal
 conceptualisation of transcendental implication should be of ‘⁸⁰presencing—absolutising-
 identitive-constitutedness¹³ consummated/forfeiting posture’ and is not for the sake of
 ‘immediate intelligibility’ within a given uninstitutionalised registry-worldview/dimension in
 want for a prospective corresponding institutionalisation registry-worldview/dimension, as such
 a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of
 the uninstitutionalised-threshold¹⁰³ is sound as its ⁸⁴reference-of-thought is prospectively
 defective (for instance a positivistic implied transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity cannot be logically intelligible to a
 medieval setup that harkens back to medieval ⁸⁴reference-of-thought—⁹categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ for its logic, i.e. ‘Issue of articulating chemistry rules
 and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and
 principles, in the very first place’), but rather it is a middle to long run construed as of ¹⁴de-
 mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics) instigation of prospective registry-worldview/dimension
 institutionalisation ⁸⁴reference-of-thought as of a ‘postconverging-or-dialectical-thinking²⁰—
 psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can
 mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity’ since this takes a longer time to occur
 and is relatively obscure, but transcendence-and-sublimity/sublimation/~~supererogatory~~-de-

mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendental⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism⁷⁶ of the prospective institutionalisation ontological-primemovers-totalitative-framework⁷³ over its corresponding uninstitutionalised-threshold¹⁰³ to put in question the latter's⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ 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/⁸⁴reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a 'postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise from the perspective of the prospective chemist). That explain why⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms—as-of-axiomatic-construct of 'the now temporal mental-disposition reference-of-thought' which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is inevitable that suprastructuring (the conceptualisation that renders¹⁴de-mentation-⟨supererogatory~ontological—de-mentation-or-dialectical—de-

mentation—stranding-or-attributive-dialectics) relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding—oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding—oneness-of-ontology construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing¹⁹—apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of ‘existential-decontextualising-transposition (threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism defect) of ontology/ontologically-veridical-meaningfulness/intemporality⁵²’ in operantly grasping such suprastructuring transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity/transdimensional/interdimensional construct; as it perpetually upholds ontological-veridicality by its ‘existential-reality’ (not non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) on the basis of, first and critically, the validity of the ⁸⁴reference-of-thought so-reflected as soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought if valid and unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought if invalid (before even recognising whether the ‘implication-of-notion-of-agreement-or-disagreement’ or ‘of logical-processing’ arises) to determine the ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and dialectically-in-phase’ over the ‘preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive’. It is critical to grasp that the notion of threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism is rather of conceptual metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩⟩ (meant to ensure a natural ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation to avoid mix-up of ⁸⁴reference-of-thought) with such a mix-up arising from the <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ (whether wittingly or unwittingly) induced subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) so-construed as metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩. So both notions are conceptually the same but implying different approaches with respect to the temporal undermining of ontological-veridicality; with subontologisation/subpotentiation referencing/biased within the contextual perspective of institutionalised registry-worldview/dimension, with existential-decontextualised-transposition referencing/biased within the contextual perspective of uninstitutionalised registry-worldview/dimension, thus the latter enabling an appropriate disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> with respect to ontologically-veridical ⁸⁴reference-of-thought, and by extension it is the concept of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩⟩ perspective since it avoids the <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when reasoning by a metaphysics-of-presence-

{implicated-‘nondescript/ignorable–void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³} induced subontologisation. Besides even within the intradimension contextual perspective of institutionalised registry-worldview/dimension, it is equally the best approach with respect to the construal/conceptualisation of the instigating of postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition that will induce temporal-preservation-as-pseudointemporality⁵²-preservation in temporal-dispositions as conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration (by hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> on the ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ of the priorly institutionalised registry-worldview/dimension) and by so doing reflecting the uninstitutionalised registry-worldview/dimension. That is an construal/conceptualisation approach that construes the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ as of diminishing–human-epistemic-abnormalcy-or-preconvergence³⁰. Effectively, such a highlight of how human secondnaturing within institutionalised construct implies a pseudo-conceptual ¹⁰⁴universal human intemporal-disposition as metaphysics-of-presence-{implicated-‘nondescript/ignorable–void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³} in contrast to a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’-existentialism-form-factor mental-dispositions highlight at uninstitutionalised construct as metaphysics-of-absence-{implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence>} is effectively the unspoken psychoanalytic conceptualisation which needs to ‘be

referenced/registered/decisioned—as-consciously-recognised’ as the backdrop for superseding into deprocrypticism. Such a psychoanalytic insight about the ‘dynamic-cumulative-aftereffect of subontologisation’ grasps how postlogism⁷⁸ instigates the temporal-preservation-as-pseudointemporality⁵²-preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold¹⁰³ even though the state as dynamic-cumulative-aftereffect of temporal-dispositions is in ‘ontological-incompleteness-of-⁸⁴reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-⁸⁴reference-of-thought, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—or-temporal-preservation-as-pseudointemporality⁵²-preservation, with respect to ontological-normalcy’ by ‘undermining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) for ontological-veridicality’; wherein the postlogic mental-disposition is recursive in eliciting temporal-preservation, the conjugated exacerbatory/opportunistic mental-dispositions are progressive in upholding temporal-preservation-as-pseudointemporality⁵²-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-pseudointemporality⁵²-preservation by supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism inclination whether naively conjugating to postlogism⁷⁸ as misconstrual or good supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism⁷⁶ 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 postlogism⁷⁸ 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-pseudointemporal⁵²-preservation at its uninstitutionalised-threshold¹⁰³. Thus
 this is the underlying dimensionality-of-sublimating⁷⁴—
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation> in the psychoanalytic dynamism of human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor across all the
 institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as of human shallow-to-
 deepening—limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵³ explaining
 the alternation of prospective institutionalisation (as ontologically-reconstituting) and
 uninstitutionalised-threshold¹⁰³ (in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> with regards to the ⁸⁴reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ of the prior institutionalisation)
 which need to be brought to the collective consciousness appraisal for the necessary
 psychological uninhibitedness/décomplexing enabling prospective deprocrypticism. *
 Ultimately, an ‘ontological-reconstituting—as-to-conflatedness¹²/deconstruction articulation’
 (beyond just conceptualisations as in this paper) for more thorough insights reflective of a
 ‘suprastructural construal of any given state of uninstitutionalised-threshold¹⁰³ from prospective

institutionalisation point-of-reference, such as can be retrospectively implied of non-positivism/medievalism from positivism or prospectively implied of procrypticism from deprocrypticism', will more profoundly involve a 'storied-construct/ontologically-valid-narration of comprehensive intuitive insight' grounded on: the construal of temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (enabling the EXISTENTIAL-TRACING-as-ontological-primemovers-totalitative-framework⁷³ of disambiguated notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> and-their-associated⁸⁴ reference-of-thought', reflecting soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism (as-in-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) over unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/preconverging-or-dementing¹⁹—apriorising-psychologism (as-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-entropy/contiguity) non-veridical/vacuous⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰/'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-contiguity³⁹-reification⁸⁷/superseding—oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁸—unenframed-conceptualisation, reflecting 'shallow/temporal superseding—oneness-of-ontology to deeper/intemporal superseding—oneness-of-ontology mental-conceptions teleologies'; from the perspective of a suprastructural superseding/transcending/deeper/intemporal superseding—oneness-of-ontology mental-conception teleology¹⁰⁰. - 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-teleology¹⁰⁰ with
 respect to ⁸⁴reference-of-thought and meaningfulness; ‘Différance-disambiguation-of-
 ontologically-veridical—⁵⁶meaningfulness-and-teleology¹⁰⁰’ implies preempting—
 disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹<amplifying/formative—
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing-psychologism as deprocrpticism.
 Insightfully, ontological-normalcy/postconvergence establishes beyond human limited-
 mentation-capacity-deepening⁵³ that there is a potent and overall oneness/contiguity of
 ontologically-veridical meaningfulness which transverses and supersedes all other
 conceptualisations of ⁸⁴reference-of-thought and meaningfulness (which are therefore
 approximates) by mere ‘ontological-consistency’ whether with regards to virtue
 conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation) or second-level ontological constructs as is the case with subject
 matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an
 ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all
 second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-
 consistency’ as superseding-oneness-of-ontology is by itself the complete rationale for
 explaining human possibilities with regards to knowledge and virtue as so
 reflected/perspectivated by the very potency of ontological-normalcy/postconvergence, as the
 latter is ‘the potency for all the text-of-ontologically-veridical-meaningfulness that can exist’.
 Ontological-consistency in the inherent intemporalisation/institutionalisation orientation of
 ontological-normalcy/postconvergence validates virtue conceptualisation not as a discreet
 notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-

register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) for human-mastery-of-reality or knowledge, as inherently implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). The reason is simple. It is impossible, for instance, for an utter-ununiversalisation setup ‘to access’ the emancipatory ontological possibilities available to a prospective base-institutionalisation setup without the ‘requisite solipsistic insight’ of intemporal-disposition individuation within the recurrent-utter-uninstitutionalisation registry-worldview that ‘projects’ that rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-level ⁸⁶presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as a de-mentating/structuring/paradigming for superseding the vices-and-impediments¹⁰⁶ inherent to recurrent-utter-uninstitutionalisation is a necessity-for-its-own-and-by-extension-the-registry-worldview’s/dimension’s ‘moulting’ in the middle to long run construed as of ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective ‘transcendental virtue conceptualisation’ that drives ontological-normalcy/postconvergence across all the successive institutionalisations and by that token coincides with ontology as a necessary ontological development driver in an animal of shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation). This analysis is very much in line with the notion of virtue as a ~~<amplifying/~~formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-

thought-⁸⁵devolving-as-of-instantiative-context construal, representing virtue ‘contiguously’ in terms-as-of-axiomatic-construct of human limited-mentation-capacity-deepening⁵³ of shortness-to-longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ in the intransience of ontological-normalcy/postconvergence (from shallow superseding–oneness-of-ontology to deeper superseding–oneness-of-ontology). This ontology-driving nature of virtue characteristic of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor points out that it is rather such intemporality⁵²/longness solipsistic ‘transcendental virtue projection’ that enables the superseding of the uninstitutionalised-threshold¹⁰³ of the various registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness⁵⁷/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>). In other words, it is the necessary ‘transcendental virtue projection’ for a prospective registry-worldview superseding the vices-and-impediments¹⁰⁶ 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 ¹⁰⁴universalisation and its ontological possibilities, the temporally-inclined non-positivism/medievalism individuation with respect to the positivistic and its ontological possibilities, and prospectively the temporally-inclined procrypticism individuation with respect to notional~deprocrypticism and its ontological possibilities, and all such possibilities as allowed by ontological-normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein

or a Bohr respectively that will articulate the theory-of-relativity or quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/⁸⁴reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won't be able to exist without the necessary virtue construct (as successions of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence-(implicated-'nondescript/ignorable-void'⁶⁰-as-to-⁸⁶presencing—absolutising-identitive-constitutedness¹³) as implied by ontological-normalcy/postconvergence) that enables it to come into being; as necessarily they will be base-institutionalising, ¹⁰⁴universalising, positivising and probably deprocrypticising, such that it will be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a medieval age, for instance, going by the mere human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'—existentialism-form-factor. Insightfully thus, while ontological-normalcy/postconvergence expands human ontological possibilities (comprehensively), it also leads to a growth in human institutionalised virtue disposition in equivalence which sustains such ontological development. However wary we should be with the possibility of nuclear annihilation, we equally can recognise that the 'better' registry-worldview/dimension-level, in terms-as-of-axiomatic-construct of its relative transcendental

virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to the possibility of averting a global annihilation compared to say feuding tribal or medieval setups (that is, if by some imaginary circumstances they could have access to and utilise such weapons). This points out that virtue is rather an inherent and necessary construct of ontology, existentially speaking; as the transcendental construct that enables the expanding of the ontological possibilities of an animal of shallow limited-mentation-capacity-(as of relative constitutedness¹³) 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—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at uninstitutionalised-threshold¹⁰³ states, with a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor mental-disposition due to lack of social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) about virtue inducing supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’) and the secondnaturing of the social-construct (as institutionalisation-as-virtue) including the requisite human psychical pivoting/decentering. In another respect, ontological-consistency as highlighted previously is in coherence with the notion of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor, and as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-

trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding-
 oneness-of-ontology⁴⁰ with the implication that ‘the reflected/perspectivated
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> disambiguation’ (at the
 uninstitutionalised-threshold¹⁰³) as ontological-primemovers-totalitative-framework⁷³,
 underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped
 from the perpetuating intemporal-disposition ‘ontological-reconstituting-as-to-
 conflatedness¹²⁷/deconstruction realiteration over the perpetuating hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alteration
 by temporal-dispositions. Fundamentally, a normally institutionalised functional disposition
 warrants that there is ‘a common/same ontological-reference of ontologically-veridical-
 meaningfulness’ but this is voided at the uninstitutionalised-threshold¹⁰³ where temporal-
 dispositions become temporally-preservational-as-pseudointemporal⁵²-preservation whether
 by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-
 Being-or-ontological-or-existential—defect>⁸⁶ (whether beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>), as may arise with
 postlogism⁷⁸-and-conjugated-postlogism⁷⁸, with the effective consequence of ‘temporal-to-
 intemporal-disambiguated-mental-dispositions’ wherein the hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of temporal-
 dispositions are reflected/perspectivated as rather in temporal-preservation-as-
 pseudointemporal⁵²-preservation ‘<amplifying/formative-epistemicity>totalising~self-
 referencing-syncretising’, with their meaningfulness ontologically being suprastructured (as
 perverted beyond their consciousness-awareness-teleology¹⁰⁰) by the intemporal-disposition in
 construing the ontological-primemovers-totalitative-framework⁷³ as of the
 circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-

trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding-
 oneness-of-ontology⁴⁰. This disambiguated-mental-dispositions as of the
 circularity/recurrence/repetition/repeatability³ delineating existential-transitioning-or-iterability-
 trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding-
 oneness-of-ontology⁴⁰ develops, with changing contextualisation, at the registry-
 worldview/dimension or intradimensional level as the ‘dynamic-cumulative-aftereffect of
 subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag,
 unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-
 rationalising, and temporal-enculturation/temporal-endemisation-effect), and is equally
 characteristic across registry-worldviews; with the implication that this is an attribute of
 human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’—existentialism-form-factor. That is, the uninstitutionalised-
 threshold¹⁰³ is characterised by the ‘trace of disambiguated-mental-dispositions as
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> ontological-primemovers-totalitative-
 framework⁷³. It is mainly a ‘Différance-disambiguation-of-ontologically-veridical-
⁵⁶meaningfulness-and-teleology¹⁰⁰’ that can establish the ontological-veridicality-of-
 meaningfulness precisely by disambiguating the effective ontological-references of the various
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> individuations, and so not only at an
 instant or act or specific circumstance or context (which is rather an act construal and not a
 being/ontological construal) but projectively in their retrospective-to-present-to-prospective
 existentialism-deambulation/meandering which provides the full insight of

notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> individuations mental-
 dispositions/meaningful-references/ontological-references/contending-references as
 ontological-entrapment. Such a being/ontological-basis, as described above, of a ‘Différance-
 disambiguation-of-ontologically-veridical—⁵⁶meaningfulness-and-teleology¹⁰⁰’ is in line with
 and further elucidates the ‘Différance-existential-transitory-articulation-of-the-protraction-of-
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-of-meaningfulness’
 technique. Going respectively by the Sartrean and Derridean principles for establishing
 ontologically-veridical-meaningfulness, that is, ‘existence precedes/defines essence’ or ‘there is
 nothing outside the text’ in evaluating ‘same-terms-of-expressions (seemingly-same-implied-
 meaningfulness)’ with respect to their veridical-ontological ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—
 or—ontological-preservation in-various-instances as of the
 circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-
 trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding—
 oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁸—unenframed-conceptualisation. What is critical to understand here is to
 distinguish between: (i) recurrence in existential-transitioning-or-iterability-trace-of-narratives-
 as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding—oneness-of-ontology⁴⁰
 by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
 conceptualisation basis of meaningfulness that is grounded on grasping that ⁸⁴reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation are deterministic by virtue of
 reflecting/perspectivating/highlighting their recurrent context of reality and thus subjects them

to ‘ontological-reconstituting-as-to-conflatedness¹²’/deconstruction in upholding intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and (ii) an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ basis of meaningfulness that is purely and wrongly grounded on grasping that ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’ are by themselves abstractly deterministic, even as this fail intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)/postdication, and thus subjects meaningfulness to hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Intemporal-disposition as supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism disposition (whether appropriate/good or inappropriate/poor-or-’poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’) are construed as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁹⁷/superseding—oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation basis of meaningfulness on the ground that successive-instances-of-’existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁹⁷/superseding—oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation requires their subjection to ‘ontological-reconstituting-as-to-conflatedness¹²’/deconstruction to establish the existential context of reality thus establishing

ontologically-veridical-meaningfulness. On the other hand, the postlogic/psychopathic disposition (and by extension temporal-dispositions conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration dispositions) adhere to an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ basis of meaningfulness on the ground that plausibly construing a false-premising to an existential-context-of-reference-narrative ‘provides licence’ to then (‘recursively’ in concurrence –in the case of the postlogic/psychopathic character, progressively –in the case of a conjugated-exacerbatory and conjugated-opportunism characters, and regressively –in the case of a conjugated-ignorance and conjugated-affordability characters) comprehensively articulate any possible existentially-unreal-and-abstract-narratives (on the basis of a conceptualisation of mere hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> static-or-abstract non-veridical/vacuous-state of essence-of-meaningfulness’ with respect to ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ and hence failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) by exploiting the plausibility derived from the concurrently-false-premising existential-context-of-reference-narrative. So the latter disposition, and so particularly with the postlogic/psychopathic mindset, is to induce or generate or exploit any plausible existential-context-of-reference-narrative to then unleash slanted-and-formulaic hollow existentially-unreal-and-abstract narratives by concurrently-false-premising on the plausible existential-context-of-reference-narrative. In other words, the postlogic/psychopathic individuation character gets that there is a human mental-reflex to grasp ontologically-veridical-meaningfulness on ‘static-or-abstract non-veridical/vacuous-state (abstract ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) of essence-of-meaningfulness terms, so long as their existential basis is established, including and critically for its purpose,

where it is so deceptively implied', to artificially or opportunistically construe a plausible existential-context-of-reference-narrative which then 'provides licence' to articulate existentially-unreal-and-abstract-narratives in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> concurrently-false-premising on the initial plausible existential-context-of-reference-narrative, with the idea that that human mental-reflex will by reflex naively-and-wrongly imply the existential/contextualisation ontological-veridicality of its generated slanted-and-formulaic hollow existentially-unreal-and-abstract-narratives; and so, in terms-as-of-axiomatic-construct of the 'apriorising⁸⁴-reference-of-thought-elements/apriorising-registry-elements (out of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁸-of⁸⁴-reference-of-thought⁸⁵-devolving-as-of-instantiative-context)' as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ as highlighted priorly. This preconverging-or-dementing¹⁹-apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking²⁰-apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰-apriorising-psychologism) which is always inclined to ensure that the succession-of-narratives it propounds are tied to successive-instances as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding-oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unframed-conceptualisation. Thus, the reason why the ontological construal (ontological-entrapment) of the postlogic/psychopathic individuation characters and conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration individuation characters is rather as an intemporal/ontological suprastructuring (implying ¹⁴de-mentation-

(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>)) of their hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of ontologically-veridical-meaningfulness, as this fail intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Going by the example of a medieval setup again as effectively in <amplifying/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context and not analogy (epistemic-totalising³²~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context insightfully implying all institutionalisations/registry-worldviews/dimensions are about ‘construing the same underlying ontology’, though yield different but more and more accurate representations of ontology, due to different but improving human limited-mentation-capacity-(as of constitutedness¹³ towards conflation) from shallow-to-deepening-limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵³ with the succession of institutionalisations, but with the non-positivism/medievalism as being lower from our positivistic perspective, thus providing a sound basis of transcendental analytical insight since the positivistic present is in metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-

normalcy/postconvergence> with it, in contrast to our more or less blurred⁷ disposition to
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ when analysing transcendental issues
 within our present positivistic/procryptic registry-worldview/dimension as its own metaphysics-
 of-presence-(implicated-‘nondescript/ignorable-void’⁵⁰-as-to-⁸⁰presencing—absolutising-
 identitive-constitutedness¹³) problem), if say a totem was to be presented as proof that a
 targeted individual was a sorcerer (as existential-context-of-reference-narrative) for establishing
 plausibility for subsequent comprehensive articulation of existentially-unreal-and-abstract-
 narratives accusing the target of sorcery, a transcendental/utter/intemporal conceptualisation
 will imply rather a prospective ontological-reference of essence-of-meaningfulness as
 positivism, with the ontological-normalcy/postconvergence implication of construing not only
 the accuser as being of ‘medieval mental-perversion/⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> 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 ⁸⁴reference-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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to
 preconverging-or-dementing⁴⁹—apriorising-psychologism and its defective ontological-reference
 of meaningfulness, as acting otherwise like ‘being logical’ with such implied meaningfulness
 by saying for instance it is not its totem or it doesn’t know about it or it is somebody else’,
 wrongly validates that the ⁸⁴reference-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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> there is no logical-
 dueness and from thence enabling the construing of relevant soundness or unsoundness of
⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁷) to start with in the very first place but rather a
 superseding/transcendental representation of such ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> as unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-
 thought/preconverging-or-dementing¹⁹—apriorising-psychologism and actually implying a
 suprastructuring (beyond its consciousness-awareness-teleology¹⁰⁰) at the said (non-
 positivism/medievalism) uninstitutionalised-threshold¹⁰³ requiring positivism registry-
 worldview ⁸⁴reference-of-thought institutionalisation. Thus unlike in a case of defect-of-
⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁷ of the registry-worldview's/dimension's—⁸⁴reference-of-thought-for-
 social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do
 the exercise (⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁹⁷) in a same or different circumstance, is invalidated
 when dealing with ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as registry-
 worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-
 existential-defect>⁸⁶ (with regards to both postlogism⁷⁸ and conjugated-postlogism⁷⁸); with the
 implication that there can't be mutual contention but rather transversality~of-affirmative-and-
 unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² wherein the
 superseding (and ontologically-veridical) ⁸⁴reference-of-thought can only construe of the
 superseded (and ontologically unsound) as preconverging-or-dementing¹⁹—apriorising-

psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-
 thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring to transcend into the superseding ⁸⁴reference-of-thought in the very first
 instance, before any ontologically-veridical pretence to mutual contention. Certainly this same
 reaction is what is warranted in the example highlighted before (if an adult psychopath were to
 meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In
 the bigger perspective with regards to the institutionalisation of notional~deprocrypticism for
 instance, it is such an existentialism construal from a transcendental intemporal ⁸⁴reference-of-
 thought over temporal ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> that allows for the
 superseding of vices-and-impediments¹⁰⁶ as prospective registry-worldview/dimension
 structural-resolution of positivism~procrypticism preconverging-or-dementing¹⁹~apriorising-
 psychologism. It should be noted that as earlier articulated,
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
 mentating/structuring/paradigming (in contrast to a temporal extricatory de-
 mentating/structuring/paradigming) can only be transcendental as superseding (by implying an
 altogether different ⁸⁴reference-of-thought as ‘postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism’), and not incremental/‘disjointedness-as-of-⁸⁴reference-of-thought’
 (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-
 threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶ ⁸⁴reference-of-thought
 which is actually preconverging-or-dementing¹⁹~apriorising-psychologism/oblongated and
 dialectically/contendingly-out-of-phase). Taking the previously articulated case of sorcery in a
 non-positivism/medievalism setup, it has no ontological structural-resolution by reciprocity of
 sorcery accusations on the same ⁸⁴reference-of-thought terms but rather by the transcendental

undermining of such non-positivism/medievalism mindset/⁸⁴reference-of-thought with an altogether superseding positivistic ⁸⁴reference-of-thought that is in transversality~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² with a non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present as-present-consciousness’ of all registry-worldviews with regards to their own corresponding ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/⁸⁴reference-of-thought in a non-positivism/medievalism setup, that will in the short term temporal perspective be a drawback to such a transcendental projection of positivistic mental-disposition, and likewise there will inevitably be more or less be a dumb-and-dumb effect of summative social discontentment where a transcendental notional~deprocrypticism mental-disposition is implied in a procrypticism setup. This shows that going by human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~ontological-normalcy/postconvergence>’~existentialism-form-factor, in all registry-worldviews/dimensions the more or less summative mindset/⁸⁴reference-of-thought is bound to be incremental/‘disjointedness-as-of-⁸⁴reference-of-thought’ and not transcending such that would-be emancipating individuation’s projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) percolation-channelling-<inferential-formalisation-transference> for the necessary ‘postconverging-or-dialectical-thinking²⁰~psychology or psychology-of-mentation-dynamics or natural~psychological-

dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendently/transdimensionally/interdimensionally; for instance, capable of putting in question non-positivism/medievalism intradimensional superstition as of the registry-worldview defect in the first place supersedingly/transcendently rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrypticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism⁷⁸-and-conjugated-postlogism⁷⁸ of psychopathy and social psychopathy as of the registry-worldview in the very first place supersedingly/transcendently rather than a temporally reciprocal equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct/ontologically-valid-narration will be of imbricatedness/threadedness/recomposuring as existential-tracing of ontologically-veridical-meaningfulness reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. The fact being that, in the short term, the temporally-minded recurrent-utter-institutionalised individuation has no place for the ‘transcendental rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as‘first-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental rules ¹⁰⁴universalising notion’ of the intemporal-minded individuation; the temporally-minded non-positivism/medievalism individuation has no place for the ‘transcendental

positivising/rational-empiricism notion’ of the intemporal-minded individuation; and likewise, prospectively, the temporally-minded procrypticism individuation has no place for the ‘transcendental deprocrypticism/rational-realism notion’ of the intemporal-minded individuation; rather as the subontologisation/subpotentiation moves from slantedness-effect, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-rationalising in all the different registry-worldviews/dimensions, ‘for intradimensional functionality sake a transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing’, as the summative mental projection of individuals is more of an earthly life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is de-mentatively/structurally/paradigmatically responsible for present ⁸⁴reference-of-thought to project to the de-mentative/structural/paradigmatic need of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. This further points out that with regards to ‘metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)’ projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising³²~self-referencing-syncretising), across all registry-worldviews from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ 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 ⁸⁴reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold¹⁰³ of that medieval setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-meaningfulness/intemporal-preservation-entropy-or-contiguity-or-ontological-preservation,

any registry-worldview/dimension as prior wrongly represents that such its registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ is non-transcendable/unsupersedable by its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as 'metaphysics-of-presence-(implicated-'nondescript/ignorable-void'⁶⁰-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³)' thus upholding its soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought by ignoring the registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ while the prospective registry-worldview/dimension implying a new ⁸⁴reference-of-thought that de-mentatively/structurally/paradigmatically resolves the prior's registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/preconverging-or-dementing¹⁹—apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold¹⁰³). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ allusions to superstition in its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing¹⁹—apriorising-psychologism and unintelligible/existentially-suprastructured, a notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/(recomposed)-consciousness-awareness-teleology¹⁰⁰ of ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought mindset/⁸⁴reference-of-thought will rather be construed as decentered and preconverging-or-dementing¹⁹—apriorising-psychologism, unintelligible/existentially-suprastructured with respect to 'our positivism—procrypticism terms of meaningfulness' that is, at the (deprocrypticism)

uninstitutionalised-threshold¹⁰³ in order to effectively and adequately reflect the requisite metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) necessary to act as the referenced/registered/decisioned-psychical-backdrop for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective deprocrypticism, as implied by ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as-uninstitutionalised-threshold¹⁰³-suprastructuring ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) that is the mechanism of a ‘postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective institutionalisation. This latter notion is important as with all psychoanalysis whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ is central to superseding it, and so the idea of implying preconverging-or-dementing¹⁹-apriorising-psychologism/out-of-phase/dialectically-primitive is ‘beyond the notion of an idle denotative exercise’, be it validly so, and the meaningfulness of such conceptualisations certainly do not carry the poorer connotations of temporal/banal mental-dispositions, but rather it is technically a necessary and useful ontological conceptualisation in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from our shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation). Thus psychoanalysis is actually in effect an existentialism process of human skewing towards intemporal-disposition as we construe meaningfulness and value-

referencing, and so beyond the Foucauldian referenced critique of a relatively ‘economic/traded/exchange/battered’ conceptualisation of psychology we know of when we talk of psychoanalysis in the subject matter of psychology, but rather construed as a natural ontologically-driven ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ behind human secondnaturing across the successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. As a side note though, it is important to grasp that the registry-worldviews as the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) are actually broad categorisations and that actually human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of intrinsic-reality/ontologically-veridical-meaningfulness varies (though not varying in terms—as-of-axiomatic-construct of the central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is certainly a marked difference in scope and depth between the positivistic construct in the th century with its nature in the late 20th and early 21st century. Further to the two elucidations made of postlogism⁷⁸/psychopathic and conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration distortion/perversion of essence-of-meaningfulness that go on to endemise psychopathy and social psychopath with reference to with the ‘Différance-disambiguation-of-ontologically-veridical—⁵⁶meaningfulness-and-

teleology¹⁰⁰ and its ‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—of-meaningfulness’ technique as well as plausibly concurrently-false-premising to an existential-context-of-reference-narrative providing licence for postlogic narratives, a third elucidation provides an even more profound insight of the distortion/perversion of essence-of-meaningfulness and the implications at the comprehensive existential level. This basically has to do with the ontological consequences and implications of the ‘existentialist’ and ‘non-veridical/vacuous’⁷⁵ conceptualisation of ⁸⁴reference-of-thought and meaningfulness, and so with respect to perception of registry-soundness/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought and ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought, and ultimately the disambiguation of ontological-reference (trace) with respect to postlogism⁷⁸ and conjugated-postlogism⁷⁸ threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism individuation characters, and supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism individuation characters. Basically the ontological-veridicality of meaningfulness is construed in ‘non-veridical/vacuous’ terms of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ ‘supposedly’ in intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and this ‘supposedly-ness’ is only validated if ‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of the human supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism mind with respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous

terms of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰. 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—⁸⁴reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ —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 prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ or existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context and even better when mutually of good supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism (than when one or the other is of ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ even though the latter is relatively circumspect and ad-hoc in its misrepresentation of reality, and so its consequence with respect to the ‘existentialist-shortfall’ is rather limited as defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance rather than registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential—defect>⁸⁶ associated with postlogism⁷⁸, whether pathological/psychopathic or enculturated, and

conjugated-postlogism⁷⁸). However, with the psychopathic/postlogic and social psychopathic case where ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or postlogism⁷⁸ as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness is the underlying principle as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵, this ‘existentialist-shortfall’ is highly consequential as it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential-defect>⁸⁶; by wrongly and so comprehensively implying the ‘existential-reality’ of ‘non-veridical/vacuous <amplifying/formative>⁸ wooden-language-(imbued—temporal-mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) articulated in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or otherwise by the rather non-veridical/vacuous implied meaningfulness and ⁸⁴reference-of-thought or otherwise by the non-veridical/vacuous implied meaningfulness and ⁸⁴reference-of-thought based on inductive limitation nature or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸ as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology¹⁰⁰ is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In other words meaningfulness and ⁸⁴reference-of-thought is only veridical as an ‘ontologically-veridical construct’ validated in the construal of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding–oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-

completeness⁸⁸—unenframed-conceptualisation that establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with respect to ontologically-veridical-meaningfulness and ⁸⁴reference-of-thought thus allows for an overall existential/being framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of meaningfulness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> induced from postlogism⁷⁸/psychopathic and temporal-dispositions-conjugated-postlogism⁷⁸ which is wrongly projected as of the recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding-oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation as ontologically-veridical-meaningfulness, and particularly so as the postlogism⁷⁸/psychopathic disposition is basically recursive (recursive denaturing¹⁵ alteration of the essence-of-meaningfulness and so ‘pathologically iterative’, in the form of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> ‘denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-dementativity’ as non-veridical and dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex-logic¹ and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism⁷⁸ mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), and conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration dispositions are either progressive (with conjugated-opportunistic/conjugated-exacerbation) or regressive (with conjugated-ignorance/conjugated-

affordability) in their hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-
 and-failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives as-of-cohering-
 logic-reflex to the psychopath's 'denaturing¹⁵ postlogic-backtracking-<iterative-looping-'set-of-
 dereifying-hollow-narratives-and-acts'>⁷⁷-with-'successive-shifting-of-the-narratives-and-acts-
 foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts'
 towards 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity' as non-veridical and
 dialectically/contendingly out-of-phase. The centrality of 'concurrently-false-premising-of-
 meaning thread/tracing' in the entire process of postlogism⁷⁸ and conjugated-
 postlogism⁷⁸/preconverging-or-dementing¹⁹-integration lies in the fact that it provides the 'as
 non-veridical and dialectically/contendingly out-of-phase hollow-form concurrently-false-
 premising' for ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as 'denaturing¹⁵
 postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷-
 with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-
 successively-shifting-or-noncohering-narratives-and-acts' towards social-aggregation-enablers
 over intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity, and so together with a 'false-projection-
 of-bad-or-good-conviction-as-to-profound-supererogation⁹⁷ representation of meaning' rather
 than' veridically of a threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism concurrently-false-
 premising of meaning' (and so, wrongly implying an issue of defect-of-⁵⁴logical-processing-or-
 logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of
 the registry-worldview's/dimension's-⁸⁴reference-of-thought-for-social-functioning-and-
 accordance rather than veridically the perception of ¹⁰compulsing-

nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or
 postlogism⁷⁸ as hollow-form implying an issue of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>); inducing conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration
 mental-dispositions (as conjugated-ignorance, conjugated-affordability, conjugated-
 opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-
 enculturation) involved in ¹¹conjoining-looping-set-of-narratives of the postlogic/psychopathic
 hollow-form postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-
 and-acts’>⁷⁷; and thus leading to temporal-preservation-as-pseudointemporality⁵²-preservation.
 It is critical to understand this underlying thread of concurrently-false-premising by its
¹⁰compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation⁹⁷ or postlogism⁷⁸ instigation as a ‘false-sense-of-good-to-’poor or bad
 supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism’’ postlogism⁷⁸ and conjugated-
 postlogism⁷⁸/preconverging-or-dementing¹⁹-integration in psychopathic and social psychopathic
 situations. Thus unlike in the instance of defect-of-⁵⁴logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the
 registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-
 accordance the idea of falling-back to the same exercise to correctly do the exercise (⁵⁴logical-
 processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁷) in a same or different circumstance, is invalidated when dealing with
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as registry-
 worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-
 existential–defect>⁸⁶ (with regards to both postlogism⁷⁸ and conjugated-postlogism⁷⁸); with the

implication that there can't be mutual contention but rather transversality~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² wherein the superseding (and sound) ⁸⁴reference-of-thought can only construe of the superseded (and non-veridical) as preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding ⁸⁴reference-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 ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology¹⁰⁰. It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is 'maturated' in its theme on issues that are rather of serious import, 'spatialising' (to confound by not acting postlogically/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination), being 'indirect' (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly 'credulous' (by effective eliciting of social threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as to

subontologisation/subpotentiation miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-conventioning-rationalising/temporal-enculturation where its ‘apriorising-⁸⁴reference-of-thought-elements/apriorising-registry-elements (out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism⁷⁸ not essentially in terms-as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into adulthood, as a prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-disposition will, but rather in terms-as-of-axiomatic-construct of its failure in performing the postlogic acts well with the idea of how to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex-logic¹ to the point of faking remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor is in a prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ relation to its postlogism⁷⁸-formulaic slanting ¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ or perverted-outcome-sought-precedes-existentially-veridical-logical-dueness mental-disposition’ in order for the interlocutor to go on to conjoin the psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷).

Paradoxically, the basis of the adult psychopath ‘concurrently-false-premising-of-meaningful thread/tracing’ is the disposition of a supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism mindset/⁸⁴reference-of-thought to be open-minded in wrongly granting supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism (be it ‘good

or poor/bad supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism’) to a ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ mental-disposition for its deceptive high-point of concurrently-false-premising for producing ontologically non-veridical narratives (in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰). This ‘concurrently-false-premising-of-meaning thread/tracing’ can be construed as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹—reification⁶⁷/superseding—oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁸—unenframed-conceptualisation wherein ontologically-veridical-meaningfulness is established by reflecting soundness-or-ontological-good-faith/authenticity⁶⁹—of-⁸⁴reference-of-thought/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism (as-in-intemporally-preservational) narratives over unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴—of-⁸⁴reference-of-thought/preconverging-or-dementing¹⁹—apriorising-psychologism narratives. Critically, this ‘concurrently-false-premising-of-meaning thread/tracing’ explains how temporal-preservation-as-pseudointemporality⁵²—preservation occurs operantly and how by intradimensional cumulative-dynamic-aftereffect it instigates the endemising/enculturating of uninstitutionalised-threshold¹⁰³ in the transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁸—unenframed-conceptualisation dynamism, as it further extends to explain how and why ‘ontological-reconstituting—as-to-conflatedness¹²/deconstruction on the one hand and hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> on the other hand drive the dynamism of successive prospective institutionalisations and uninstitutionalised-threshold¹⁰³ respectively; as

postlogic/psychopathic-individuations hollow postlogic-backtracking-<iterative-looping-‘set-
 of-dereifying-hollow-narratives-and-acts’>⁷⁷ and conjugated-postlogism⁷⁸/preconverging-or-
 dementing¹⁹-integration individuations ¹¹conjoining-looping-set-of-narratives to the hollow
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷, in
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> to ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology¹⁰⁰ (but then failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and undermining
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity) of ‘ontologically-
 reconstituted’/deconstructed institutionalised registry-worldview/dimension’ inducing
 prospective ‘uninstitutionalised registry-worldview/dimension’ (as prospective diminishing—
 human-epistemic-abnormalcy-or-preconvergence³⁰), eliciting the intemporal-disposition to
 ‘ontologically-reconstitute’/deconstruct the new ‘uninstitutionalised registry-
 worldview/dimension’... and so on, circularly up to futural Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism institutionalised
 registry-worldview as utterly-ontological (ontological-normalcy) as ‘it can’t be hollow-
 constituted’ by its mere ontological-completeness or ontological-utterness or as-ontological-
 normalcy. This further highlights the reality of human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor as validating
 the requisite ‘postconverging-or-dialectical-thinking⁷⁰—psychology or psychology-of-mentation-
 dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring decomplexifying/uninhibiting de-

mentating/structuring/paradigming for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective deprocrypticism, in contrast to a ‘wrongly misconstrued ¹⁰⁴universal human intemporal-disposition nature’ (which is rather a ‘functional construal/conceptualisation’ arising from intemporalisation/institutionalisation within an institutionalised registry-worldview/dimension as secondnature but not beyond its uninstitutionalised-threshold¹⁰³) 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 secondnaturating as deprocrypticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical—⁵⁶meaningfulness-and-teleology¹⁰⁰’ gives ontological-anchoring for a Derridean metaphysics-of-presence-(implicated-‘nondescript/ignorable—void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) (due to human limited-mentation-capacity-deepening⁵³) propped up by a metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) (rather as human projection in ‘making-up for’ its limited-mentation-capacity-deepening⁵³, and so beyond a Derridean aporia, ‘making-up for’ with the abstract and infallible ontological-normalcy/postconvergence referencing/correction-tool as postdication, which upholds intemporal-preservation-entropy-or-contiguity—or-ontological-preservation), to paradoxically transcend and supersede towards deeper ontological-veridicality/intrinsic-reality, as so enabled by the dialecticism of ‘¹⁴de-mentation-~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ⁸⁴reference-of-thought’ in construing the ⁸⁴reference-of-thought and meaningfulness of ‘the prospective’ (of a more intemporal-potency as it further deepens the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or threshold-of-

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism over ‘the prior’ in the strive for
 ontological-normalcy/postconvergence (potency of intrinsic-reality/ontological-veridicality)
 along with disambiguating human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’—existentialism-form-factor as the pathway towards
 intrinsicness/essence, reality, truth and virtue. Such a ‘Différance-disambiguation-of-
 ontologically-veridical—⁵⁶meaningfulness-and-teleology¹⁰⁰’ is rather about the ontological-
 veridicality of ⁸⁴reference-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 ⁵⁴logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷, and this doesn’t put-
 into-question the soundness/appropriateness or unsoundness/inappropriateness of ⁸⁴reference-
 of-thought. Thus unlike in the instance of defect-of-⁵⁴logical-processing-or-logical-
 implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the
 registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-
 accordance the idea of falling-back to the same exercise to correctly do the exercise (⁵⁴logical-
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁷) in a same or different circumstance, is invalidated when dealing with
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as registry-
 worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-
 existential-defect>⁸⁶ (with regards to both postlogism⁷⁸ and conjugated-postlogism⁷⁸); with the
 implication that there can’t be mutual contention but rather transversality~of-affirmative-and-

unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’¹⁰² wherein the
 superseding (and sound) ⁸⁴reference-of-thought can only construe of the superseded (and
 unsound) as preconverging-or-dementing¹⁹–apriorising-psychologism/unsoundness-or-
 ontological-bad-faith/inauthenticity⁶⁴–of-⁸⁴reference-of-thought/oblongated requiring
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into
 the superseding ⁸⁴reference-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 ⁸⁴reference-of-thought and meaningfulness of
 the intemporal-disposition as ontological over the temporal-dispositions; as the latter, going by
 human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
 normalcy/postconvergence>’–existentialism-form-factor are inclined to ‘⁵¹incrementalism-in-
 relative-ontological-incompleteness⁸⁹—enframed-conceptualisation
 <amplifying/formative>’–wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of–⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>’
 (implying incremental/temporal-accommodation meaningful dispositions of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-
 <including-virtue-as-ontology> as defect-of-⁵⁴logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-
 worldview’s/dimension’s–⁸⁴reference-of-thought-for-social-functioning-and-accordance, and
 worst still when conjugated to postlogism⁷⁸ become temporally-preservational-as-

pseudointemporality⁵²-preservation or conjugated-postlogism⁷⁸ as of circularity/recurrence/repetition/repeatability⁹ in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding-oneness-of-ontology⁴⁰ in contrast to defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance, and rather implying a ‘de-mentative/structural/paradigmatic registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ that defines a registry-worldview/dimension as preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality going by its hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (take the case of the BODMAS characters highlighted previously where the other characters simply went along calculating without factoring A’s defect), such that where there is induced derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> when such defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance dispositions are conjugated to postlogism⁷⁸ (which directly perverts ⁸⁴reference-of-thought), temporal-dispositions are rather then construed as in registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential-defect>⁸⁶’ in line with a ‘dynamic-cumulative-aftereffect of subontologisation’ of the prior/transcended/superseded registry-worldview as being in a dialectically-out-of-phase state which is thus preconverging-or-dementing¹⁹—apriorising-psychologism, while the intemporal-disposition is inclined to ‘⁵⁵maximalising-recomposuring-for-relative-ontological-

completeness⁸⁸—unenframed-conceptualisation intemporal projection-of-thought’ (implying
 notional~deprocrypticism in its preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-
 ‘³¹<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing-psychologism as ‘ontologically-
 reconstituting’ intrinsic-reality and thus with respect to ⁷⁵perversion-of-⁸⁴reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> is inclined to solipsistically-put-into-question/ontologically-reconstituting of
 the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and imply a
 prospective/superseding/transcendental registry-worldview that is the new dialectically-in-
 phase and thus the new ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ as
 the prior registry-worldview becomes dialectically-out-of-phase/dialectically-primitive and
 preconverging-or-dementing⁴⁹—apriorising-psychologism. A ‘Différance-disambiguation-of-
 ontologically-veridical—⁵⁶meaningfulness-and-teleology¹⁰⁰’ in registry-worldview terms is
 rendered operant by ‘ontological-reconstituting—as-to-conflatedness¹²’/deconstruction over
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> (with ‘ontological-reconstituting—as-to-
 conflatedness¹²’/deconstruction more like ‘a making-up for projection’ in transcending as a
 metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—
 ontological-normalcy/postconvergence>) conceptualisation over hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as a
 ‘failing, due to limited-mentation-capacity-deepening⁵³,’ metaphysics-of-presence-<implicated-
 ‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³>

conceptualisation), forming the very backbone of the human registry-worldview's/dimension's institutionalisation/intemporalisation process that is behind the institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ as it dialectically leaves by the wayside human temporality⁹⁹/shortness and temporal ⁸⁴reference-of-thought and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ implications are utterly different between such a familiar ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ and a ‘Différance-disambiguation-of-ontologically-veridical-⁵⁶meaningfulness-and-teleology¹⁰⁰’ as the latter calls upon ¹⁴dementation-⟨~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ in setting up two dialectical ⁸⁴reference-of-thought, wherein the one as prior/present/transcended/superseded is preconverging-or-dementing¹⁹—apriorising-psychologism and the other as prospective/transcending/superseding is postconverging-or-dialectical-thinking²⁰—apriorising-psychologism. In other words, ‘Différance-disambiguation-of-ontologically-veridical-⁵⁶meaningfulness-and-teleology¹⁰⁰’ is dealing with perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (at the uninstitutionalised-threshold¹⁰³ or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism) is all about articulating the ‘dialectically-in-phase reference’ (which is relatively sound ontologically/intemporally) over the ‘dialectically-out-of-phase or dialectically-primitive

reference’ (which is relatively unsound ontologically/intemporally). In registry-worldview terms of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ‘dynamic-cumulative-aftereffect of subontologisation’, this establishes ontological precedence/supersedingness/ascendency. The grander insight and answer to the elusive Derridean conundrum is that the full ⁴⁵<amplifying/formative—epistemicity>causality~as-to-projective-totalitative-implications,- for-explicating-ontological-contiguity⁵⁷ of a ‘Différance-disambiguation-of-ontologically-veridical—⁵⁶meaningfulness-and-teleology¹⁰⁰’ renders our presencing-as-positivistic meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview ‘dialectically-out-of-phase or dialectically-primitive’ as preconverging-or-dementing¹⁹—apriorising-psychologism to a prospective-as-deprocryptic ⁸⁴reference-of-thought, which is ‘dialectically-in-phase’ as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism. The latter (as with all relative postconverging-or-dialectical-thinking²⁰—apriorising-psychologism references) can only be ‘habituated’ over the former, and so ‘by virtue of its more profound intemporality⁵²-potency’ validated by its greater ontological-primemovers-totalitative-framework⁷³ 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/⁸⁴reference-of-thought to convince a non-positivism/medievalism mindset/⁸⁴reference-of-thought that it ⁸⁴reference-of-thought is better but for the fact that its better ontological-primemovers-totalitative-framework⁷³ will in the middle to long-run be ontologically untenable thus ‘collapsing’ the non-positivism/medievalism mindset/⁸⁴reference-of-thought; and so reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-

disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. This is the only basis for establishing the relative ascendancy of divergent ⁸⁴reference-of-thought (not to be confused with ‘⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ convincing’ as this by definition will instead make circular references to a prior ⁸⁴reference-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 ⁸⁴reference-of-thought that precedes and defines the pertinence of an exercise of ‘⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ convincing’ whereby interlocutors already share this common ⁸⁴reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking²⁰—apriorising-psychologism over preconverging-or-dementing¹⁹—apriorising-psychologism habituation (at their respective ‘uninstitutionalised-threshold¹⁰³ or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’) with regards to the postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and preconverging-or-dementing¹⁹—apriorising-

psychologism dialecticism of meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview' developed as base-institutionalisation over recurrent-utter-uninstitutionalisation, ¹⁰⁴universalisation over ununiversalisation, positivism over non-positivism/medievalism and prospectively notional~deprocrypticism over procrypticism. It should equally be noted that just as no ⁸⁴reference-of-thought will recognise itself as rather preconverging-or-dementing¹⁹—apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of itself as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of-⁸⁴reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing¹⁹—apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of our present positivistic registry-worldview as rather preconverging-or-dementing¹⁹—apriorising-psychologism (as ⁸¹procrypticism—or—disjointedness-as-of-⁸⁴reference-of-thought) from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism higher registry-worldview ontological-completeness-of-⁸⁴reference-of-thought; as in both instances, the 'Différance-disambiguation-of-ontologically-veridical—⁵⁶meaningfulness-and-teleology¹⁰⁰' highlights that the prior preconverging-or-dementing¹⁹—apriorising-psychologism ⁸⁴reference-of-thought faces a 'Heideggerian (engaged)-destruktion', as it is not about substituting our species but enabling the further development of our same species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction involving 'ontological-reconstituting—as-to-conflatedness¹²' of the prospective postconverging-or-dialectical-thinking²⁰—apriorising-psychologism ⁸⁴reference-of-thought over the hollow-

constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the prior preconverging-or-dementing¹⁹-apriorising-psychologism meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural ‘argumentation reflex’/new ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ as ‘prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰-apriorising-psychologism re-engaging reflex’ with respect to the more familiar existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ do not apply with respect to “Différance-disambiguation-of-ontologically-veridical—⁵⁶meaningfulness-and-teleology¹⁰⁰”; as the latter is more about an engagement between a prior/transcended/superseded ⁸⁴reference-of-thought say in registry-worldview terms like non-positivism/medievalism (which harkens back to its ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to its ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ whether these are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and a prospective/transcending/superseding ⁸⁴reference-of-thought like positivism (which develops new ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰,-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—⁵⁶meaningfulness-and-teleology¹⁰⁰’ equally takes cognisance of the fact that a ⁸⁴reference-of-thought construal is simply as of a

dynamic-cumulative-aftereffect conflation , and with perversion-⁸⁴reference-of-thought involving a subontologisation/subpotentiation rather indirectly as a comprehensive socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism) arising from the ‘cumulative effect’ of the various notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> individuations dispositions with respect to intradimensionally operant ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, as the various ‘temporal-dispositions individuations’ will, at the given uninstitutionalised-threshold¹⁰³, betray ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> at their specific temporal-dispositions individuations thresholds (⁵⁰ignorance/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—⁵⁶meaningfulness-and-teleology¹⁰⁰’ of ontological-reconstituting-as-to-conflatedness¹² not only at a registry-worldview/dimension or intradimensional level of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but also at notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> individuations level of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, which then allows for disambiguated ontological-primemovers-totalitative-

framework⁷³ with respect to individuals teleologies as being of any of the various
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> individuations (for instance, psychopath
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷-as-
 reflex-fleeting-logic, psychopath’s or postlogic interlocutor ¹¹conjoining-looping-set-of-
 narratives as-reflex-cohering-logic, etc.). This effectively allows for ‘différance
 conceptualisation’ of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-
 and-failing-intemporal-preservation> and ontological-reconstituting—as-to-
 conflatedness¹²/deconstruction analysis’ of intradimensional phenomena, and rather construed
 as of the conflation of the corresponding registry-worldview ⁸⁴reference-of-thought
 transcendental dialectics. Such a ‘Différance-disambiguation-of-ontologically-veridical–
⁵⁶meaningfulness-and-teleology¹⁰⁰’ thus goes on to encompass the ¹⁴de-mentation-
 ⟨supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
 attributive-dialectics⟩ hermeneutically/reprojectively/supererogatingly/zeroingly-educing-
 human–⁵⁶meaningfulness-and-teleology¹⁰⁰-into-the-existentialism-becoming of personhoods-
 and-socialhood-formation marking any registry-worldview ⁸⁴reference-of-thought. The
 underlying idea here being that faced with incidental issues arising in various effective social
 contexts, the ‘ontological/intemporal de-mentating/structuring/paradigming approach’ is to
 have at hand a ‘¹⁰⁴universal 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 ¹⁰⁴universal cadre with regards to issues of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> pointing to ‘Différance-disambiguation-of-ontologically-veridical–
⁵⁶meaningfulness-and-teleology¹⁰⁰’, and so across all registry-worldviews/dimensions, is
 human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor conjugating with respect to
intemporal/ontological meaningfulness requiring re-institutionalisation/re-intemporalisation in
successive institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>), cumulating/recomposuring
along various ontologising-depth-of-analysis/intemporal-preservation-entropy-or-contiguity—
or—ontological-preservation (as institutionalising, ¹⁰⁴universalising, positivising and
fully/utterly-ontologising into deprocrypticism). Human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor as such is
ontologically a preceding and defining construct that provides insight on ‘existentialism/full-
depth-of-existential-implications issues’ across all the institutional-cumulation/institutional-
recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)
since ‘it grasps the ontological-veracity of notional~firstnaturedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as it
recomposes across all the successive institutional-cumulation/institutional-recomposure-(as-
to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)’; due to the
inherent/permanent nature of human shallow to profound limited-mentation-capacity-
deepening⁵³ (notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-
from-perspective—ontological-normalcy/postconvergence> individuations dispositions) along

the successive/snowballing institutional-recomposures with respect to the succession of recomposured human meaningfulness-and-action based-on/given this same form-factor. This implies individuality is then simply ‘the unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor individuations dispositions (as form-factor)’ in the ‘receptacle’ that is an individual in a given ‘recomposured-existentialism contextualisation’, and as such a given ‘recomposured-existentialism contextualisation’ harbours other individuals (as receptacles) of their own ‘unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor individuations dispositions’. A further implication is that going by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) that is behind the institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) involving the skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity) of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor (as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor
 individuations dispositions) towards the ascendancy of the intemporal-disposition’s
 meaningfulness (longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) as
 institutionalisation/intemporalisation, this highlights that ‘Différance-disambiguation-of-
 ontologically-veridical-⁵⁶meaningfulness-and-teleology¹⁰⁰’ which is rather about perversion-
 and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (as human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’—existentialism-form-factor as of postlogism⁷⁸-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-
 <including-virtue-as-ontology> ‘conjugate with and thus pervert intemporal/ontological
 meaningfulness’ requiring ‘ontological-reconstituting-as-to-conflatedness¹²’ over their hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation>) contrasted to ‘notion of agreement-disagreement’, is a permanent construct for
 the ontological/intemporal resolution/skewing of human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, and in
 registry-worldview terms ‘Différance-disambiguation-of-ontologically-veridical-
⁵⁶meaningfulness-and-teleology¹⁰⁰’ is the mechanism of transcending the registry-worldview

⁸⁴reference-of-thought as ‘ontological-reconstituting-as-to-conflatedness¹²/deconstruction’ articulates better and better ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and is geared exclusively for prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus recomposuring-in-a-snowballing-effect base-institutionalisation, ¹⁰⁴universalisation, positivism, and prospectively deprocrypticism. It also points out that the exercise of institutionalisation/intemporalisation is not an exercise of human emanance transformation from temporal-dispositions to intemporal-disposition (as we wrongly imply by intuition) but a registry-worldview’s/dimension’s institutionalisation or secondnaturing exercise, explaining why we are continually the same species from utter-institutionalisation to prospectively deprocrypticism. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality⁹⁹/shortness as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor will now rather conjugate temporarily as shortness-of-register-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ or ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (conjugated: postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology>) to the new ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold¹⁰³, and

thus eliciting the need for prospective intemporalisation/institutionalisation. The need for successive institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historicality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ thus leads to notional~deprocrypticism which specificity going by the increasing ‘rational-realism’ of the institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historicality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ process is to recognise the veridicality of this human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor (as of the intemporal-disposition and temporal-dispositions of postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-⟨including-virtue-as-ontology>) and construct prospective knowledge factoring it in, as ‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning, and be conceptually preemptive of human temporality⁹⁹/shortness since human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor can’t be emanantly/becomingly/solipsistic transformed as ‘of intemporal-disposition only’ (it’s a lost cause as that is not our firstnatureness since we are effectively of notional~firstnaturedness—

temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> given our human-subpotency ever limited-mentation-capacity relative to the full-potency of existence as existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) and avoid articulating knowledge as if the human mentation is by reflex only intemporal of emanance ⁸⁴reference-of-thought when in reality it is of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>, and so by way of percolation-channelling-<in-deferential-formalisation-transference>. Effectively given that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, the determinant nature of intemporal/ontological constructs induced by institutionalisation with respect to social-stake-contention-or-confliction is always bound to elicit two classes of human mental-dispositions with respect to it whether as a temporal extricatory de-mentating/structuring/paradigming or as an intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming, and knowledge-notionalisation is grounded on addressing meaningfulness insightfully in these two respects. The veridical insight to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor lies in the fact that the cross-section of humankind at any institutionalisation is institutionalised at its socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-

entropy-or-contiguity—or—ontological-preservation or uninstitutionalised-threshold¹⁰³ or
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism; as basically intemporality⁵²/longness is a
 pathway from base-institutionalisation to ¹⁰⁴universalisation to positivism and prospectively
 notional~deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency,
 and any pretence at a positivistic registry-worldview to be non-transcendable (in terms—as-of-
 axiomatic-construct of “Différance-disambiguation-of-ontologically-veridical–
⁵⁶meaningfulness-and-teleology¹⁰⁰”) is untenable as the same could be implied at base-
 institutionalisation and ¹⁰⁴universalisation, which obviously we won’t recognise and acquiesce
 to, implying the temporal-difficulty of dealing with the transcendental implications in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ often lead to ontological-bad-faith/inauthenticity⁶⁴ as human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’—existentialism-form-factor! The grander insight being that
 ‘institutionalisation devising and devices’ already speaks a lot about human potential and
 capacity (and are basically our virtue with no need for ‘false idealisation’ that just induces
 ‘vain-temporality⁹⁹ passing for intemporality⁵²’), and just as previous institutionalisations
 prospered, due to increasing realism, because they did away with deities and spirits in
 recognising that human potential lies in what humans can do themselves, and strived even more
 by doing away with essences in recognising that understanding effectively what happens in the
 world is what gives power and effectiveness over nature, a further extension of rational-realism
 is to do away with the ‘false feel good’ naivety of construing man by reflex in intemporal terms
 (not recognising or rather taking full cognisance of the implications that we have

notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> as shortness-to-longness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ or ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>
 teleologies) which failure only leads to unrealistically grounded ⁸⁴reference-of-thought and
 meaningfulness (characterised by the readiness to overlook vices-and-impediments¹⁰⁶ of our
 registry-worldview/dimension as side notes rather than the idea that these point to our
 deficiencies and ‘that these are actually the necessary pathway for superseding/transcending’
 for prospective de-mentating/structuring/paradigming, just as preceding registry-worldviews
 had to deal with their de-mentating/structuring/paradigming that led up to our positivistic
 registry-worldview) and aspiring for the intemporal while factoring in the temporal. In a further
 elaboration, there is no pathway for prospective base-institutionalisation without a recognition
 of recurrence-of-utter-uninstitutionalisation for its superseding, no pathway for prospective
¹⁰⁴universalisation without a recognition of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>,—of-base-institutionalisation-as-ununiversalisation for its superseding, no
 pathway for prospective positivism without a recognition of ⁷⁵perversion-of-⁸⁴reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>,—of-universalisation-as-non-positivism/medievalism for its superseding, and
 there is equally no pathway for futural Being-development/ontological-framework-expansion—
 as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰ as of prospective notional~deprocrypticism without a recognition of ⁷⁵perversion-
 of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—positivism-as-
 procrypticism for its superseding. However, such an intemporal-disposition of transcendental

depth-of-thought, it must be acknowledged is hardly the panacea of a
 <amplifying/formative> 'wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 'nondescript/ignorable—void⁶⁰'-with-regards-to-prospective-apriorising-implications>) temporal
 mental-disposition that is more predisposed to project mainly in terms—as-of-axiomatic-
 construct of 'temporal lifespan of living scale' rather than 'humanity-at-large spatial and
 timeless scale' of intemporal projection-of-thought mental-disposition; with the inherent moral
 and intellectual superiority of the latter warranting an uncompromising stance over the former,
 in transversality~of-affirmative-and-unaffirmative-disambiguated-'motif-and-
 apriorising/axiomatising/referencing'¹⁰², as has always been the case all along in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸, and so 'looking down' at temporality⁹⁹/shortness effects of
 'country-of-the-blind effect' and 'crowd effects'. Already with respect to futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective deprocrypticism, our
 formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition the
 veracity/ontological-pertinence of our potential 'perverting temporal-dispositions inclinations'
 by its 'abstract preemptive mechanisms', the bigger prospect though lies in fully unleashing
 such a potential for a knowledge-notionalisation emancipation that is consciously aware of the
 full implications and thus paradoxically uninhibited/decomplexified in dealing with this realism
 rationally and further expand human intemporal potential as the notional~deprocrypticism
 registry-worldview. Actually the notional~deprocrypticism registry-worldview/dimension we
 will be able to supersede human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-

normalcy/postconvergence>’—existentialism-form-factor because its preempting—
 disjointedness-as-of-⁸⁴reference-of-thought,-as-to-³¹<amplituding/formative—
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing-psychologism enables ‘absolute social
¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness³⁸) about
 the real nature of human action’ thus undermining the disposition for human temporal-
 preservation-and-prevarication behind relative-ontological-incompleteness⁶⁹-induced,-
 ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’; as in fact the successive institutional-
 cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) (as ‘postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism and in-phase/soundness-or-ontological-good-
 faith/authenticity⁶⁹-of-⁸⁴reference-of-thought’ in voiding/annulling the ‘supposed pretence of a
 contending posture or ⁸⁴reference-of-thought’ of the successive corresponding
 uninstitutionalised-threshold¹⁰³ as actually the ontological reflection of their mental-disposition
 is ‘of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’ (beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ manifestation
 intradimensionally) as temporal-dispositions are actually involved in pseudointemporality⁵²
 inducing temporal-preservation-as-pseudointemporality⁵²-preservation defining the
 corresponding uninstitutionalised-threshold¹⁰³, beyond-the-consciousness-awareness-

teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation, thus represented as ‘preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase/unsoundness-or-ontological-bad-faith/inauthenticity⁵⁴-of-⁸⁴reference-of-thought’, and thus the ‘point of engagement’ with all established uninstitutionalised-threshold¹⁰³ is rather a ‘reflection of postlogism⁷⁸-formulaic—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷-or-‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ reflex disposition or preconverging-or-dementing¹⁹—apriorising-psychologism’ and not the ‘natural institutionalisations inclination to reflect a prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex or thinking reflex’, for instance ‘we don’t think’ with a non-positivism/medievalism uninstitutionalisation-mindset/⁸⁴reference-of-thought as the point-of-meaningful-engagement’ with it from our positivistic perspective is its out-of-phase decentering and preconverging-or-dementing¹⁹—apriorising-psychologism, likewise the point-of-meaningful-engagement from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism perspective with our registry-worldview/dimension ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought is ‘not a thinking relation’ but a ‘decentering and preconverging-or-dementing¹⁹—apriorising-psychologism’ as dialectically-out-of-phase and logically-incongruent) arise because of intermittent/relative ¹⁰⁴universal transparencies induced by knowledge in grasping over recurrent-utter-uninstitutionalisation-recurrency the notion of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as‘first-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-

<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as
 base-institutionalisation which temporal hollow-constituting-<as-disjointed-misappropriation-
 of-meaningfulness-and-failing-intemporal-preservation> as ununiversalisation led to
¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism,-(as ‘second-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of
⁸⁴reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social
¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-

<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as
¹⁰⁴universalisation which temporal hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> as non-positivism/medievalism led to
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism,-(as ‘third-level ⁸⁰presencing—
 absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social
¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-

<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as
 positivism/rational-empiricism, and which temporal hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ⁸¹procrypticism–
 or-disjointedness-as-of-⁸⁴reference-of-thought should lead to preempting—disjointedness-as-
 of-⁸⁴reference-of-thought,-as-to-‘³¹<amplituding/formative–epistemicity>growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-

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

psychologism social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-

entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) as deprocrypticism. The conceptualisation of ‘knowledge-notionalisation’ is rather based on the fundamental notion of a superseding–oneness-of-ontology with respect to knowledge-and-virtue conceptualisation such that so-construed it is rather a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition (as opposed to our present ‘categories-as-artificial’ conceptualisation of knowledge often predisposed to overlook the temporal, and critically so, with respect to understanding the social as of the human condition together with inherent ontological-veridicality in naively assuming the intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ by reflex focussed mostly on inherent ontological-veridicality, and whose artificially-demarcated subject-matters and hierarchical relationship with the first-order-ontology/philosophy is by itself a de-mentative/structural/paradigmatic shortcoming with respect to our understanding possibilities, given that our artificial subject-matter categories-schemes do not precede nor define intrinsic-reality as ‘knowledge-in-its-oneness-and-entirety’), and is postconvergent in its ontological-tautologisation/existential-reference conceptualisation of reality in a unison of second-order-ontologies with the first-order-ontology/philosophy wherein second-order subject-matters aren’t discontinuously hollowed out from the first-order-ontology but rather their inter-relational and hierarchical relationship with the first-order-ontology (philosophy) is subsumptive with the latter as superseding–oneness-of-ontology and the place for elucidating epistemic disagreement (with the practical desire for an appropriate proportion of subject-matter experts directly studying and understanding the first-order-ontology/philosophy elucidations and the possibilities implied for their subject-matters), and as the first-order-ontology/philosophy furthermore is the ‘abstractly inventing conceptualising construct that construes the requisite overhanging knowledge psychical-orientation/psyche’, as the fact is it was a philosophical orientation whether explicit

with Descartes's 'I think therefore I am' establishing the positivistic mindset/⁸⁴reference-of-thought/consciousness-awareness-teleology¹⁰⁰ so excellently, with the later requalification of Hume, Kant and others of that same mindset/⁸⁴reference-of-thought/consciousness-awareness-teleology¹⁰⁰ 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 ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸) 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/⁸⁴reference-of-thought/consciousness-awareness-teleology¹⁰⁰ of essences, alchemies and superstition as an altogether different <~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of human mindset/⁸⁴reference-of-thought/consciousness-awareness-teleology¹⁰⁰, together with the naïve predisposition for categorisation of knowledge in artificial human categories undermining the 'natural referentialism ontological-normalcy/postconvergence nature of knowledge' that is at the basis of misapprehending the complementing as criticisms, as in fact these will actually be better construed as Extended Rationalism –rationalism, empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter claims to be 'irrational') or less-explicit with Copernicus, Galileo, Darwin, etc. scientific endeavours/postures that 'invented-and-upheld' the positivistic psyche/psychical-orientation for our present-day positivistic knowledge form, as the fact is Descartes 'utterly-thinking-proposition psyche' is not a given as of its epistemological and ontological implications as to projective dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷, 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 teleology¹⁰⁰ of
mindset/⁸⁴reference-of-thought/(recomposed)-consciousness-awareness-
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought
for the prospective knowledge-form/⁵⁶meaningfulness-and-teleology¹⁰⁰ associated with
notional~deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-
sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷; as ‘different institutional-cumulation/institutional-recomposeure-(as-to-
⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism’>) have their knowledge-
form/⁵⁶meaningfulness-and-teleology¹⁰⁰ psyches (psychologisms) which is a difficult notion to
grasp when operating only within a same registry-worldview/dimension psyche of
apriorising/axiomatising/referencing without projecting of varying/successive fundamental
apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology-driven
‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or
natural~psychological-dynamics’ highlighting the defining stage by stage psychical
development as from recurrent-utter-uninstitutionalisation to base-institutionalisation–
ununiversalisation to ¹⁰⁴universalisation–non-positivism-or-medievalism to positivism–
procrypticism, and prospectively notional~deprocrypticism psyche. Suprastructuralism
ultimately reflects the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ by
bringing to the ‘collective-human-psyche-and-consciousness as a transparent-pillar or social
¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-

~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁸) the insight of a lockstep relationship of the-postconverging-or-dialectical-thinking²⁰-narrative—by—the-preconverging-or-dementing¹⁹-narrative’ in grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality across all human retrospective, present and prospective institutionalisations, as implied by ¹⁴de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) with a corresponding comprehensive grasp of the implications of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor with respect to institutionalisation possibilities and more precisely and prospectively, preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-‘³¹~~<amplituding/formative-epistemicity>~~growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism as deprocrypticism-and-its-potential-for-prevailing-over-or-superseding-human-vices-and-impediments¹⁰⁶-as-arising-from-disjointedness-as-of-⁸⁴reference-of-thought as well as knowledge-notionalisation undermining the prospective denaturing¹⁵ of institutionalisation possibilities as subknowledging³⁵. Going by our mirage/illusion-of-the-present/present-consciousness we will possibly think otherwise, but this rather points to how our forerunners felt psychologically when their worlds built of deities and later essences were being put into question by ‘an increasing realism insight’ of an intrinsic-reality that is ontologically given and in ontological-normalcy/postconvergence with respect to us, with the implication that it is our psyche that ‘gives-in’ to intrinsic-reality and not the other way around. - As central to an overall Suprastructuralism conceptualisation that

subsumes all the transcendental concepts highlighted with regards to grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and corresponding ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> with respect to ushering in the requisite preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-³¹<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism that should define and conceptualise the notional~deprocrypticism registry-worldview/dimension (as the effective attainment of ontological-normalcy), is the idea of a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. Basically, a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ (in defining individual, summative intradimensional and transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁵⁸—unframed-conceptualisation meaningfulness ⁸⁴reference-of-thought), renders suprastructuralism and associated transcendental concepts comprehensively operant (as well as rendering ontologically-pertinent a storied-construct/ontologically-valid-narration enabling a more profound intuitive elucidation of the phenomena reflected by the conceptualisations in this paper) as such a conceptual-scheme effectively construes the reality of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ defect in its failing-and-succeeding representation of ontologically-veridical-meaningfulness/intrinsic-reality grasped as

of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification³⁷/superseding—oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁸—unenframed-conceptualisation; with the idea that notional~deprocrypticism existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁸-of-³⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality 'preempting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules' is attainable as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification³⁷/superseding—oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁸—unenframed-conceptualisation clear delineating, in human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor driven lockstep dynamism of uninstitutionalised-threshold¹⁰³/institutionalisation as a circular process of 'ontological-reconstituting—as-to-conflatedness¹² (upholding-of-intemporal-preservation) of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as prospective institutionalisation' and hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of ontological-reconstituting—as-to-conflatedness¹² (upholding-intemporal-preservation) as uninstitutionalised-

threshold¹⁰³, and so in prospective circularity'. The 'postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' 'psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme' thus construes notional~deprocrypticism existential-contextualising-contiguity³⁹'s reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-³⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality 'preempting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules' as a suprastructural tautological/existential-reference representation of existence/intrinsic-reality/ontology as of inherent ontological-normalcy/postconvergence teleology¹⁰⁰. Thus, such a 'postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' 'psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme' involves, mobilising an 'ontological-tautologisation/existential-reference conceptual-scheme' (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematico-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology¹⁰⁰ thus postdicatory (as metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>⟩ conceptualisation), is of 'subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-referential-nature/of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, as the given subject-matter in a full-blossoming unison

of second-order ontology with first-order ontology. Insightfully, superseding–oneness-of-ontology points out that human ascription of knowledge into various categories as science, humanities, arts, etc. is actually an unnatural differentiation that has to do with arbitrary human categorisation out of practicalities of division of labour and organisation, while equally leading to confusions. Actually knowledge as a whole imply the two basic elements: its conceptualisation and the causal effectiveness thereof of the conceptualisation. Knowledge conceptualisation and causal effectiveness can successively be construed in three respects; specific, intermediary and general, with all aspects of conceptualisations being notionally philosophical as providing meaningful insights while all aspects of causal effectiveness provide confirmatory and predicative-insights to meaningful insights. (Interesting it is important to note that empiricism speaks of the possibility of knowledge revelation by the inherent nature of the subject-matter and not an abstract approach as often naively construed; with the implication that empiricism can be construed as deriving from a confirmatory analysis of a mere insight, observation or experiment depending on the inherent nature of the said subject-matter, so long as this then allows for ontological-primemovers-totalitative-framework⁷³.) 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective

validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding–oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening⁶³. The fact is science is de-mentatively/structurally/paradigmatically bound to construe causal effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally conceptualising by its very nature and providing the broad conceptual background for all human knowledge with the implication that without such conceptualisation the historical insight for the need and upholding of the sciences and scientific method wouldn't have come about while equally defining the limits of what science can achieve. Insightfully and beyond their practical differentiations, with all knowledge actually being conceptually philosophical, a lot of science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-matter level. So it is rather critical here to distinguish between a human denotative and segmenting exercise (as not determining inherent reality) which is conventioned knowledge and the inherent connotation of the reality of knowledge as the superseding knowledge ontology inherent structure. In that sense, one often misconstrued notion with respect to notional philosophy is that it is not as successful as the sciences, which is a naïve conceptualisation as the very idea of such notional philosophy is its conceptualising irrigation of second-order ontology with the more immediate and ontological-primemovers-totalitative-framework⁷³ success being not only a success of the second-order ontology but a percolated success of notional philosophy as of its historical development of human conceptualisation in inducing the second-order-ontologies and irrigating them with meaningful-insights, whether we talk about the sciences, jurisprudence and law, ethics, engineering, aesthetics, etc. (This insight means that the classical conception we have of

philosophy as mainly about great philosophical thinkers is incomplete as we equally need to understand the ‘organic-knowledge’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of other thinkers as they were developing second-order ontologies, and analyse such thoughts in philosophical terms and make these part and parcel of philosophy without necessarily going deeply in their concrete ‘operant mechanical-knowledge’ except where this clarifies their ‘organic-knowledge’. That’s why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are ‘more than just technicalities’ as these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality which needs to be properly relayed not only in the further development of the ‘mechanical-knowledge’ they advanced but equally about elucidating the profundity of knowledge itself. This insight is equally valid with respect to great artists like Michelangelo, among others. While critically, highlighting how human emancipation has been associated with such ‘organic-knowledge’ brought by scientists, artists and philosophers as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across various epochs, such that the history of philosophy is much more than just biographical and analytical accounts of past masters but further involves the active relation of these in construing the ‘becoming-and-emancipating human psyche as of individual and social implications then and now’.) ‘Notional philosophy’ as articulated above is the very profundity behind the human (‘social framework of intersolipsistic deambulation’) imagination, projection, development, articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not so as an instant present development (of philosophers and philosophy-impacting scientists and artists) but rather as of its historical development, accrual and drive into today’s second-order

ontologies, as inventing the overall knowledge psyche and their perspectives in the very first place. A notion that is often hardly grasped because of the poor imagination of the notional philosophical work across epochs inducing human <amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought, and psychically and institutionally bringing about our present conventioned knowledge being naively related to as if our present mentation-capacity and insights are simply a given, lacking a full appreciation of prior notional philosophical transformations of mindsets/references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly lacking a full appreciation of prospective overall human knowledge development possibilities of future philosophical <amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as of a prospective mindset/⁸⁴reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn't recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the superseding drive behind the 'inventing/creating' of all human technicalities/mechanical-knowledge refers to the mental-disposition to break from 'ordinary apathy and constraining framework of secondnature institutionalisation' to rearticulate

dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>
projection underlying the ‘inventing/creating’ of prospective secondnatured institutionalisation
possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional~referential-notions/articulations/virtue. Ultimately and beyond shallow
technicalities/professions of presences as has been variously and decisively the case throughout
humankind history, the most important philosophical work is the preservation of the human
existential tale in prolongation as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality by ‘maintaining a contemplative distance/detachment from ordinary human
blithe’ susceptible to render ⁵⁶meaningfulness-and-teleology¹⁰⁰ a closed-structure (as merely-
exploiting-Being-as-of-its-presence-state-with-poor-regards-for-Being-underdevelopment-and-
development-potential-construed-as-nihilism as of <amplituding/formative>⁸ wooden-language-
⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-
prospective-apriorising-implications>)) as of its temporal <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
by adopting a ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³ consummated/forfeiting
posture’ as ‘looking down upon the value-reference constructs of all successive presences
construed as conventioned-aberrations of pure-ontology’ in order to ‘keep agape’ an opened-
structure (as developing-Being-potential-over-mere-exploiting-of-presence-state-of-Being-
construed-as-antinihilism-or-opened-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) for
prospective ⁵⁶meaningfulness-and-teleology¹⁰⁰; as no registry-worldview/dimension ‘as a
product of secondnatured institutionalisation’ should be construed as defining itself ‘in its self-

referencing/nombrilism as being the ultimate grounding of ⁵⁶meaningfulness-and-teleology¹⁰⁰, be it at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. That is the most important work of all human jobs whether it is done as of ‘institutionally secondnatured construed technical/professional philosophy’ or not, as secondnatured institutionalisation by itself doesn’t guarantee such a requisite dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> projection even though the latter does ensue in any case as of notional philosophy. Such ‘dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> projection notional philosophical dispositions’ upholding an opened-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ to enable prospective institutionalisation as assumed by the Socrates, Aristotles, Avicennas, Mansa-Musas, Zheng-Hes, Buddhas, Copernicuses, Galileos, Rousseaux, Diderots, Darwins, etc. as-‘inventing’-or-‘creating’-or-‘upholding’-new-intellection—de-mentating/structuring/paradigming—of-societies, are the ‘most social of human acts’ as keeping up by renewing—apriorising/axiomatising/referencing of prospective conflatedness¹² as of ontological-normalcy/postconvergence behind the possibility of prolonging the human existential tale for prospective civilisation, and so not on the same pedestal with ‘nombrilistic presences of registry-worldviews/dimensions in their <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ temporal-dispositions’ as <amplituding/formative>°wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-

‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>) blithe to such retrospective-and-thus-prospective insight by their temporal extricatory de-mentating/structuring/paradigming in distractive-alignment-to-³⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ as of epistemic-abnormalcy/preconvergence³⁰. This is enabled by the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’, the latter very much attached with the arts and aesthetic forms but hardly hitherto associated with the predicting of the former like in scientific constructions, though such postdication-as-predictive can possibly be enabled as ‘metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence>’ conceptualisations’ in domains concerned with predication as introduced (besides the ‘projective intemporal-preservation-contiguity/referential analysis’ of this author in this paper taking cognisance of metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence>) as the need to supersede our illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage) in the form of conceptualisations based on ‘creative-spaces-of-metaphors’ (or for that matter the jargon as can reasonably be expected of the thoroughness of all inherently analytical subject matter especially in this case by the highly exploratory nature of such analysis, as such writing are not ‘story writings’ nor should the artificial excuse in the case of core post-structural writings like quoting Einstein in saying that good science is associated with beautiful equation as obviously just as $E=MC^2$ is beautiful but the underlying physics is a head-scratcher one can equally say ‘there is nothing outside the text’ is a beautiful statement but don’t expect the underlying Derridean deconstruction and implications to be child’s play, nor should the fact that the meaningfulness of the social ‘being closer to us emotionally’ compared to the natural sciences that this should preclude its analysis if and when we are temporally

uncomfortable with it, as that is part and parcel of our human development as our forerunners had taken their responsibilities about that to usher in our positivistic registry-worldview/dimension and we can't exclude ourselves from prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity), which ultimate knowledge-credential is not in the 'metaphors themselves', as misunderstood by naïve critics, since these are just a 'conceptualisation detour' with respect to apprehending a fleeting-perception of reality but rather 'as-of-the-implied-or-derived-elucidation' which is the actual 'product of ontological import', by such thinkers as Deleuze, Guattari, Lacan, Rorty, Derrida and others, and so, as pertinent and as so-validated by ontological-primemovers-totalitative-framework⁷³ and insight. Central to such 'ontological-tautologisation/existential-reference conceptual-scheme' is the idea of superseding-oneness-of-ontology, as obviously there can't be any predication-and-postdication without a 'sole ontology' with a 'sole intrinsic ontologically-veridical-meaningfulness' (otherwise meaningfulness will be chaotic-and-meaningless), not to be confused with human constantly evasive meaningful grasp of intrinsic-reality/ontology having to do with our relative-ontological-incompleteness⁸⁹-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism' due to our limited-mentation-capacity-deepening⁵³, with such a conceptual scheme thus enabling aetiologisation/ontological-escalation. However, with our human limited-mentation-capacity-deepening⁵³, we are actually involved in a 'developmental notional-teleology¹⁰⁰ of ontology' construed as coherent shallow superseding-oneness-of-ontology to coherent deeper superseding-oneness-of-ontology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; with such limited-mentation-capacity-deepening⁵³ reflected and encapsulated in the operant concept of 'disjointedness-as-of-⁸⁴reference-of-thought' misappropriated ⁵⁶meaningfulness-and-teleology¹⁰⁰ in arrogation (as relative-

ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, thus-
 ‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-
 preservation-as-pseudointemporality⁵²-preservation, with respect to ultimate ontological-
 normalcy/postconvergence. The ⁴⁵<amplifying/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ of ‘disjointedness-
 as-of-⁸⁴reference-of-thought’ misappropriated ⁵⁶meaningfulness-and-teleology¹⁰⁰ in arrogation
 are twofold. Firstly, with respect to the nature of human knowledge development as a constant
 deepening (with augmenting ontological-primemovers-totalitative-framework⁷³ with respect to
 intrinsic-reality/ontology/ontologically-veridical-meaningfulness) from a ‘shallow coherent
 superseding-oneness-of-ontology’ towards a ‘deeper coherent superseding-oneness-of-
 ontology’ by the institutionalisation dynamism of ¹⁴de-mentation-(~~supererogatory~~~ontological-
 de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) inducing
 ‘placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology¹⁰⁰ rescheduling’ wherein a given present registry-worldview of relative-ontological-
 incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-
 ‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-
 preservation-as-pseudointemporality⁵²-preservation, is transcended/superseded as
 preconverging-or-dementing¹⁹—apriorising-psychologism ushering in a new present registry-
 worldview of less relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-

of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—or-temporal-preservation-as-pseudointemporality⁵²-preservation, which is transcending/superseding as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’, and at the ‘individuation-level of conceptualisation of knowledge’ construed as predisposed to either hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>’ and ‘ontologically-reconstituting (upholding-intemporal-preservation)’ as of the circularity/recurrence/repetition/repeatability³ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding—oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation of ontology/ontologically-veridical-meaningfulness/intrinsic-reality. Secondly, with respect to the psychological/psychoanalytical basis of meaningfulness representation (placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology¹⁰⁰), with regards to the fact that the ‘reflex supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation ⁸⁴reference-of-thought where intemporality⁵²//longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ has been more or less secondnatured, at its uninstitutionalised-threshold¹⁰³) as this fails to reflect the fact that the same-terms-of-expressions/seemingly-same-implied-meaningfulness have various temporal-to-intemporal conjugations of meaningfulness with regards to ontologically-veridical-meaningfulness when truly reflecting the reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor unlike a naïve
 foundation wrongly based solely on an intemporal human nature conceptualisation specifically
 at a registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰³, 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-contiguity³⁹-
 reification⁶⁷/superseding—oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁸—unenframed-conceptualisation that is readily available in
 construing the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation>’ and ‘ontologically-reconstituting/upholding-intemporal-
 preservation’ trace-of-transitioning-in-existence that ensures perfect grasp of ontologically-
 veridical-meaningfulness from non-veridical/vacuous constructs of ⁸⁴reference-of-thought–
⁶categorical-imperatives/axioms/registry-teleology¹⁰⁰ representation of meaningfulness
 affirmations (and, specifically with a ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>
 phenomenon like a psychopathic-and-social-psychopathic-situation, it is never about bringing
 up or falling back to the ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-
 in-conviction-as-to-profound-supererogation⁹⁷ but in the first place, rather the
 preceding/superseding ontological notion of the appropriateness/soundness-or-ontological-
 good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought of implied ⁸⁴reference-of-thought in
 establishing what is ‘postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought and
 in-phase’ and ‘preconverging-or-dementing¹⁹—apriorising-psychologism/dialectically-
 primitive/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸⁴reference-of-
 thought/slantedness and dialectically-out-of-phase’; from whence ⁵⁴logical-processing-or-

logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷
 then arises in protraction in an altogether different construction only if
 appropriate/soundness/ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought of
 meaningfulness is established, dismissing hollow-constituting-<as-disjointed-misappropriation-
 of-meaningfulness-and-failing-intemporal-preservation>/non-veridical/vacuous constructs of
⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷> with the apriorising-registry-elements as implied—logical-
 dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
 reference and teleology¹⁰⁰ as non-existent and bogus). With respect to social-and-confliction-
 stakes ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ have different
 implications with respect to whether the interlocutor is an supplanting-conviction-as-to-
 profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism
 interlocutor or postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-
 dereifying-hollow-narratives-and-acts’>⁷⁷ interlocutor or conjugated-postlogic/¹¹conjoining-
 looping-set-of-narratives interlocutor, and is what makes it a requisite to construe as of the
 circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-
 trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding-
 oneness-of-ontology⁴⁰ by ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁸—unenframed-conceptualisation. We can’t be certain about the ontological-
 veridicality of ‘separate dots as separate narratives’ themselves as the 3 different interlocutors
 can all express ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ going
 by their mental-dispositions with the latter two, postlogic/psychopathic/postlogic-backtracking-
 <iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ interlocutor or conjugated-
 postlogic/¹¹conjoining-looping-set-of-narratives interlocutor, being deceptive by their mental-

dispositions (recursively with postlogic/psychopathic, progressively with exacerbation/opportunism and regressively with ignorance/affordability). However, we can ascertain the true motive and ontological-veridicality of the 3 types of interlocutors by the ‘trace of their dots as separate narratives’ in revealing their true mental-dispositions and motives, as of the circularity/recurrence/repetition/repeatability⁹ as of existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-reification⁸⁷/superseding-oneness-of-ontology⁴⁰ quickly reveals that however coherent and sound each separate narrative of the postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ interlocutor or conjugated-postlogic/⁴¹ 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-⁸⁴reference-of-thought’ misappropriated ⁵⁶meaningfulness-and-teleology¹⁰⁰ in arrogation that shines the light on the fundamental driver/ontological-primemovers-totalitative-framework⁷³ of the postlogism⁷⁸/psychopathic and conjugated-postlogism⁷⁸ interlocutors as well as the reality of the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism whereas the same exercise with supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor will show a coherence of the trace-of-dots-as-narratives and actually in the case where a supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor is actually the target of such postlogism⁷⁸-slantedness inducing ‘faulty-mentation-procedure-deception-or-urge⁴²’ about the latter, that trace-of-dots-as-narratives from the supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism and the postlogic/psychopathic and/or conjugated-postlogic interlocutors will reveal the ontological nature of the ‘faulty-

mentation-procedure-deception-or-urge⁴²'. The reason why 'separate dots as separate narratives' lead to postlogic and conjugated-postlogic faulty-mentation-procedure-deception-or-urge⁴² is that their extrapolation is actually an extrapolation of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of 'same-terms-of-expressions/seemingly-same-implied-meaningfulness as if supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism' whereas retracing of the mental-disposition foregoes elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ of separate dots as separate narratives, and thus is existentially involved in construing the reality to the point of revealing 'disjointedness-as-of-⁸⁴reference-of-thought' misappropriated ⁵⁶meaningfulness-and-teleology¹⁰⁰ in arrogation in the trace-of-successive-dots-as-(hollow)-narratives that shines the light on the fundamental driver/ontological-primemovers-totalitative-framework⁷³ of the postlogic and/or conjugated-postlogic interlocutor as well as the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁵ of its narratives. That's why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors 'putting one and one together' as will arise in an existentially veridical context and so that their interlocutors should rather undertake elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ of the purely abstract meaning as seemingly sound separate dots as separate narratives but which are non-existentially real, rather than existentially trace the successive dots as separate narratives. This is what enables the establishment, as of the circularity/recurrence/repetition/repeatability⁹ as of existential-

transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁹-
 reification⁸⁷/superseding-oneness-of-ontology⁴⁰, at the relative-ontological-incompleteness⁸⁹-
 induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-
 thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-
 preservation-as-pseudointemporality⁵²-preservation), defining the typical threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism psyche of successive uninstitutionalised-
 threshold¹⁰³ (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-
 existential-unthought>⁶ manifestation intradimensionally, and so-construed from the
 perspective of their corresponding superseding/transcending/prospective institutionalisations)
 as recurrent-utter-uninstitutionalisation preconverging-or-dementing¹⁹-psyche,
 ununiversalisation preconverging-or-dementing¹⁹-psyche, non-positivism/medievalism
 preconverging-or-dementing¹⁹-psyche and our uninstitutionalised-threshold¹⁰³ as
⁸¹procrpticism—or-disjointedness-as-of-⁸⁴reference-of-thought preconverging-or-dementing¹⁹-
 psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-
 dementing¹⁹—apriorising-psychologismly perceived though at childhood temporal-dispositions-
 conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration to psychopathy is not
 significant as its ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is still ¹⁰⁴universally
 transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-
 postlogism⁷⁸/preconverging-or-dementing¹⁹-integration, since it is not spatialising, maturing,
 and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and
 acts. Ultimately, this highlights generally that at relative-ontological-incompleteness⁸⁹-induced,-

‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as the-relative-ontological-
 incompleteness⁸⁹-is-inherently-thus-‘in-wait’ for ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> or temporal-preservation-as-pseudointemporality⁵²-preservation) as so-
 manifested at the uninstitutionalised-threshold¹⁰³, hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation>/extrapolating/infering to derive essence-of-meaningfulness is not a credible
 notion with respect to a human animal of notional~firstnaturedness—temporal-to-intemporal-
 dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>
 wherein ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ is bound to be
 perverted by temporal-dispositions, though within institutionalised/intemporalised-thresholds-
 of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation secondnaturing,
 for instance, with respect to the fact that a medieval postlogic phenomenon like witchcraft
 cannot be credibly implied both in terms—as-of-axiomatic-construct of eliciting
 abstract/extrapolating/infering hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> nor existential-transitioning/iterability-
 tracing-of-dots-as-<hollow>narratives in our present institutionalised positivistic registry-
 worldview. Vitaly, with regards to postlogism⁷⁸ and conjugated-postlogism⁷⁸, it is always about
 ‘falsely and parasitically/co-optingly’ staking a claim to the ⁸⁴reference-of-thought in order to
 wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-
 arrogation, assumptions, value-reference and teleology¹⁰⁰ to a prospective interlocutor, and so
 recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and
 conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-
 affordability characters). Generally, this insight harkens back to the previous elucidation with

regards to the BODMAS characters where the pure arithmetic operation as a deductive/infering/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) resulting in other temporal characters, beyond-the-consciousness-awareness-teleology¹⁰⁰-(in-existential-extrication-as-of-existential-unthought>⁶, operating arithmetic as if the condition never existed; and thus there is a need for a retracing to establish the existential reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations. In a further elucidation of psychological/psychoanalytical basis of meaningfulness representation, this further confirms the fact that temporality⁹⁹/shortness (shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) and intemporality⁵²/longness (longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) are both basically the same notion of intemporality⁵², but with temporal-dispositions (⁵⁶ignorance/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 intemporality⁵²/longness (longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology¹⁰⁰/purposefulness’ as if of intemporal-disposition leading to their ‘pseudointemporality⁵²’ (and so with respect to their apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰), inducing de-mentative/structural/paradigmatic registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³-defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ where such false-retention construed as temporal-preservation-as-pseudointemporality⁵²-preservation is rather in conjugated-postlogism⁷⁸; with the idea that this

‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of-
⁸⁴reference-of-thought’ misappropriated ⁵⁶meaningfulness-and-teleology¹⁰⁰ in arrogation with
 respect to ontologically-veridical-meaningfulness as meaningfulness become ‘an exercise in
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’ (whether-consciously-or-
 unconsciously), as can be so established as of the circularity/recurrence/repetition/repeatability⁹
 delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-
 contextualising-contiguity³⁸-reification³⁷/superseding-oneness-of-ontology⁴⁰ by ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation. This
 conceptualisation of temporality³⁹/shortness as being about failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> intemporal⁵²/longness (which perfectly syncs
 intemporal⁵²/longness and temporality³⁹/shortness as longness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ and shortness-of-register-of-⁵⁶meaningfulness-and-
 teleology¹⁰⁰, beyond just a qualification notion but rather a <amplifying/formative-
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-
 abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context construct), equally perfectly renders the notion
 of temporality³⁹/shortness and intemporal⁵²/longness operant for a ‘postconverging-or-
 dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-
 reference conceptual-scheme’. The notion of temporality³⁹/shortness as actually
 ‘pseudointemporal⁵²’ 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 temporality⁹⁹/shortness is much more than morality as derived from intemporality⁵²/longness which is about ‘full potency of ontological-and-virtue effectiveness’) by de-emphasising the naïve but wrong intuition that these notions have their own ‘mental-dispositional drives-as-teleology¹⁰⁰’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporality⁵²’ of such individuations induces ‘notional-disjointedness-as-of-⁸⁴reference-of-thought’ misappropriated ⁵⁶meaningfulness-and-teleology¹⁰⁰ in arrogation (at individuation-level as relative-ontological-incompleteness⁸⁹-induced,- ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,—or-temporal-preservation-as-pseudointemporality⁵²-preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality⁵², while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology¹⁰⁰’ as bad, as evil, as wicked... etc. Now, the consequences of pseudointemporality⁵² individuations (postlogism⁷⁸-slantedness, postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a ‘framework of social-stake-contention-or-confliction’ as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality⁵² individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly subontologisation/subpotentiation in ‘disjointedness-as-of-⁸⁴reference-of-thought’

misappropriated ⁵⁶meaningfulness-and-teleology¹⁰⁰ in arrogation (at individuation-level relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation, on ‘social ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-worldviews/dimensions vices-and-impediments¹⁰⁶, and how these can be superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can’t be prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. Such a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ will further highlight in contrast to the present ‘psychology of qualification/qualification-schemes’ that human psychology is actually much more of a becoming dynamic construct, rather than static, which wholly readjusts to human deepening grasp of ontologically-veridical-meaningfulness/intrinsic-reality/existence as a retrospective, present and prospective development; that collectively-and-inclusively-individuals-and-their-social-constructs do have latitude for the choices they make in existence more than and beyond the limits of personality traits and social character, and further that the human mind is ‘not irresponsible’ with respect to given personalities dispositions (whether with respect to abnormal

psychology or functional psychology) with the idea that such stances taken by a ‘psychology of qualifications/qualification-schemes’ induces a confounding-effect with respect to individual personalities themselves in assuming their self-emancipation possibilities and what they can aspire for together with their interveners/relators, whether social or clinical. Such insight do arise when we factor in that all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, human secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled ‘an animal in many ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than ‘a cultural universe of several decades of modernity’, as it conceives that human psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking¹⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology¹⁰⁰ of a recurrent-utter-institutionalised mindset/⁸⁴reference-of-thought varies from that of a based-institutionalised/ununiversalised mindset, the latter from that of a ¹⁰⁴universalised/non-positivistic-or-medieval mindset, the latter from that of a positivistic/procrypticism mindset/⁸⁴reference-of-thought (our own mental-disposition), and the latter from that of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) is the central

concept for such a succession of human ‘postconverging-or-dialectical-thinking⁷⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence teleology¹⁰⁰ being the central determinant driving and defining human psychology construed by its metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective–ontological-normalcy/postconvergence>) as diminishing–human-epistemic-abnormalcy-or-preconvergence³⁰. 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 constitutedness⁴³) 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/postconvergence, in-lockstep/intertwining of success-and-pseudosuccess/failure as institutionalisation-and-pseudo-institutionalisation/uninstitutionalised-threshold¹⁰³), as the teleological driving-seat of the body validating dualism as ‘imbricated dualism’; the human mind being rather ‘an abstract imbricated transcendable/maximalisable placeholder-setup-of-tautologisation/placeholder-setup-of-existential-reference for prospective ontological-normalcy/postconvergence superseding the human body, as entailing human existence’. This points out that the potency for ontological-normalcy/postconvergence is tautologically inherent in our being construct, and that abstract tautologisation/existential-reference as human teleology¹⁰⁰ is the mind as ‘human <amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–⁵⁶meaningfulness-and-teleology¹⁰⁰) as subpotent-mimetic-echoness-derivation-

within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, as our being construct is more than just ‘constituted-matter’ but rather ‘being within the contextualisation potency that is existence’ and thus imbued with existential tautological/existential-reference supotent-mimetic-teleology¹⁰⁰ as the human-mimetic-mind. Existence is actually a contextualising-contiguity of existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality (so-construed from our given limited-mentation-capacity as of our relative-ontological-incompleteness³⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’), wherein tautologically/by-existential-reference ‘being-in-existence’/existing implies there can’t be any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ (induced by our ‘limited-mentation-capacity as of our relative-ontological-incompleteness³⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’)) ‘outside of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁹⁸-of-³⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality that syncs with existential reality’, in wrongly implying existence-in-existence which is nothing but ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the disposition to ‘constitute/abstract/extrapolate/deduce/infer essence-of-meaning is wrongly

preceding/defining or even superseding existential reality’ rather than the Sartrean reality of ‘existence or existential reality preceding/defining essence’), so actually ‘existence is rather a contextualising-contiguity of existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality that supersedes the elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹’, when so-construed from our ‘limited-mentation-capacity as of our relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’’. existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality in sync with existence ‘speaks of threaded-or-intertwined subsumed referencing of all in existence’ beyond just elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹, 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-contiguity³⁹ 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-contiguity³⁹ these are rather ‘sub-par to the full grasp of existential reality’

(given that our limited-mentation-capacity-deepening⁵³ as of our relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation ‘for a contextualising-contiguity of existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality that syncs with existential reality’. For instance say in the case of the BODMAS characters highlighted before, where the other characters ignore the given pathological condition in simply operating arithmetic rules, however, the inherence of existential reality will not be superseded simply by such elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ of arithmetic rules in protraction as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, as such arithmetic rules of extrapolating/constituting/abstracting/deducing/infering will have to be adjusted-in-a-‘threadedness/imbricatedness/recomposuring’ like subtracting 1 to A’s results to sync with the existential reality implications of A’s pathological condition of wrongly adding 1 to the correct result of arithmetic operations), and as metaphysics-of-presence-(implicated-‘nondescript/ignorable—void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) (i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’) metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>) is rather the ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights for predication, which is equally construed as ontological-reconstituting-as-to-conflatedness¹²/deconstruction (i.e. implying ‘projective-insights of

imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect'). This is more of a simplistic though conceptually correct demonstration, and the implications to meaningfulness can be much more elaborate and as explained further below, with the notion of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ 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-contiguity³⁹ in protraction of the abstract arithmetic operations wrongly overlooks existential-reality as of being-construal/existential-reference/existential-tautologisation given by the existential pathological condition), instead of 'projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect' as the ontological-veridicality of being-construal/existential-reference/existential-tautologisation

(which in the face of the ‘existential pathological condition’ as being-construal/existential-reference/existential-tautologisation upholds existential-reality by way of imbricatedness/threadedness/recomposuring by subtracting 1 from A’s result to existentially account for its pathological condition). It is thus not a coincidence that a Deleuzian approach and string phenomenology approaches intuitively develop the same insight about the need for ‘creative-spaces-of-expression/metaphors’ to be able to conceptualise by projective-insights on topics that critically highlight this more fundamental nature of existential reality as a contextualising-contiguity of existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality so-construed from the perspective of our limited-mentation-capacity-deepening⁵³ as of our relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, in order to avoid elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ 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-contiguity³⁹ 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-deepening⁵³ as of our relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’. An abstract-construal is of vague-reference/vague-tautologisation, and is of existential import only as of a being-construal, and is effectively conceptualised by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ 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-teleology¹⁰⁰). If by mere derivation of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ (given human limited-mentation-capacity-deepening⁵³ as of our relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’) is implied as being-construal, this will lead to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ which is ‘conceptually’ ontologically non-veridical. Being-construal as of existential-reference/existential-tautologisation needs to be conceptualised as in existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁹⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect in order to be ontologically-veridical, and besides that imbricatedness/threadedness/recomposuring gets deeper the deeper the being-construal/existential-reference/existential-tautologisation. The elaboration-as-mere-

extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ 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-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of being-construal/existential-reference/existential-tautologisation harkens to a disposition for postdication (projective-insights as predicative, brought to their full potential as metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>)). But, then how is the ontological-veridicality of being-construal/existential-reference/existential-tautologisation attained? Though ontologically non-veridical, ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ as metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) has as metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>) ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’), which is

ontologically-veridical with regards to being-construal/existential-reference/existential-
 tautologisation. More precisely, ‘projective-insights of
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as with all
 metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective-
 ontological-normalcy/postconvergence⟩ can be ontologically-reconstituted/deconstructed from
 the corresponding metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void’⁵⁰-as-to-
⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩ as ‘virtuality-or-Being-construal-as-
 abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, even
 though the latter is ontologically wrong/non-veridical (not to be confused with elaboration-as-
 mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-
 existential-contextualising-contiguity³⁹ which is ontologically-veridical as abstract-construal).
 This ontological-reconstituting-as-to-conflatedness¹²/deconstruction is rather a ‘honing
 exercise’/recomposure of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-
 shallow-and-non-veridical-existential-reference’ to deliver ‘projective-insights of
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as

ontologically-veridical, as it reflects-and-supersedes the defectiveness of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ with respect to ontological-veridicality and in so doing attaining ontological-veridicality or veracity/ontological-pertinence as a being-construal/existential-reference/existential-tautologisation. This can readily be appreciated when we grasp that we cannot just operate basic principles in producing scientific research for instance, as there is a whole reality of a ‘honing exercise’ or recomposure (in superseding our ‘‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ reflex’ as metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³)) with respect to being-construal/existential-reference/existential-tautologisations to attain ontological-veridicality by ontological-reconstituting-as-to-conflatedness¹²/deconstruction (as ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’), however mild or elaborate the ontological-reconstituting-as-to-conflatedness¹²/deconstruction. Equally, ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ is metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) that is the ‘honing exercise’/recomposure backdrop for metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) as ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ to generate
 the art-forms/aesthetics as being-construal/existential-reference/existential-tautologisation, by
 way of ‘strategic-insight of perspectives’ for artistic expression. (Idyllically, superseding–
 oneness-of-ontology attainable by notional~deprocrypticism existential-contextualising-
 contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-
 potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality ‘preempting the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’
 should imply ontologically subsuming ‘projective-insights of
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of the
 ontologically deepest being-construal/existential-reference/existential-tautologisation, and
 thus will be the ¹⁰⁴universal nested-congruence of the comprehension of intrinsic-reality,
 aesthetics/art-forms and virtue.) In the bigger scheme, we can equally grasp that the

uninstitutionalised-threshold¹⁰³ arise from ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ of the ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ of corresponding prior institutionalisations and thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ manifestation intradimensionally); wherein temporal-dispositions are involved in temporal-preservation-as-pseudointemporality⁵²-preservation by wrongly elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ their ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, and which ontological-reconstituting-as-to-conflatedness¹²/deconstruction (in disambiguating ⁸⁴reference-of-thought, with the prior/untranscended/superseded uninstitutionalised-threshold¹⁰³ ⁸⁴reference-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 ⁸⁴reference-of-thought involving the ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’) is what

brings about the prospective institutionalisation as secondnaturing. Critically important to grasp is that the notion of ⁸⁴reference-of-thought is rather a ‘being-construal’/existential-reference/existential-tautologisation that implies ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’, and should not mistakenly be confused with the notion of an abstract-construal since this is ontologically non-veridical as it will lead to virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference; as ⁸⁴reference-of-thought as being-construal/existential-reference/existential-tautologisation makes reference to the comprehensive implications existentially with respect to mental-dispositions along the apriorising—registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰, and involving the potency of both consciousness-awareness-teleology¹⁰⁰ representations and implications, for instance, the difference of the ⁸⁴reference-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-contiguity³⁹ of meaning but carries derived being-construal/existential-reference/existential-tautologisation differences with respect to their consciousness-awareness-teleologies and registry-worldviews/dimensions ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-

contiguity⁶⁷. In fact, ontological-reconstituting-as-to-conflatedness¹²/deconstruction which always refers rather to the issue of ⁸⁴reference-of-thought is actually of ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’ nature and it is about implying a prospective ⁸⁴reference-of-thought, rather than just a différence (differentiation) as within the same prior/given ⁸⁴reference-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 ⁸⁴reference-of-thought of appreciation which ends up putting everything ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting-as-to-conflatedness¹² to the existential framework of ontological-veridicality should further allay the confusion. Deconstruction is actually tautological with respect to intrinsic reality/ontological-veridicality because it is always about the same existential reality being dealt with by improving human limited-mentation-capacity-deepening⁵³ as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity ontological-reconstituting-as-to-conflatedness¹²; generating differing consciousness-awareness-teleology¹⁰⁰ outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring)

with its increasing-ontological-completeness or diminishing-human-epistemic-abnormalcy-or-preconvergence³⁰ as implied by an ontology-driven ‘postconverging-or-dialectical-thinking³⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ scheduling ‘is not inherently sanctimonious’ (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of ‘¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ⁸⁴reference-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-deepening⁵³ in ‘engaging the same existential reality and drawing implications thereof’ as human <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶meaningfulness-and-teleology¹⁰⁰) 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-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression, it is thus analysed as ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation as a mental-rescheduling and goes by the ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ unlike an

elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁹ which will wrongly hollow-constitute and
 induce ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
 veridical-existential-reference’. So the tautological implication of deconstruction as
 ontological-reconstituting—as-to-conflatedness¹² is all about human rescheduling of placeholder-
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ in
 deepening its grasp of a superseding—oneness-of-ontology/intrinsic-reality that has been so all
 the time, and so critically talk of transcending from shallow to deeper superseding—oneness-of-
 ontology is no more than about human <amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-
 setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—
 psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶meaningfulness-and-teleology¹⁰⁰)
 as ‘subpotent-mimetic-echo-ness-derivation-within-the-full-potency of existence/intrinsic-
 reality/ontology-as-of-its-mimetic-echo-ness or existence-in-reverberation or existence-
 potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression already
 given as ontological-normalcy/postconvergence oneness, and prospectively transcendentally ‘a
 psychoanalytic-rescheduling from ⁸³procrypticism—or-disjointedness-as-of-⁸⁴reference-of-
 thought to ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought
 existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness³⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context
 involving existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality ‘preempting the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’

while intradimensionally it is about an analytical rescheduling (⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation that ‘decenters the prior ⁸⁴reference-of-thought’ for ‘the centering of the prospective ⁸⁴reference-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-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as: Base-institutionalisation-as-rule-making, ¹⁰⁴universalisation-as-universalisation-of-rules-making, Positivism-as-rational-empiricism/positivising-of-universalisation-of-rules-making and deprocrypticism-as-utter-ontologising-of-rational-empiricism/positivising-of-universalisation-of-rules-making) establishes the corresponding-successive-prior-uninstitutionalisations-registry-worldviews at the uninstitutionalised-threshold¹⁰³ of the corresponding-successive-prospective-institutionalisations-registry-worldviews, ‘as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ which are ‘ontologically filled-up’ by the corresponding-successive-prospective-institutionalisations-registry-worldviews; implying a dialecticism of ‘ontological-superseding of prospective ⁸⁴reference-of-thought over the prior one’ (even where the prior as the-present is locked-in-its-ways/complexed-about-its-own-transcendability)! The distinction in grasping intrinsic-reality/ontological-veridicality with

respect to whether it is of abstract-construal or being-construal/existential-reference/existential-tautologisation in order to avoid the ontologically non-veridical ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ of ⁸⁴reference-of-thought—‘categorical-imperatives/axioms/registry-teleology¹⁰⁰ of the prior positivism institutionalisation leading to ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought, and failing-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) has bearing when it comes to the veracity/ontological-pertinence of a psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme meant to be the ontologically-veridical basis, as of aetiologisation/ontological-escalation, for construing an insightful storied-construct/ontologically-valid-narration articulating on an intuitive level the conceptualisations introduced in this paper. The aetiologisation/ontological-escalation implied by such a storied-construct/ontologically-valid-narration will be grounded on ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’, as the underlying being-construal/existential-reference/existential-tautologisation of the storied-construct/ontologically-valid-narration’s existential-tracing of ontologically-veridical-meaningfulness, and reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; as it contrastively reflects the reality of an ontologically non-veridical intradimensional ‘virtuality-

or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-
 existential-reference' of temporal-dispositions narratives (instigated from postlogism⁷⁸ and
 conjugated-postlogism⁷⁸) as being of threshold-of-nonconviction/madeupness/bottomlining-as-
 to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (beyond-
 the-consciousness-awareness-teleology¹⁰⁰—<in-existential-extrication-as-of-existential-
 unthought>⁶ manifestation intradimensionally) and as of 'virtuality-or-Being-construal-as-
 abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference', in
 construing the consequent ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought
 uninstitutionalisation, and so as the transcendental backdrop highlighted by prospective
 intemporal-preservation notional~deprocrypticism 'projective-insights of
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect'. Hence the
 deepest being-construal/existential-reference/existential-tautologisation implied by 'projective-
 insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-
 contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-
 potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect' enabling the
 ontological transcendence: of a procrypticism setup is necessarily a 'deprocrypticism-
 intemporal imbricatedness/threadedness/recomposuring' thus reflecting

procrypticism/perversion-of-positivistic-meaningfulness as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; in a non-positivism/medievalism setup is necessarily a ‘positivism-intemporal imbricatedness/threadedness/recomposuring’ while reflecting non-positivism-or-medievalism/perversion-of-universalisation-meaningfulness as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; in an ununiversalisation setup is necessarily a ‘¹⁰⁴universalisation 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-contiguity⁶⁷ implied by ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-³⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of deepest being-construal/existential-reference/existential-tautologisation that underlies the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ behind base-institutionalisation/¹⁰⁴universalisation/positivism/prospective-deprocrypticism, and likewise it is

the notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> implied by ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ thus in ‘disjointedness-as-of-⁸⁴reference-of-thought’ misappropriated⁵⁶meaningfulness-and-teleology¹⁰⁰ in arrogation (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation), that induces the uninstitutionalised-threshold¹⁰³ process behind recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procypicism. The implications at the individuation-level is that our limited-mentation-capacity, as of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-veridicality tends towards temporality⁹⁹/shortness as of constitutedness¹³ that ultimately fails hence inducing virtualities. And so, when initially striving to explicate the coherence of a given ontological/being phenomenon or explicating its coherence with other ontological/being phenomena or more profoundly explicating its coherence with the overall existential ontological/being phenomenon. This is inherently-and-intuitively underscored by our underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-constructs/theories/intersolipsistic-intercessory-

notions/notional~referential-notions/articulations/virtue for the ~~<amplituding/>~~formative-
 epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality articulation' such as
 logic/mathematics/virtue/space/time/⁴⁶historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-'epistemicity-
 relativism'>/instantaneity/cogency/methodology (or in the case herein 'human limited-
 mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-
 absence-<implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective~ontological-
 normalcy/postconvergence>)/Doppler-thinking as it disambiguates human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective~ontological-normalcy/postconvergence>'—existentialism-form-factor
⁵⁶meaningfulness-and-teleology¹⁰⁰ ~~<amplituding/>~~formative-epistemicity>causality~as-to-
 projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁷', and not as it may
 be wrongly construed to be '⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing-<perspective~ontological-normalcy/postconvergence-reflected-'epistemicity-
 relativism'>' which is just incidentally-associated-and-not-the-actual-basis of the underlying
 'coherence/contiguity-of-superseding~oneness-of-ontology-implied-as-of-inherent-existence-
 coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
 of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-
 commitment⁵⁶ as of ontological-primemovers-totalitative-framework⁷³
⁴⁵~~<amplituding/>~~formative-epistemicity>causality~as-to-projective-totalitative~implications,-
 for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides
 existentially inherent human-subpotency potential to manifest as human) which as of derivation
 'intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as

meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation for the ~~<amplituding/formative~epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’), in much the same way that ‘instantaneity’ as knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation is just incidentally-associated-and-not-the-actual-basis for logic or mathematics domains-of-study articulations. Thus, requiring on our part an imbricatedness/threadedness/recomposuring exercise in grasping how the underlying ‘coherence/contiguity-of-superseding~oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵~~<amplituding/formative~epistemicity>~~causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation for the ~~<amplituding/formative~epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’ should be construed to compensate for our temporality⁹⁹/shortness disposition associated with constitutedness¹³, with this compensating exercise construed as of ⁸⁰presencing—absolutising-identitive-constitutedness¹³’ or more consummately as conflation /conflatedness¹². This ⁸⁰presencing—absolutising-identitive-constitutedness¹³ and conflatedness¹² compensation mechanism, given our limited-mentation-capacity for the construal/conceptualisation of

intrinsic-reality/ontological-veridicality/ontology, equally clarifies why ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation (as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) takes precedence over elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ (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, ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, instantaneity, cogency, methodology, etc.) are abstract constructs that underscore the underlying ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation by ⁸⁰presencing—absolutising-identitive-constitutedness¹³ or conflatedness¹² ‘intuitively-assign projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ in the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology. That is, these

are notions that reflect existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of the underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human).

Logic is thus about logical axiomatic-construct-incidenting (construed as logic ‘ontological ⁸⁴reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), likewise, mathematics is about mathematical axiomatic-construct-incidenting (construed as mathematical ‘ontological ⁸⁴reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-

for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human); and by extension any knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation is about its axiomatic-construct-incidenting (construed as its ‘ontological⁸⁴reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human); with the further insight that all knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity are about ‘existential/ontological/axiomatic incidenting’ as of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human). Thus implying that ontology-as-of-existence is ‘potently-and-cogently superseding’ and knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue are subsumed derivations as of the superseding conflatedness¹² of

ontological/existential-implications; with such ontological/existential-implications construed
 operantly as of a given deepening/shallow level of human limited-mentation-capacity as
 human-subpotency existential-extrication-as-of-existential-unthought, construed rather as of the
 implied given registry-worldview's/dimension's ⁸⁴reference-of-thought {given consciousness's
⁵⁸neuterising-induced-or-deneuterising¹⁶-induced)-⁸⁴reference-of-thought—devolving-
 teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its
 intradimensional existential-instantiations derived/devolved axiomatic-constructs of
⁵⁶meaningfulness-and-teleology¹⁰⁰ as knowledge-constructs/theories/intersolipsistic-
 intercessory-notions/notional~referential-notions/articulations/virtue, thus reflecting the
 registry-worldview's/dimension's ⁸⁴reference-of-thought ontological-performance⁷²-<including-
 virtue-as-ontology> as of its ⁴⁸historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism’> as so-analysed as from notional~deprocrypticism! (It is important in this regard to
 distinguish what is implied by ‘incidenting’ not to be confused with ‘instantiation’, as
 incidenting implies an ‘abstract construction’ of the implication of logic or any ‘knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue’ that may or may not be of existential-instantiation, whereas
 instantiation refers actually to ‘actual existential instance’. It is critical to uphold this distinction
 with respect to the existentially 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰ about it as at best the latter can only achieve as of its upper limit ‘a correspondence of construal/conceptualisation of existence’; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or expected however imbricated/threaded/recomposed or unimbricated/unthreaded/unrecomposed is of the inherently valid scope of existence itself as of its superseding–oneness-of-ontology and precedence, thus meaningful.) Logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) are only as meaningful as when reflecting a ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ of a given <amplifying/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality whether as of a science, a social science or social study, or even abstract logic ontology or abstract mathematics ontology; otherwise the naïve use of logic or mathematics (and/or any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) become a relatively sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating–nascence> exercise qualified more pertinently as ‘conceptual patterning’ as of constitutedness¹³ in any such <amplifying/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-

reality/ontological-veridicality rather than actually conceptualising a ⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ of
 a given <amplituding/formative–epistemicity>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 ⁸⁴reference-of-thought
 or axiomatic-construct of an epistemic-totalising³²~devolved–purview-as-domain-of-construal-
 as-intrinsic-reality/ontological-veridicality’ to which logic and mathematics (and any
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue) can then contribute in furthering its elaboration (as of existence-as-
 of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁸~sublimating–nascence,-
 disclosed-from-prospective-epistemic-digression), but it wouldn’t work out the other way round
 on the basis of simple methodological mimicry starting out from the mimicked
 construal/conceptualisation of logic and mathematics (and any such knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue) on the naïve goal of then grasping a ⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ of
 a given <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-
 construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a
⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology¹⁰⁰ of
 the specific biology <amplituding/formative–epistemicity>totalising~devolved–purview-as-
 domain-of-construal-as-intrinsic-reality/ontological-veridicality as DNA-based genetics that
 explains genes and genetic principles is ontologically preceding and defining of how the

knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of mathematics, logic, information processing, etc. can further contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic, information processing or for that matter any other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite ontological cogency’ can by themselves develop a ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for- aposteriorising/logicising/deriving/intelligising/measuring~⁵⁶meaningfulness-and-teleology¹⁰⁰ of a given <amplifying/formative~epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry. The latter at best induces a vague and blurred⁷ ‘conceptual patterning’ particularly in such domains-of-study where the positive or negative sanctioning by ontological-primemovers-totalitative-framework⁷³ of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity is not immediately perceptible but rather remote like in the human sciences and to some extent as well with some studies in the natural sciences (where for instance the overall cogency of the whole experimental framework relative to the conclusions advanced of many a research study is dubious as not pertinently unconfounded). Supposedly a mathematical and/or statistical methodological analysis was to be introduced with regards to the underlying articulation herein and based say on an ‘arbitrary ⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> grounded methodology on the basis of just vague impression’ it will rather be conceptual patterning. What is required is an underlying ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for- aposteriorising/logicising/deriving/intelligising/measuring~⁵⁶meaningfulness-and-teleology¹⁰⁰

(as implied by this author herein, as of ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁴nonpresencing-<perspective-ontological-normalcy/postconvergence>)/Doppler-thinking as it elicits human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor ⁴⁵<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷). The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but simply expect to dangle/associate methodologies including statistical and mathematical analyses are rather involved in vague conceptual patterning as of reference-of-thought constitutedness¹³. This insight is critical with respect to the validity of interpretations and conclusions in many experimental and study frameworks in the social sciences often ‘under-elaborating the ontological ⁸⁴reference-of-thought or axiomatic-construct of their study’ to which the implications of statistical and mathematical methodologies and analyses are naively brought to bear. This further speaks in the bigger scheme of things, of the need for the articulation of what will be a ‘fully intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity constraining social science’ as futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism registry-worldview psychologism should fully enable (rather as an overall grounding of ⁵⁶meaningfulness-and-teleology¹⁰⁰ that overcomes disjointedness-as-of-⁸⁴reference-of-thought-as-misappropriated-meaningfulness) just

as the positivism registry-worldview psychologism relatively enabled an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity natural sciences including an emerging and upcoming social science. Insightfully, this analysis equally underlines that there is a ‘human sense-of-ontology/intersolipsistic-intercession as of underlying ‘coherence/contiguity-of-superseding~oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁵⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplifying/formative~epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) anchoring the human in the becoming of existence’ allowing for human subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) in defining-and-redefining ⁵⁶meaningfulness-and-teleology¹⁰⁰; with this sense-of-ontology/solipsistic-intercession as of underlying ‘coherence/contiguity-of-superseding~oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁵⁶ as of ontological-primemovers-totalitative-framework⁷³ ⁴⁵<amplifying/formative~epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁷ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) acting as the fundamental human drive for its being and conceptualisations of any ⁵⁶meaningfulness-and-

teleology¹⁰⁰ in existence. Basically, the induced social ¹⁰⁴universal-transparency¹⁰⁵-
 (transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁸)’ of meaningfulness from
 ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-
 contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to
 existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—
 rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ of its deeper
 being-construal/existential-reference/existential-tautologisation (as of intemporal-
 disposition/ontological-veridicality) in superseding-and-representing-as-preconverging-or-
 dementing¹⁹—apriorising-psychologism ‘virtuality-or-Being-construal-as-abstract-construal-as-
 of-flawed-and-shallow-and-non-veridical-existential-reference’ (of temporal-dispositions
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>s), will reflect the
 reality of temporal-dispositions as of postlogism⁷⁸-slantedness (psychopathic-or-postlogic) or
⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point
 where the social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-
 entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁸) is lost or at uninstitutionalised-threshold¹⁰³) and the consequent
 ‘subontologisation/existential-decontextualised-transposition’ (in-a-social-dynamism-of-
 meaningfulness-misappropriation) by slantedness/postlogic-effect/miscuing/disjointed-
 logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-
 alibi-conventioning-rationalising/temporal-enculturation-or-temporal-endemisation-effect as the

bigger dynamic framework of human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’—existentialism-form-factor, and so across all uninstitutionalised-
 threshold¹⁰³. Thus, basically ontological-reconstituting—as-to-conflatedness¹²/deconstruction as
 ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-
 contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to
 existence-potency³⁸~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—
 rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’
 reflects/perspectivates transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-
 and-apriorising/axiomatising/referencing’¹⁰² (transversality~of-affirmative-and-unaffirmative—
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²) dynamism of ‘temporal-
 dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ (as elicited by
 postlogism⁷⁸-and-conjugated-postlogism⁷⁸) and the ‘intemporal-disposition/ontologically-
 veridical supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism as of its imbricatedness/threadedness/recomposuring, and
 the ontological implications thereof’. The requisite ‘projective-insights of
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating—
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-

ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect', of 'relevant
 aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration', is
 necessarily of 'notional~deprocrpticism imbricatedness/threadedness/recomposuring
 referential-depth-or-existential-reference-or-tautologisation',
 reflecting/perspectivating/highlighting (the corresponding postlogism⁷⁸-and-conjugated-
 postlogism⁷⁸ uninstitutionalised-threshold¹⁰³ ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> as) 'procrpticism-virtuality-or-Being-construal-as-abstract-construal-as-of-
 flawed-and-shallow-and-non-veridical-existential-reference' (the-⁷⁵perversion-of-⁸⁴reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>,-of-positivistic-meaningfulness or the-⁷⁵perversion-of-⁸⁴reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>,-of-positivistic-categorical-imperatives-or-axioms-or-registry-teleology¹⁰⁰ -
 for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), as threshold-
 of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ —
 preconverging/dementing¹⁹-apriorising-psychologism (beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ manifestation); and so-
 construed suprastructurally (beyond the positivistic/procrpticism registry-worldview
 consciousness-awareness-teleology¹⁰⁰, as it is preconverging-or-dementing¹⁹-apriorising-
 psychologism and dialectically-out-of-phase). This 'aetiologisation/ontological-escalation
 storied-construct/ontologically-valid-narration conceptualisation' can be extended
 'correspondingly as of positivism, ¹⁰⁴universalisation and base-institutionalisation
 imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-
 tautologisation' as these reflect/perspectivate/highlight the corresponding postlogism⁷⁸-and-
 conjugated-postlogism⁷⁸ uninstitutionalised-threshold¹⁰³ ⁷⁵perversion-of-⁸⁴reference-of-thought-

<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> 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-threshold¹⁰³ (as
 beyond their respective corresponding consciousness-awareness-teleology¹⁰⁰) which we will
 readily acknowledge from the vantage backend of our positivistic prospective registry-
 worldview position of analysis equally speaks of the validity of such a corresponding
 suprastructural construal of notional~deprocrpticism as beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ of our present
 ‘procrpticism-virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-
 and-non-veridical-existential-reference’. Thus it may be useful for ontologically inducing
 untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are
 more likely to have complexes about our positivistic/procrpticism registry-
 worldview/dimension as untranscendable) by articulating the same
 aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration at a
 ‘notional~deprocrpticism imbricatedness/threadedness/recomposuring as against
 procrpticism-virtuality’ as well as ‘positivism imbricatedness/threadedness/recomposuring as
 against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position
 we’ll recognise the suprastructurally implied preconverging-or-dementing¹⁹-apriorising-
 psychologism and dialectically-out-of-phase state of non-positivism/medievalvirtuality-or-
 ontologically-flawed-construal putting us in a paradox with respect to recognising the same

from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism about the suprastructurally implied preconverging-or-dementing¹⁹~apriorising-psychologism and dialectically-out-of-phase state of our procrypticism~virtuality; and so, introducing the grounds for our prospective ‘postconverging-or-dialectical-thinking²⁰~psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein notional~deprocrypticism is the structural-resolution for the ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as the de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁶ of our positivistic meaningfulness. The fact is all constructs as transcending or implying transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity are always by definition in confliction with the constructs being transcended. The reason is rather straightforward as there is a ‘mental/psychoanalytic investment’ behind the construal of meaningfulness in a given way within a registry-worldview’s/dimension’s ⁸⁴reference-of-thought defining its ontological-capacity with respect to inherent intrinsic-reality/superseding~oneness-of-ontology. Where its ontological-capacity is limited is known as its relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹~apriorising-psychologism’, and includes the following registry-worldviews/dimensions recurrent-utter-uninstitutionalisation, base-institutionalisation~ununiversalisation, ¹⁰⁴universalisation~non-positivism/medievalism and positivism~procrypticism. At the point of relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹~apriorising-psychologism’ or uninstitutionalised-threshold¹⁰³

meaningfulness in the registry-worldview/dimension is related to as if there isn't any relative-
 ontological-incompleteness⁸⁹-induced, -'threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism' as of
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-
 teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶) hence inducing
 uninstitutionalised-threshold¹⁰³, as it is impossible to critically extend ontological-capacity on
 the basis of the same ⁸⁴reference-of-thought/psyche/psychological—de-
 mentating/structuring/paradigming but for a new ⁸⁴reference-of-
 thought/psyche/psychological—de-mentating/structuring/paradigming with respect to
 existential reality to enable prospective institutionalisation over the uninstitutionalised-
 threshold¹⁰³ with the result that all prospective institutionalisations are equally about annulling
 corresponding uninstitutionalised-threshold¹⁰³; whether annulling notions of deities, sorcery,
 essences, etc., and prospectively annulling the ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁹—enframed-conceptualisation and notional~disjointedness-as-of-⁸⁴reference-
 of-thought associated with ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought for
 notional~deprocrypticism existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-
 instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
 epistemically-unconceal-the-very-ontologically-same-existential-reality 'preempting the
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-
 rules'. This consequent 'postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-
 mentation-dynamics or natural~psychological-dynamics'

reflecting/perspectivating/highlighting of the prior/transcended/superseded registry-worldview of positivism–procrpticism (temporal-dispositions-in-temporal-preservation-as-pseudointemporality⁵²-preservation) as ‘preconverging-or-dementing¹⁹–apriorising-psychologism and dialectically-out-of-phase’ is so about their non-committal (whether with respect to good or bad commitment as ‘good or poor/bad supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰–apriorising-psychologism’) as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism with respect to the ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ in ontological-normalcy/postconvergence of new/prospective institutionalisation as deprocrpticism; (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation), in ‘⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ of the prior institutionalisation as positivism known as procrpticism uninstitutionalisation (‘procrpticism-uninstitutionalisation of positivism-institutionalisation’), in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism of the positivistic ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, and ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is the whole purpose in the very first place’ and which need for restoration/ontological-reconstituting–as-to-conflatedness¹²/deconstruction calls for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrpticism ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ supplanting–conviction-as-to-profound-

supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism. It is only the ‘collapsing’ of the ontologically non-veridical/wrong (with respect to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) ‘procrypticism uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-construal-of-positivistic—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰-as-of-flawed-and-shallow-existential-reference-as-virtuality) by way of ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein procrypticism uninstitutionalisation is shown as ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, and preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase’ by the ontological-primemovers-totalitative-framework⁷³ of the notional~deprocrypticism implied ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as of ‘the notional~deprocrypticism imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect (as the nature of existential-reality) reflecting/perspectivating/highlighting procrypticism uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-construal-of-positivistic—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰-as-of-flawed-and-shallow-existential-reference-as-virtuality)’. Correspondingly, such a ‘notional~deprocrypticism imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-

tautologisation storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation’ as of the reflecting/perspectivating/highlighting of ‘procrypticism uninstitutionalisation threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ will be critically about: (i) the phased storied articulation of procrypticism uninstitutionalisation threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as being a social-construct ‘uninstitutionalised-threshold¹⁰³ mirroring development of the fundamental insane-fitment of the childhood-psychopath/cinglé ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> mental-disposition structure’ (which is very much socially ¹⁰⁴universally transparent at childhood and thus does not start to elicit protracted social postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ as conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration by temporal-dispositions at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its postlogism⁷⁸), (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 postlogism⁷⁸ lessens the social dysfunctioning of its postlogism⁷⁸ 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-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism is rather ‘storied-construed/conceptualised from a broader society-at-large/humanity-at-large angle-of-perception as of a creative dynamic-cumulative-aftereffect/contextualising-contiguity of existence-

potency⁷⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality aetiologisation/ontological-escalation of
 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> individuations and social-circumstances
 phenotyping elucidation in the social-construct, wherein the-social-dynamics-of-individuation-
 phenotypes-of-individuals is a construable metaphysics-of-absence-(implicated-epistemic-
 veracity-of-⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>) of the
 social as metaphysics-of-presence-(implicated-‘nondescript/ignorable-void’⁵⁰-as-to-
⁸⁰presencing—absolutising-identitive-constitutedness¹³)’ (arising because of the decreasing
 social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of the
 cinglé’s postlogism⁷⁸-slantedness/perverted-outcome-sought-precedes-existentially-veridical-
 logical-dueness as well as increasing temporal-dispositions enculturation and thus endemisation
 of conjugated-postlogism⁷⁸-slantedness in a social atmosphere where it is not ¹⁰⁴universally
 transparent to be the denaturing¹⁵ of ⁸⁴reference-of-thought with respect to social-stake-
 contention-or-confliction), as postlogism⁷⁸-and-its-conjugated-postlogism⁷⁸/preconverging-or-
 dementing¹⁹-integration is upheld by temporal-preservation-as-pseudointemporality⁵²-
 preservation threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism of the procrypticism
 uninstitutionalisation, and thus is temporally integrated by conjugated-ignorance/conjugated-
 affordability/conjugated-opportunism/conjugated-exacerbation/conjugated-social-
 chainism/conjugated-temporal-enculturation, of course, with the broader point and purpose for
 aetiologisation/ontological-escalation here being that ‘our virtue is not inherent’ but rather our
 ‘understanding/knowledge/ontological-primemovers-totalitative-framework⁷³ construction’ is

what creates our virtue in superseding our vices-and-impediments¹⁰⁶, just as for instance, 'medieval vices-and-impediments¹⁰⁶' 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-framework⁷³ and its corresponding 'institutional-designing by percolation-channelling-<in-deferential-formalisation-transference>' as our virtue and knowledge potential), (iii) and so subsumed and articulated in a creative 'psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme of insightful 'tone-as-temperament and thematic construal of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuations teleologies/teleological-differentiations (by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁹⁸—unenframed-conceptualisation covering the concepts articulated in this paper on social-construct and social institutions teleology¹⁰⁰ and value-reference as of notional~deprocrypticism imbricatedness/threadedness/recomposuring with regards to the 'implications of postlogism⁷⁸-and-procrypticism mental orientations', (iv) and further, the possibility of a remaking of the above storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation (as elaborated in i, ii and iii above) rather as of 'positivism imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation' reflecting/perspectivating/highlighting 'non-positivism/medieval uninstitutionalised-threshold¹⁰³ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism', to contrastively provide the revealing retrospective insight of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-threshold¹⁰³ as

human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor is construable from the perspective of ontological-normalcy/postconvergence and so paradoxically provide the décomplexage/uninhibitedness (induced by our metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩ or illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage) of the afore deprocrypticism-procrypticism articulated prospective storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation construed from the perspective of ontological-normalcy/postconvergence, wherein we are then in a position to appreciate the ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ representation of the present positivism–procrypticism uninstitutionalisation as ⁸¹procrypticism–or–disjointedness-as-of-⁸⁴reference-of-thought-and-teleology¹⁰⁰ ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-

dialectical-thinking²⁰⁻⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-thought') and preempting virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is by not allowing for the 'breaking of the threadedness/thread of ontologically-veridical meaningfulness (as such a breaking induces virtuality-or-ontologically-flawed-construal leading correspondingly to the false uptake as ontologically-veridical of the wrongly implied soundness/non-perverted-⁸⁴reference-of-thought, i.e. unsound/perverted 'apriorising-⁸⁴reference-of-thought-elements/apriorising-registry-elements (out of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)' including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰); by rather reflecting/perspectivating/highlighting the points where such 'breaking-of-the-threadedness/thread-of-ontologically-veridical meaningfulness' occur as of 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (in postlogism⁷⁸ and conjugated-postlogism⁷⁸) and as preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase', as 'the very notion of postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷ and conjugated-postlogism⁷⁸ ¹¹conjoining-looping-set-of-narratives of postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁷' is about the 'breaking-of-the-threadedness/thread-of-ontologically-veridical meaningfulness as virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference'. As breaking (by new ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ as 'prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-

thinking²⁰—apriorising-psychologism re-engaging reflex’) wrongly implies the validity of a logical-level-engagement (⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷) based on wrongly implied prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-(as-of-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context) and wrongly implied soundness/non-perverted-⁸⁴reference-of-thought, whereas in reality it is just an <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ of the relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ and its unsound/perverted ‘apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰. Such a defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-existential-defect>⁸⁶ having to do with the defect of ⁸⁴reference-of-thought and relative-ontological-incompleteness⁸⁹ is utterly different from ‘a defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ of the registry-worldview’s/dimension’s—⁸⁴reference-of-thought-for-social-functioning-and-accordance which doesn’t bar a new ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ as ‘prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex’ as the latter is with regards to wrong ⁵⁴logical-processing-or-

logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷
 which might be well/soundly-be logically-processed or effectively-executed upon
 reengagement, so long as the ⁸⁴reference-of-thought for the reengaging is not unsound/perverted
 and not undermined by relative-ontological-incompleteness⁸⁹. A registry-
 worldview's/dimension's-uninstitutionalised-threshold¹⁰³—defect-<as-Being-or-ontological-or-
 existential-defect>⁸⁶ on the other hand having to do with defect of ⁸⁴reference-of-thought needs
 a more fundamental transformation as a psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring of the ⁸⁴reference-of-thought, and so a decentering of
 meaningfulness; the ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ being more like what it takes
 to get a medieval as non-positivistic mindset/⁸⁴reference-of-thought into a positivistic
 mindset/⁸⁴reference-of-thought, that is, suppose for instance where in a medieval social-setup an
 accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be
 incorrect and unsound to the approval of all in that social-setup, that outsider understanding
 fundamentally that the medieval setup by its relative-ontological-incompleteness⁸⁹-induced,-
 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism' is in a state of <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³
 of a medieval worldview will grasp that that unique demonstration of medieval-
 postlogism^{78/75}perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (as accusation of
 witchcraft) is not to be construed naively as an adequate basis for a new ⁵⁴logical-processing-or-
 logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ as
 'prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism re-engaging mental-reflex' that re-engages with non-

positivism/medievalism mindset/⁸⁴reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments¹⁰⁶ potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of the non-positivism/medievalism mindset/⁸⁴reference-of-thought into a positivistic mindset/⁸⁴reference-of-thought that is ontologically-speaking to be construed as the de-mentative/structural/paradigmatic resolution of the vices-and-impediments¹⁰⁶ arising from a non-positivism/medievalism worldview with respect to such notions-and-accusations-of-sorcery. The same applies with respect to our positivism–procrypticism worldview and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism worldview. This explains why ‘perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is more than just an issue of an act or acts, but is ‘reconceptualised rather as prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as of denaturing¹⁵’ in implying that inherent intrinsic-reality/ontological-veridicality is already given and the perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is in the bigger picture revealing an inherent problem as of the prior human ⁸⁴reference-of-thought conceptualisation of inherently given intrinsic-reality/ontological-veridicality, and that the ‘occurred event³⁷ of perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is simply ‘pointing to an altogether deeper underlying human relative-

ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought issue, in this case as of psychopathy and its conjugated-postlogism⁷⁸ at the uninstitutionalised-threshold¹⁰³ of positivism–procrypticism as well as providing a revealing overall understanding of the human uninstitutionalised-threshold¹⁰³-by-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ with notional~deprocrypticism prospective institutionalisation ⁴⁵<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷, which are then the-entire-reconceptualised-problem as of aetiologisation/ontological-escalation’ as the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought; just as an apple falling on Newton’s head under a tree is simply ‘pointing to an altogether deeper underlying human non-positivistic relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-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-framework⁷³ approaches in human conceptualising of the natural world as the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought. Hence contrary to what we may think from our <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ perspective the mere fact of relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought is de-mentatively/structurally/paradigmatically associated with a perversion-or-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> by the very inherent nature of ontology/intrinsic-reality as preceding/superseding our ⁸⁴reference-of-thought conceptualisation as of its shallow limited-mentation-capacity such that where our ‘⁸⁴reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance⁷²-<including-virtue-as-ontology> of ⁸⁴reference-of-thought conceptualisation’ is deficient we are in perversion-or-

derived-perversion at that threshold, wherein the threshold defect ⁸⁴reference-of-thought/de-
 mentative/structural/paradigmatic—ontological-performance⁷²-<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-potency³⁸~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression. Thus intrinsic-reality/ontological-veridicality is derived ‘wholly by
 conflatedness¹²’ or in other words ensuring the prospective relative-ontological-completeness⁸⁸-
 of-⁸⁴reference-of-thought with respect to problematic prior relative-ontological-
 incompleteness⁸⁹-of-⁸⁴reference-of-thought reflected by perversion-and-derived-⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷>, with no <amplituding/formative~epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ allowed by intrinsic-
 reality/ontological-veridicality. In other words as of metaphysics-of-absence-<implicated-
 epistemic-veracity-of-⁶¹nonpresencing-<perspective~ontological-normalcy/postconvergence>),
 the ordinariness <amplituding/formative>⁸wooden-language-<imbued—averaging-of-thought-
 <as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
 ‘nondescript/ignorable~void⁶⁰’-with-regards-to-prospective-apriorising-implications> in non-
 positivism/medievalism with its ⁸⁴reference-of-thought is inclined to relate to perversion-and-
 derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> phenomenon as a
 non-positivism/medieval postlogism⁷⁸ phenomenon such as notions-and-accusations-of-sorcery
 on the basis of non-positivism/medievalism ⁸⁴reference-of-thought
 <amplituding/formative>⁸wooden-language-<imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>} of ‘great
living’ as of its prior relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-thought but then a
‘conflatedness¹² of conceptualisation’ will convert such perversion-and-derived-⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation⁹⁷> in terms of the ‘Being defect as uninstitutionalised-threshold¹⁰³
of the so-called great living of non-positivism/medievalism ⁸⁴reference-of-thought’ to arrive at
the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought of positivism
opened-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ which de-
mentatively/structurally/paradigmatically resolves the vices-and-impediments¹⁰⁶ 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-
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> will elicit an
ordinariness <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-
to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>)
⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought
<amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-
‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>} of ‘great
living’ as of its prior relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-thought but then a
‘conflatedness¹² of conceptualisation’ will convert such perversion-and-derived-⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation⁹⁷> in terms of the ‘Being defect as uninstitutionalised-threshold¹⁰³

of the so-called great living of our positivism–procrypticism in disjointedness-as-of-⁸⁴reference-of-thought’ to arrive at the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought of notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-thought opened-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ which de-mentatively/structurally/paradigmatically resolves the vices-and-impediments¹⁰⁶ of our positivism–procrypticism; as basically, our intellectual-and-moral constructs as of our <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ are shown to be of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought and thus ontologically-speaking our logical-dueness doesn’t even arise, no more than the logical-dueness of a non-positivism/medievalism mindset arises as with respect to medieval postlogism⁷⁸ phenomenon like notions-and-accusations-of-sorcery as in both cases ontologically-veridical ⁵⁶meaningfulness-and-teleology¹⁰⁰ exists beyond their <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁵⁰’-with-regards-to-prospective-apriorising-implications>) as of the respective notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-thought and positivism ⁸⁴reference-of-thought that carry the prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought opened-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰. Ultimately, the very transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought is ‘the very paradox of ⁵⁶meaningfulness-and-teleology¹⁰⁰ explaining their discordance, construed as the paradox of transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity'. In other words, if the former had a grasp of its state 'as to its prior relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-thought' with the transcendental de-mentative/structural/paradigmatic ⁴⁵<amplifying/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁷ arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of a crossgenerational exercise and why such implied transcendental ⁵⁶meaningfulness-and-teleology¹⁰⁰ might seem arbitrary when ⁵⁶meaningfulness-and-teleology¹⁰⁰ is rather interpreted in terms of the prior ⁸⁴reference-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 ¹⁰⁴universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, and so as of human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued~'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~ontological-normalcy/postconvergence>'~existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) in that relative-ontological-incompleteness³⁹-of-⁸⁴reference-of-thought 'is not a logical issue/problem' but 'a Being/existential/ontological/axiomatic-construct problem' with its de-mentative/structural/paradigmatic implied vices-and-impediments¹⁰⁶, as it is rather an issue of uninstitutionalised-threshold¹⁰³ as of recurrent-utter-uninstitutionalisation uninstitutionalisation requiring base-institutionalisation institutionalisation, ununiversalisation

uninstitutionalisation requiring ¹⁰⁴universalisation institutionalisation, non-
 positivism/medievalism uninstitutionalisation requiring positivism institutionalisation, and our
⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought uninstitutionalisation requiring
 prospective notional~deprocrypticism institutionalisation as preempting—disjointedness-as-of-
⁸⁴reference-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-teleology¹⁰⁰ of relative epistemic-
 abnormalcy/preconvergence³⁰ for relative ontological-normalcy/postconvergence as of ¹⁴de-
 mentation-(<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics> stranding dynamics. A ‘relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought’ implies ‘a new all-pervasiveness of ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ as the axiomatic-construct of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰’ as a prospective institutionalisation ⁸⁴reference-of-thought. Thus a ⁸⁴reference-of-
 thought is an all-pervasiveness of ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ as the axiomatic-construct of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰; explaining why it is de-mentatively/structurally/paradigmatically non-derogable as
 of its state of prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, with
 such implied derogation of such ‘all-pervasiveness of ⁸⁴reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ as the axiomatic-construct of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰’ signalling fundamentally a threshold of failure of ⁸⁴reference-of-thought/de-
 mentative/structural/paradigmatic—ontological-performance⁷⁷-<including-virtue-as-ontology>
 and construed as relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought. As a further
 elucidation, across all registry-worldviews/dimensions prospective relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought, construed as its institutionalisation, is as of
 ‘conflatedness¹²’ which itself involves the ‘¹⁰⁴universally-transparent constraining mechanical-

knowledge as of the bare ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as axiomatic-construct’ and ‘the social-¹⁰⁴universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’.

Perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is induced by ‘denaturing¹⁵ of the form of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ on the ‘¹⁰⁴universally-transparent constraining mechanical-knowledge as of the bare ⁸⁴reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as axiomatic-construct’ and obviating ‘the social-¹⁰⁴universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’ while paradoxically wrongly projecting it in distractiveness/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as if it was of ‘conflatedness¹²’ in <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ implying an uninstitutionalised-threshold¹⁰³ of perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> reconceptualised as prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought.

Across all registry-worldviews/dimensions, the specific association of postlogism^{78s} to ‘denaturing¹⁵ of the form of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ arises as of its ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ physiological condition in relation to ‘prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ ⁵⁶meaningfulness-and-teleology¹⁰⁰’, which at childhood postlogism⁷⁸ is more or

less ¹⁰⁴universally-transparent but with adulthood given maturation/indirectness/spatialisation/credulity/craftiness is associated with bringing about social lack of social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) inducing the conjugated-postlogism⁷⁸ of temporal-dispositions of ⁵⁶ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding for the social extension of ‘denaturing¹⁵ of the form of ⁵⁶meaningfulness-and-teleology¹⁰⁰’. Thus at that uninstitutionalised-threshold¹⁰³ which highlight ‘denaturing¹⁵ of the form of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as temporality⁹⁹/shortness in concatenation with ‘conflatedness¹²’ as intemporality⁵², it is only a renewed ‘conflatedness¹²’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that induces a prospective ‘¹⁰⁴universally-transparent constraining mechanical-knowledge as new bare ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as axiomatic-construct’ and ‘its social-¹⁰⁴universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’ that brings about prospective relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought; construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰ of relative epistemic-abnormalcy/preconvergence³⁰ for relative ontological-normalcy/postconvergence as of ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) stranding dynamics ‘which is effectively the concatenated mechanism that engenders sublimating ⁴⁶historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’> towards prospective
 notional~deprocrypticism’. Thus this further explains the very thorny difficulty of dealing with
 psychopathy and social psychopathy, because more than just an individuation phenotype and
 incidental/on-occasion phenomenon, it speaks of a registry-worldview’s/dimension’s our
 dimension, relative-ontological-incompleteness³⁹-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’ as ⁸¹procrypticism—or-disjointedness-as-
 of-⁸⁴reference-of-thought in endemising/enculturating it, thus in need of
 notional~deprocrypticism as preempting—disjointedness-as-of-⁸⁴reference-of-thought as an
 overall de-mentative/structural/paradigmatic resolution to the vices-and-impediments¹⁰⁶ of our
 positivism—procrypticism registry-worldview/dimension. That is, with acts of perversion-and-
 derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> ‘it is vague to
 consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the
 paradox of their ¹⁰⁴universally implied prior relative-ontological-incompleteness³⁹-of-
⁸⁴reference-of-thought’ with the latter by itself becoming the grander problematic, more like the
 relative non-positivism/medievalism relative-ontological-incompleteness³⁹-of-⁸⁴reference-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-⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷>, as revealing of the grander framework of vices-and-
 impediments¹⁰⁶ inherent to the relative non-positivism/medievalism relative-ontological-
 incompleteness³⁹-of-⁸⁴reference-of-thought. Rather it is about articulating the ontological-

completeness-of-⁸⁴reference-of-thought as ‘Being correction’ as of base-institutionalisation institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation, ¹⁰⁴universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-positivism/medievalism uninstitutionalisation, and prospectively notional~deprocrypticism institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism⁷⁸ associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivism/medievalism ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and will equally be inclined to palliation regarding notions-and-accusations-of-sorcery depending on circumstances; though obviously the ontologically de-mentative/structural/paradigmatic resolution in both instances is with respect to the necessary ontological-completeness-of-⁸⁴reference-of-thought in overcoming <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ by prior/transcended/superseded non-positivistic or procrypticism ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with prospective/transcending/superseding positivistic or notional~deprocrypticism ⁸⁴reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. So ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> has always been

recurrent in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ because institutionalisation is not
 emanance transformation of temporal-dispositions as shortness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ into the intemporal-disposition as longness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰ but designed to skew (‘intemporality⁵²-asymmetric-
 subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) towards the intemporal-
 disposition, such that where institutionalisation reaches its design limits given human limited-
 mentation-capacity-deepening⁵³, the possibility for ⁷⁵perversion-of-³⁴reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> arises with its corresponding enculturation/endemisation as
 uninstitutionalised-threshold¹⁰³ in want for prospective institutionalisation as the ontologically-
 veridical de-mentative/structural/paradigmatic resolution. When that insight avails (a Derridean
 event⁹⁷), it is properly time to ‘trample’ the melee of common sense disposition for self-
 preserving extrication/temporal de-mentating/structuring/paradigming with the elicited
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-
 mentating/structuring/paradigming, as has been the case along and defining human history
 ultimately ushering our very own registry-worldview/dimension. The breaking of
 ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-³⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-

dialectical-thinking²⁰⁻⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-thought') thus take the form of postlogism⁷⁸-slantedness and its conjugation to temporal-dispositions as conjugated-ignorance (unconsciously), conjugated-affordability (expeditiously), and (consciously with) conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism/social-discomfiture/negative-social-aggregation, and conjugated-temporal-enculturation/temporal-endemisation; inducing their corresponding virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference. With the 'breaking-of-the-threadedness/thread-of-ontologically-veridical meaningfulness' always disambiguated creatively as 'a supratransversality~of-motif-and-apriorising/axiomatising/referencing transitioning construal' of 'ontologically-veridical meaningfulness with ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as intemporally-preservational' distracted by 'the breaking or a subtransversality~of-motif-and-apriorising/axiomatising/referencing 'disjointedness-as-of-⁸⁴reference-of-thought' misappropriated ⁵⁶meaningfulness-and-teleology¹⁰⁰ in arrogation as ontologically non-veridical with ⁸⁴reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ apriorising/axiomatising/referencing> failing/not-upholding-<as-of-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation', 'in distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ as-the-arrogation-or-disjointedness-of-acting-in-pseudointemporality⁵² (by temporal-dispositions in postlogism⁷⁸ and conjugated-postlogism⁷⁸) with respect to the supratransversality~of-motif-and-apriorising/axiomatising/referencing as 'notional~deprocrypticism imbricatedness/threadedness/recomposuring of ontologically-veridical meaningfulness', thus 'reflecting/perspectivating/highlighting temporal-dispositions (postlogism⁷⁸ and conjugated-postlogism⁷⁸) as ⁸¹procrypticism~or~disjointedness-as-of-⁸⁴reference-of-thought, preconverging-or-dementing¹⁹~apriorising-psychologism and

dialectically-out-of-phase in pseudointemporality⁵²’, and so by a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation that is ontologically-reconstituting (deconstruction) of the threadedness/thread, with no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ (that will falsely validate the wrongly implied soundness/non-perverted ⁸⁴reference-of-thought, i.e. unsound/perverted ‘apriorising–⁸⁴reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰, as first-order faulty-mentation-procedure-deception-or-urge⁴², 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-urge⁴² as correct). Insightfully, humans actually come into existence which avows an existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context of imbricated-becoming-transitioning within which they come to grasp rules and principles (elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹), but these rules and principles are divulged by ‘existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ and the limits of such rules and principles are in effect their validation as ontological-primemovers-totalitative-framework⁷³ within ‘existential-

contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality', with the implication that any naïve construal of such rules and principles (elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹) out of the scope of 'existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' is a virtuality-or-ontologically-flawed-construal/non-existent/unreal; as 'existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' is 'conceptually the very absolute irreducible a priori of all human ⁵⁶meaningfulness-and-teleology¹⁰⁰' as it is divulged with human limited-mentation-capacity-deepening⁵³ in the construal of superseding-oneness-of-ontology. The reason for the disambiguation of transversality~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² into a supratransversality~of-motif-and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought over a subtransversality~of-motif-and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought for the ontological-reconstituting-as-to-conflatedness¹² of 'existential-contextualising-

contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-
⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-
 potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality' has to do with the fundamental basis of the ⁷⁵perversion-
 of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> behind all the
 postlogism⁷⁸'s/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness of all
 registry-worldviews' references-of-thought including with regards to the phenomenon of
 psychopathy and social psychopathy (as indicated at the beginning) of the positivism-
 procrypticism registry-worldview, i.e. specifically with the psychopathic/postlogic induced pre-
 valuation/pri-individuation/de-individuation/commitment ⁷⁵perversion-of-⁸⁴reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>; wherein this process is reversed (but beyond a temporal equivalence and
 rather for an aetiologisation/ontological-escalation of the ¹⁰⁴universal implications as
 metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-
 ontological-normalcy/postconvergence>)) in re-establishing ontological-veridicality of
 'existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as
 to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality' ⁸⁴reference-of-thought, wherein the 'induced
 de-individuation ⁸⁴reference-of-thought' is rather reconstrued in its veridical existential-reality
 of narratives by SUPRATRANSVERSALITY~OF-MOTIF-AND-
 APRIORISING/AXIOMATISING/REFERENCING (ontologically-veridical ⁸⁴reference-of-

thought of ‘notional~deprocripticism preempting—disjointedness-as-of-⁸⁴reference-of-thought
⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁵⁷’ of psychopathy and social psychopathy along all
implied thematics of the social-construct whether as of
phenomenal/criminal/social/corporate/value-structure/social-structure/registry-worldview
insight for aetiologisation/ontological-escalation rather as of intellectual-and-moral-
inequivalence/non-correspondence with the subtransversality~of-motif-and-
apriorising/axiomatising/referencing; and so by way of the-transcendental-
enabling/sublimating/supererogatory~de-mentativity-that-is-intrinsic-reality-or-ontological-
veridicality as against ‘social-aggregation-enablers undermining of prospective intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-
mentativity’ with perverted use of such notions as differentness, infamy, status, significant-
others basis of logic, reputé, social authorities and influencers naively involved in fallacies of
authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-
faith/inauthenticity⁵⁴, implying an equivalence between ¹⁰⁴universal/intemporal sense of purpose
with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or
so-called principle that is not articulated as a ¹⁰⁴universal construct but targeted, avowing its
reality as fake and thus of temporal-disposition, etc.), while the ‘induced pri-individuation
⁸⁴reference-of-thought’ of psychopathic postlogism⁷⁸ and conjugated-postlogism⁷⁸ in its
virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existential-reference) of narratives is construed as
SUBTRANSVERSALITY~OF-MOTIF-AND-
APRIORISING/AXIOMATISING/REFERENCING (in perverted-or-derived-perverted-
⁸⁴reference-of-thought ⁸¹procripticism—or—disjointedness-as-of-⁸⁴reference-of-thought
extricatory-and-temporal incidental construals of ⁵⁶meaningfulness-and-teleology¹⁰⁰ wrongly

striving to equivocate its extrication/temporality⁹⁹ by using ‘social-aggregation-enablers over
 intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity’ in undermining the transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity-that-is-of-intrinsic-reality-or-ontological-
 veridicality upheld by the notional~deprocrypticism supratransversality~of-motif-and-
 apriorising/axiomatising/referencing preempting—disjointedness-as-of-⁸⁴reference-of-thought
⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁵⁷). The disambiguation of transversality~of-affirmative-
 and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² into a
 ‘supratransversality~of-motif-and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought
 of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ over a ‘subtransversality~of-motif-and-
 apriorising/axiomatising/referencing ⁸⁴reference-of-thought of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰’ can equally be understood by comparison with the notion of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as ⁸⁴reference-of-
 thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰, as there can’t be common ⁸⁴reference-of-thought
 of contention (mutually intelligible aposteriorising/logicising/deriving/intelligising/measuring
 as mutually intelligible ⁵⁶meaningfulness-and-teleology¹⁰⁰) between a flawed
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 (subtransversality~of-motif-and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought of
⁵⁶meaningfulness-and-teleology¹⁰⁰, as preconverging-or-dementing¹⁹—apriorising-psychologism
 from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) and a
 correctly functioning
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 (supratransversality~of-motif-and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought
 of ⁵⁶meaningfulness-and-teleology¹⁰⁰, as ‘postconverging-or-dialectical-thinking²⁰—apriorising-

psychologism' from ontological-normalcy/postconvergence epistemic/notional~projective-
 perspective). It is the idea of the ontological-primemovers-totalitative-framework⁷³ 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
⁵⁶meaningfulness-and-teleology¹⁰⁰ processing' in relation to 'appropriateness-of-⁸⁴reference-of-
 thought-as-of-conflatedness¹² processing' (just as there can't be logical intelligibility between a
 non-positivist/medieval mindset/⁸⁴reference-of-thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰
 with a positivistic one); by its ontologically inducing untenability/internal-
 contradiction/internal-incoherence/institutional-constraining as the correct
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument functioning (the
 appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹²) in the middle to long run
 construed as of ¹⁴de-mentation-(<supererogatory~ontological~de-mentation-or-dialectical~de-
 mentation—stranding-or-attributive-dialectics>). This process can be qualified as the 'blunt act
 of existence over the human temporal egotistic/self-referential complex to prospective
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity/superseding
 ontological-veridicality/intrinsic-reality ⁸⁴reference-of-thought', and is the actual basis for all
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity for prospective
 institutionalisations since the successive institutional-cumulation/institutional-recomposure-(as-
 to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) do not arise
 because of the reality of a 'human intemporal-emanance philosophical acquiescence' but rather
 by ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-
 constraining of existential reality as a constraint for the secondnaturing of institutionalisation,
 without transforming the underlying reality of a human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor
 individuations. That is while the implied
 aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
 measurements (implied ⁵⁶meaningfulness-and-teleology¹⁰⁰) imply speaking the same language
 but the existential/ontological/being realities are utterly different with the correct
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements (supratransversality~of-motif-and-apriorising/axiomatising/referencing) being
 real and the defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (being unreal as
 of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism), without mutual intelligibility of
⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁷ but for the effectiveness/ontological-primemovers-totalitative-
 framework⁷³ of the correct
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements (supratransversality~of-motif-and-apriorising/axiomatising/referencing)
 appropriateness-of-⁸⁴reference-of-thought-as-of-conflatedness¹² that collapses the defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 (subtransversality~of-motif-and-apriorising/axiomatising/referencing) ⁷⁵perversion-of-
⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁷>, as of the consequences in a comparative use of both
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument after a while
 (crossgenerationally). Thus issues of defect of ⁸⁴reference-of-thought
 (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect issues)

cannot be resolved by mutually intelligible ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ (mutually intelligible measuring), but rather by the superseding supratransversality~of-motif-and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought (as-of correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) in intemporal/longness projection for aetiologisation/ontological-escalation over the subtransversality~of-motif-and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought (as-of defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of temporal extricatory de-mentating/structuring/paradigming incidental construal in wrong equivalence to the supratransversality~of-motif-and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought. This equally validates the notion of transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² as logical-incongruence of appropriateness-of-³⁴reference-of-thought-as-of-conflatedness¹² and perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>. This is de-mentatively/structurally/paradigmatically the most elevated construct for the production of human knowledge as transcendental knowledge and as implied in its dissemination²⁷ along formal constructs based on a de-mentating/structuring/paradigming for skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) towards intemporality⁵², and not wrongly averaging of human thought in equivalence as logical-congruence of temporality⁹⁹/shortness and intempolity/longness-of-meaningfulness, such that knowledge is not constructed as a ‘human mutual agreement exercise for its construal/conceptualisation/discovery/invention/development’ since solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness

mental-dispositions and this cannot be averaged to get transcendental knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendental enabling’ that allows what is intemporal as of mental-disposition to be effective by ontological-primemovers-totalitative-framework⁷³ 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 ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation in grasping ‘existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’, even when it would seem weird due to metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁶presencing—absolutising-identitive-constitutedness¹³), and is creatively grounded on ‘on phased phases construed in mirroring the fundamental insane/postlogism⁷⁸-fitment of the childhood-psychopath ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> mental-disposition structure as it induces conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration later on and most effectively at adulthood psychopathy’. This fundamental structure of the denaturing¹⁵ nature of postlogism⁷⁸ and conjugated-postlogism⁷⁸/preconverging-or-dementing¹⁹-integration can be demonstrated with the blatantly obvious case of the childhood-psychopath even though the denaturing¹⁵ of its mental-disposition is relatively socially-¹⁰⁴universally-transparent (enabling an understanding-of-ontological-primemovers-totalitative-framework⁷³-of-the-underlying-phenomenon). In the case were in a ‘dereifying act’ water is spilled on a chair, and a visiting stranger (as-of-pseudointemporality⁵² by ignorance) not aware of the

mental-disposition of the childhood-psychopath coming into the scene after the event³⁷ and sitting unknowingly on the soaked sofa, and was to frown and remonstrate against or possibly smack the innocent brother, such a stranger is in ignorance-conjugated-postlogism⁷⁸ or conjugated-ignorance as its relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ led it to align in-prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologismly (as-of-pseudointemporality⁵²) to the childhood-psychopath’s postlogic narrative, and so in ‘ignorance-temporal-preservation-as-pseudointemporality⁵²-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 prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ (as-of-pseudointemporality⁵²) but is rather effectively ‘conjoining looping narratives of flawed-existential-elevation-of-⁸⁴reference-of-thought⁴³’ with respect to the ‘denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, of the childhood-psychopath’s meaningfulness is effectively in conjugated-postlogism⁷⁸ and has ‘joined the childhood-psychopath in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and is preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase’ with respect to ontologically-veridical existential-reality as construed from ontological-normalcy/postconvergence, and further its state of ignorance speaks of its relative-ontological-

incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ as

⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-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-pseudointemporality⁵² 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-reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation. But then given the relative social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) at this childhood stage, it is more likely that the whole situation will be explained to the visiting stranger (as-of-pseudointemporality⁵²) and will assume mostly an incidental/on-occasion conjugated-postlogism⁷⁸ effect in the contingent social space. The fact is at this childhood stage conjugated-postlogism⁷⁸ will tend to be incidental and mostly arise as ignorance-conjugated-postlogism⁷⁸. (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism⁷⁸ but equally as the child-psychopath develops into adulthood and is less and less socially-dysfunctional and social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of the postlogism⁷⁸ is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism⁷⁸ 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 postlogism⁷⁸ as social psychopathy, however ad-hoc and opportunistic'. At the
 grander transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-
 relative-ontological-completeness⁸⁸—unenframed-conceptualisation level as dynamic-
 cumulative-aftereffect ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
 unenframed-conceptualisation imbricatedness/threadedness/recomposuring as of existential-
 contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to
 existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—
 rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality' reflects/perspectivates/highlights this comprehensively
 as the registry-worldview/dimension uninstitutionalised-threshold¹⁰³ threshold highlighting the
⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> of the registry-
 worldview's/dimension's institutionalised ⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁸⁴reference-of-
 thought-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as temporal-preservation-in-
 pseudointemporality⁵²-preservation as of threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism, going by the dynamism of human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>'—existentialism-form-factor). The example with ignorance is
 however the 'fundamental atomic mental-disposition characteristic of psychopathy and social
 psychopathy' as it develops more and more shrewdly into adulthood with a further loss of

social ¹⁰⁴universal-transparency¹⁰⁵-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸ of the
 underlying postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-
 threshold-of-shallow-supererogation⁹⁷ mental-disposition wherein with development of
 childhood psychopathy into adult psychopathy, ‘social expansion-and-gravity of tones-as-
 temperament and thematic implications with regards to notional~firstnaturedness—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> individuations teleologies/teleological-differentiations (as
 postlogism⁷⁸ and conjugated-postlogism⁷⁸ in pseudointemporality⁵²/preconverging-or-
 dementing¹⁹-apriorising-psychologism, and supplanting-conviction-as-to-profound-
 supererogation⁹⁷—postconverging/dialectical-thinking²⁰-apriorising-psychologism as to
 intemporal/ontological in non-pseudointemporality⁵²/thinking) ensue. It exclusively requires on
 an ontological de-mentating/structuring/paradigming involving ⁵⁵maximalising-recomposuring-
 for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation, as the explanation
 given to the visiting stranger about its error and the childhood-psychopath mental state as
 ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-³⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
 dialectical-thinking²⁰-³⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-
 thought’) (child-psychopath of unsound-mental-disposition in a ‘dereifying act’ poured water
 on chair, you mistakenly sat down on the chair, he told you his brother did it on purpose, by
 supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-

thinking²⁰—apriorising-psychologism reflex you acted in belief –and so, as an ‘unwinding-as-unfolding/dépliage-as-détendre of elucidation’), and no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹ as the visiting stranger (as-of-pseudointemporality⁵²) wrongly did (as the latter only arises where ‘apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)’ are ontologically-veridical as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰, even though the natural reflex to be of prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at means that we rather tend to assume by reflex that the implied-logical-dueness-or-implied-scape of every interlocutor we engage with or by extension of the referenced interlocutor(s) of the interlocutor with whom we are engaging with is sound, thus by default validating all the ‘apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)’), which is the psychopath foundational faulty-mentation-procedure-deception-or-urge⁴² as first-order level of faulty-mentation-procedure-deception-or-urge⁴², as it further enables an infinitely expansive second-order level deception arising from wrongful ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ once we wrongly go on to operate the fundamental first-order level of faulty-mentation-procedure-deception-or-urge⁴² logically/’elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-

contextualising-contiguity³⁹ wherein we end up hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> inducing the virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and that's why psychopathy as a outlying mental-disposition we are not often used to, will tend to be deceptive and so fundamentally not because of the psychopath but the supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism mind's own reflex mental-disposition to be prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at). Critically, the concepts articulations in the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation involve the 'point-of-departure-of-construal of ⁸⁴reference-of-thought technique of distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ wherein: the narratives of the temporal-dispositions (postlogism⁷⁸ and conjugated-postlogism⁷⁸) as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism are construed in transversality~of-affirmative-and-unaffirmative—disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² as of subtransversality~of-motif-and-apriorising/axiomatising/referencing(*as-of-pseudointemporalities; referring to unsound ⁸⁴reference-of-thought, and so as 'breaking imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁹⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as existential-reality or ⁸¹procrypticism—or—

disjointedness-as-of-⁸⁴reference-of-thought preconverging-or-dementing¹⁹—apriorising-psychologism’, and consequently necessarily wrongly implied soundness/non-perverted-⁸⁴reference-of-thought, i.e. unsound/perverted ‘apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)’ including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ and speaking of a mental-disposition not thriving for intemporal-preservation – whether unconsciously as with conjugated-ignorance, by-expediency as with conjugated-affordability or consciously as with conjugated-opportunism and conjugated-exacerbation, hence of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, i.e. ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>)-narratives-of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference-(but-rather-the-subject-of-ontologically-veridical-contending-as-reflected-by-recursive-postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷-as-well-as-conjugated-postlogism⁷⁸-progressive-and-regressive-¹¹conjoining-looping-set-of-narratives) as-recursive/progressive/regressive-preconverging-or-dementing¹⁹-distractive-loopings-(in-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’-as-preconverging-or-dementing¹⁹—apriorising-psychologism-and-dialectically-out-of-phase)-to the supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵²; referring to sound ⁸⁴reference-of-thought, and so as ‘upholding imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-

thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality as existential-reality or deprocrypticism, speaking of a
 mental-disposition thriving in all instances for intemporal-preservation but with-or-without
 necessarily subsequent perfect ⁵⁴logical-processing-or-logical-implication—supposedly-
 apriorising-in-conviction-as-to-profound-supererogation⁹⁷, hence postconverging-or-dialectical-
 thinking²⁰—apriorising-psychologism and dialectically-in-phase, i.e. sound-registry-(reflected-
 as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought))-ontologically-
 hegemonising-narrative⁷¹-(as-the-deprocrypticism-imbricatedness/threadedness/recomposuring-
 as-of-existential-reality-and-as-the-suprastructuring-meaningful-reference-for-maximalising-
 unwinding-as-unfolding/dépliage-as-détendre-of-elucidation). From an ontological-
 normalcy/postconvergence epistemic/notional~projective-perspective, the distinction between
 the subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-
 pseudointemporalities) as of threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and the
 supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-
 pseudointemporalities⁵²) as ‘conviction-as-to-profound-supererogation⁹⁷, transcendental and
 maximalising’ implies that the assertive pretences of ‘supposed intellectual-and-moral
 equivalence’ of the subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-
 pseudointemporalities) are of threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-
 consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>).
 As the notion of ‘first-order-ontology/ontological-construal’ of
 intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-

recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming for ‘creating/inventing’ prospective institutionalised-being-and-craft’ implied by the transcendental, inherently ‘dements’ pretences of ‘second-order meaningfulness’ of extricatory/temporal de-mentating/structuring/paradigming within secondnature institutionalised-being-and-craft constructs. Supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵²) speaks of upholding the intemporal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation by underlining imbricatedness/threadedness/recomposuring that is of-existential-reality as of relative ontological-contiguity⁶⁷ of ⁸⁴reference-of-thought, and reflecting/perspectivating/highlighting subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) as upholding the temporal/non-transcendental/⁵⁴incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation by disjointed/discontinuous/decontextualised/misappropriated utilisation of the same abstract construal (elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁹) 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 ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> involving the discontinuity (as postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ and ¹¹conjoining-looping-set-of-narratives of the postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷) of ⁸⁴reference-of-thought, reflecting a teleologically-perverted (postlogism⁷⁹) and derived-teleologically-perverted (conjugated-postlogism⁷⁸) mental-dispositions and so as of ontological-bad-

faith/inauthenticity⁶⁴, where such is not unconscious/unwitting as arises with ignorance-
 conjugated-postlogism⁷⁸. It is this ever-perverting effect on ontological-veridicality of
 subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-
 pseudointemporalities) reflected by the ‘contrastive intellectual-and-moral tone-as-temperament
 and thematic teleological constructs of subtransversality~of-motif-and-
 apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to
 supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-
 pseudointemporalities⁵²)’ as instigated by postlogism⁷⁸/enculturated-postlogism⁷⁸ in protraction as
 temporal-preservation-as-pseudointemporalities⁵²-preservation that tends to generate threshold-
 of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism reflecting the uninstitutionalised-
 threshold¹⁰³ at institutionalisations’ uninstitutionalised-threshold¹⁰³. Basically, from a
 transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁸—unenframed-conceptualisation insight, the supratransversality~of-
 motif-and-apriorising/axiomatising/referencing contends about the ⁷⁵perversion-of-⁸⁴reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷> of the subtransversality~of-motif-and-
 apriorising/axiomatising/referencing which is in protracted-pseudointemporalities⁵²; more like a
 deprocrpticism, positivism, ¹⁰⁴universalisation or base-institutionalisation
 supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-
 pseudointemporalities⁵²) contending correspondingly about the ⁷⁵perversion-of-⁸⁴reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> of the procrpticism, non-positivism/medievalism, ununiversalisation or
 recurrent-utter-uninstitutionalisation subtransversality~of-motif-and-
 apriorising/axiomatising/referencing (as-of-pseudointemporalities⁵²). The implication here is that

from a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, just as a positivistic supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵²) will imply a deeper intellectual-and-moral ontological construct (in a projection of a positivistic worldview where the mental-dispositions and conventioning in a non-positivism/medievalism setup are construed as prospectively questionable) of non-equivalence over that projected by a non-positivism/medievalism subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporality⁵²) as a ‘distractive looping-alignment-of-narratives’ in distraction to the former, with the positivistic supratransversality~of-motif-and-apriorising/axiomatising/referencing rather a maximalising/transcendental firmament for obtruding the subtransversality~of-motif-and-apriorising/axiomatising/referencing as of its ‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, reflected by the subtransversality~of-motif-and-apriorising/axiomatising/referencing subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation effect; the same analysis will be drawn for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation with respect to notional~deprocrypticism supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵²) and procrypticism subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporality⁵²) in terms—as-of-axiomatic-construct of their implied intellectual-and-moral implications (in a projection of a notional~deprocrypticism worldview where the mental-dispositions and conventioning in a procrypticism setup are construed as ‘prospectively questionable’). Such a

supratransversality~of-motif-and-apriorising/axiomatising/referencing over
subtransversality~of-motif-and-apriorising/axiomatising/referencing insight can
transcendentally be grasped in the archetype characters of say a Socrates or Rousseau. Wherein
within their respective registry-worldviews/dimensions setups, their
maximalising/transcendental mental-dispositions in projection for prospective institutionalised-
being-and-craft, i.e. ontologising of future conventioning, as supratransversality~of-motif-and-
apriorising/axiomatising/referencing (as the grander intellectual-and-moral effort that can be
made within their registry-worldviews/dimensions) is rather poorly construed to the
ordinariness/averageness of thought within their respective registry-worldviews/dimensions
setups (which mental-dispositions and conventioning –as ‘wrongly-projected decontextualising-
unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism⁸⁴reference-
of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping
existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-
ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as
to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality’ –will rather think as irrational the projective
disposition of a Socrates that doesn’t rather advance a temporal interest in the city-state polity
but is rather bent on spreading new ideas as a natural philosopher while prioritising as of
nonextricatory-existential-preempting-of-existential-unthought in his asceticism⁴ the
prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t
advancing a temporal interest that his aristocratic stature should warrant like actively pursuing
for landed properties and currying favours with kings but is rather bent principally on a

prospective commitment on grasping and spreading notions of a renewal of the human condition as ¹⁰⁴universal 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-³⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting that then ‘invents/creates’ the de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent intemporality⁵²/longness but for the disposition for ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality⁵²/longness as ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation needs its <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought in inducing secondnatured institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is ‘not a human emanance/seeding/incipient—transformation-<as-to-Derridean-messianicity-wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ into the intemporal-disposition/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ (not about firstnaturedness of human dimensionality-of-sublimating⁷⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation>) but rather is solely a positive-opportunism⁷⁶ secondnaturating to supersede the uninstitutionalised-threshold¹⁰³ divulged as to its relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’. The implication is that acting as-of-a-‘secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought’ for the requisite prospective⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as of-¹⁰⁴universal-and-abstractive originariness-parrhesia,—as—spontaneity-of-aestheticisation nature’ but is rather in ‘<amplituding/formative—epistemicity>totalising~self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-(implicated-‘nondescript/ignorable—void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³). Thus institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ marking its uninstitutionalised-threshold¹⁰³ whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism and procrypticism in need for a renewed institutionalisation respectively as base-institutionalisation, ¹⁰⁴universalisation, positivism and prospectively deprocrypticism. This is rather addressed by transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² as supratransversality~of-motif-and-apriorising/axiomatising/referencing non-pseudointemporality⁵²-as-thinking-and-in-phase over subtransversality~of-motif-and-apriorising/axiomatising/referencing pseudointemporality⁵²-as-preconverging-or-dementing¹⁹-and-out-of-phase so reflected in storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation evolving thematic and tone-as-temperament rather by

⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
conceptualisation of imbricatedness/threadedness/recomposuring as of existential-
contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-
completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to
existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality as existential-reality, for the ultimate crossgenerational
purpose of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). The
transcendental first-order-ontology/ontological-construal work derived by ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation (as
intemporal-projection/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) in recurrent-
utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-
institutionalisation, ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
unenframed-conceptualisation in base-institutionalisation–ununiversalisation inducing
transcendental/intemporal-preserving ¹⁰⁴universalisation, ⁵⁵maximalising-recomposuring-for-
relative-ontological-completeness⁸⁸—unenframed-conceptualisation (as intemporal-
projection/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) in ¹⁰⁴universalisation–
non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and
prospectively ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
unenframed-conceptualisation (as intemporal-projection/longness-of-register-of-
⁵⁶meaningfulness-and-teleology¹⁰⁰) in positivism–procrypticism inducing
transcendental/intemporal-preserving deprocrypticism, are the most important effort available
at every corresponding registry-worldview as defining the institutionalisation possibilities and
psyches that secondnatured as institutionalisation as their corresponding institutionalised-being-
and-craft setups even though paradoxically the ordinariness within such institutionalised-being-

and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value with the true worth and value of such implied transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity grasped, at least expediently, mostly in the prospective institutionalised-being-and-craft setup it ushers, the same could be said of a an intemporal-prioritising/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation Copernicus, an intemporal-prioritising/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation Rousseau, an intemporal-prioritising/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation Galilei or an intemporal-prioritising/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation Darwin, and so as a fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. But then mental-dispositions that come to intemporal notions by expediency cannot truly have the pretence of engaging such on the basis of shallow temporal extricatory de-

mentating/structuring/paradigming as of institutionalised-being-and-craft setup whose temporal-dispositions terms are alien to the intemporal disposition required for transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation first-order-ontology/ontological-construal required for ‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of understanding the transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation not in a prospective appreciation, but rather possibly as of retrospective appreciation and expediency, speaks of the social-construct as more of a secondnatured institutionalised-construct rather than an intemporal-disposition construal, and therefore assertive pretences that naively imply the latter should necessarily be suspect of their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation dementating/structuring/paradigming (that goes beyond subontologisation/subpotentiation as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect); and the fundamental issue that will then arise in that instance is one of ‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism, and that is paradoxically our virtue, not a wrong or false idealism (which metaphorically ends up hiding things under the table beyond the analysis required for their understanding and resolution)! It equally speaks of the ‘requisite specialness of the discipline of

philosophy as a first-order ontology' among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a commitment of the mind (rather like modern day religion) rather than just a normal craft, and further requiring the central quality of transcendentally-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ of thought, postures and teleology¹⁰⁰ above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can't be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday <amplifying/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-'nondescript/ignorable-void⁵⁰'-with-regards-to-prospective-apriorising-implications>⟩ or banality-of-thought doesn't necessarily as of solipsistic intemporal projection appreciate 'the need for prospective transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming over the extricatory/temporal/expediency de-mentating/structuring/paradigming with respect to its registry-worldview/dimension' (even though it does appreciate this retrospectively with respect to prior registry-worldviews/dimensions), but for effective secondnatured institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather about intemporal/ontological/social/species/¹⁰⁴universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation de-mentating/structuring/paradigming which is necessarily antipodal to the everyday temporal

extricatory de-mentating/structuring/paradigming mental-disposition, ontologically justifying ‘subtransversality~of-motif-and-apriorising/axiomatising/referencing(as-of-pseudointemporalities)/suprastraversality ‘point-of-departure-of-construal of ⁸⁴reference-of-thought technique of distractive-alignment-to-⁸⁴reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ given its applicative pertinence and validation to the ontologically-veridical but counterintuitive notion of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism underlying all uninstitutionalised-threshold¹⁰³, and so beyond their consciousness-awareness-teleologies; with the implication that (from a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation ontological-normalcy/postconvergence epistemic/notional~projective-perspective) the subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) is ‘unprofound’-or-of-a-non-transcendental/extricatory/impostoring disjointing/disparateness/disentailing-of-narratives-implied-intellectual-and-moral-disposition while the suprastraversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporalities⁵²) is ‘profound’-or-of-a-transcendental-intemporal/totalisingly-entailing-ontologically-hegemonising-narrative⁷¹-implied-intellectual-and-moral-disposition. We would possibly appreciate this argument from a retrospective insight of how the retrospective institutionalisations came about to the present, but it will certainly be alienating to think the same of our present in those transcended terms from a prospective transcending reference, even though the ontological insight points in that direction. This ‘subtransversality-by-suprastraversality technique of transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² is further rendered operant as the teleological structure of the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation based on the underlying principle involved in the

example of the visiting stranger (as-of-pseudointemporality⁵²) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality⁵²) was of ‘sound registry-(reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸⁴reference-of-thought)’ in its circumstantial/existential relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-⁸⁴reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-⁸⁴reference-of-thought’ (as lacking notional~deprocrypticism from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective) arising from its ⁸¹procrypticism—or-disjointedness-as-of-⁸⁴reference-of-thought (as social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) about the child-psychopath’s postlogism⁷⁸ wasn’t available to it) implied an existential-reality of imbricatedness/threadedness/recomposuring that ‘decentered’ (by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation) its meaningfulness as of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, as subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities), of the visiting stranger rather as a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference given the visiting stranger’s (as-of-pseudointemporality⁵²) ignorance-conjugated-postlogism⁷⁸, such that it was actually in ‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’. This ‘decentering drive’ rather construed by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation that then reveals the true center as ‘notional~deprocrypticism

supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism as of transcendental-projection/intemporal-
 preserving/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
 unenframed-conceptualisation imbricatedness/threadedness/recomposuring as existential-
 reality’ (while undermining various shades of virtualities/being-construals-as-abstract-
 construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is ‘the underlying
 teleological conceptualisation of the phenomenon of psychopathy and social psychopathy in
 society in its absolving/fleeting/escaping-reflex-logic¹’; as it uncompromisingly ‘decenters
 temporal-dispositions as postlogism⁷⁸ (perverted-outcome-sought-precedes-existentially-
 veridical-logical-dueness) and conjugated-postlogism⁷⁸s’ (in the latter case whether beyond-the-
 consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶-
 as-ignorance) as per their ‘ontological-incompleteness-of-⁸⁴reference-of-thought-induced-
 virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-
 so-construed-by-prospective-⁸⁴reference-of-thought’ (as being ⁸¹procrypticism—or-
 disjointedness-as-of-⁸⁴reference-of-thought), starting with the psychopath’s
 postlogism^{78/75}perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> itself wherein its
 decentering (by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
 unenframed-conceptualisation ‘unwinding-as-unfolding/dépliage-as-détendre of élucidation’) is
 reflected as a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-
 as-of-flawed-and-shallow-and-non-veridical-existential-reference in threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism while ‘establishing the center’ as the
 ‘notional~deprocrypticism supplanting—conviction-as-to-profound-supererogation⁹⁷—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism as of transcendental-

projection/intemporal-preserving/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation imbricatedness/threadedness/recomposuring of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’) by its ‘effective supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism as to intemporal-preserving/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation teleological ⁸⁴reference-of-thought’ as supratransversality, and as conjugated-postlogism⁷⁸’s/preconverging-or-dementing¹⁹-integration (as per the corresponding mental-dispositions highlighted earlier for the various conjugated-postlogism⁷⁸s, with corresponding ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality~of-motif-and-apriorising/axiomatising/referencing, as-of-pseudointemporalities, in relation to supratransversality~of-motif-and-apriorising/axiomatising/referencing, as-of-non-pseudointemporalities⁵²’) arises from ignorance-conjugated-postlogism⁷⁸, affordability-conjugated-postlogism⁷⁸, opportunistm-conjugated-postlogism⁷⁸, exacerbation-conjugated-postlogism⁷⁸, social-chainism-conjugated-postlogism⁷⁸ and temporal-enculturation-conjugated-postlogism⁷⁸, such that correspondingly these are ‘decentered’ (by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation) as virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference with ‘a more and more profound/elaborated notional~deprocrypticism supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism as of transcendental-projection/intemporal-

preserving/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
 unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of existential-
 contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to
 existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—
 rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
 dialectical-thinking²⁰-⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-
 thought’) reflecting their corresponding ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, and
 these are ontologically never allowed to escape the intrinsic-reality of their threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism, wherein ‘the notional~deprocrypticism
 supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism as of transcendental-projection/intemporal-
 preserving/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
 unenframed-conceptualisation threadedness/thread as of existential-reality never breaks’ (given
 that intrinsic-reality/existential-reality is an ontological-contiguity⁶⁷ that precedes and
 supersedes any threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism!) This ‘continuous
 profound/elaborate notional~deprocrypticism supplanting–conviction-as-to-profound-
 supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism as of
 transcendental-projection/intemporal-preserving/⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁸—unenframed-conceptualisation
 ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
 dialectical-thinking²⁰-⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-
 thought’) is the supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-
 non-pseudointemporality⁵²) that is a complete and unique ‘ontologically-hegemonising-
 narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ in its supplanting-
 conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-
 psychologism or transcendental/intemporal/⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁸—unenframed-conceptualisation disposition of ⁸⁴reference-of-
 thought which ‘bounces off and decenters’ (by ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁸—unenframed-conceptualisation) the-
 recursive/progressive/regressive-preconverging-or-dementing¹⁹-distractive-looping-narratives-
 of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-
 dispositions (postlogism⁷⁸ and conjugated-postlogism⁷⁸s) as the subtransversality~of-motif-and-
 apriorising/axiomatising/referencing (as-of-pseudointemporalities), to their collapsing
 (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Thematically
 (with regards to ‘associated-themes-and-social-contexts’/thematic) psychopathy as postlogism⁷⁸
 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-incompleteness⁸⁹-of-⁸⁴reference-of-
 thought defective ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰
 for its induced conjugated-postlogism⁷⁸ by inherent relative-ontological-incompleteness⁸⁹-

induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’
 (notional~procrypticism, i.e. the corresponding uninstitutionalised-threshold¹⁰³), such that the
 postlogism⁷⁸ dynamism in its social protraction reflects a threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism as of temporality⁹⁹/non-transcendence-
 and-sublimity/sublimation/~~supererogatory~~~de-mentativity/⁵¹incrementalism-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation in corresponding conjugated-
 postlogism⁷⁸s of temporal-dispositions with the protracting effect of ‘significant others basis of
 logic’, as subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-
 pseudointemporalities). Such that grasping and superseding of psychopathy and social
 psychopathy ontologically requires 'avoiding to construe the generality/averaging of the social-
 construct as being of the sound/appropriate ontological cadre/framework' but rather
 ontologically adopting differential-formalisation-transference (as all formal constructions
 whether the law, subject-matters, formal institutions, etc. have always been conceived) to
 'abstractly reference prospective institutionalising as a secondnaturing that is of ¹⁰⁴universal
 implications/aetiologisation/ontological-escalation for all times and all humans' by factoring-in
 the requisite supplanting—conviction-as-to-profound-supererogation⁹⁷—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism as of transcendental-
 projection/intemporal-preserving/⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁸—unenframed-conceptualisation construct that transcends/supersedes
 subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-
 pseudointemporalities), as supratransversality~of-motif-and-
 apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵²). Such a technique for
 articulating supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-

pseudointemporality⁵²) in aetiologisation/ontological-escalation with respect to ‘associated-themes-and-social-contexts’/thematic as deferential-formalisation-transference involves ‘construing supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵²) over subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities)’ wherein the differentiated-conjugated-postlogism⁷⁸s are construed as interlocking with postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ (as the conjugated-postlogism⁷⁸s conjoin to and elevate postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷) in the ‘associated-themes-and-social-contexts’/thematic framework/cadre. The fact is this thematic construal is further compounded by the varying tone-as-temperament associated with psychopathy and social psychopathy wherein the threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism of postlogism⁷⁸/, conjugated-postlogism⁷⁸ or temporal-dispositions means that it is ‘ontologically wrong to be engaged solely on the basis of a supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism tone as temperament’; as the ‘consciously eluding/circumventing’ psychopathy as postlogism⁷⁸ 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 ⁸⁴reference-of-thought, whether acting (threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism) by ‘imploring, contesting, affirming, condescending, rebelling or self-victimising’ depending on what it perceives as advancing its postlogism⁷⁸-as-of-¹⁰compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷-(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) at one moment or the other, and this mental-disposition is naively (where ignorant-

conjugated-postlogism⁷⁸) or consciously adopted by conjugated-postlogism⁷⁸s mental-dispositions particularly when exacerbatory or opportunistic. This ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporalities⁵²)’ is central in articulating a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation that further elucidates the conceptualisations herein. The conceptual background for this tone-as-temperament and thematic teleological conceptualisation (for the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation) lies in the notion that human construal of meaningfulness/memetism defines and structures its teleology¹⁰⁰/teleological-differentiation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations whether in ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuation terms’ and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or 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 teleology¹⁰⁰/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 teleology¹⁰⁰/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology¹⁰⁰/teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the

corresponding ways of thoughts and live patterns. Going by the defining notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold¹⁰³), this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor mental-dispositions with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ highlighting a teleology¹⁰⁰/teleological-differentiation at the individuation-level in a continuum from pseudointemporal⁵² (involving the ‘faulty-mentation-procedure-deception-or-urge⁴²’ of postlogism⁷⁸-slantedness and the derived-by-conjoining temporal-accommodation-of-this-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as conjugated-postlogism⁷⁸s/preconverging-or-dementing¹⁹-integration, grounded on ‘extrinsic-attribution involving inducing sociologically significant others basis of meaning and logic’) as it induces the uninstitutionalised-threshold¹⁰³—to—non-pseudointemporal⁵² (of intemporal mental-disposition inclined to account for pseudointemporal⁵² as intemporal-preservation/aetiologisation/ontological-escalation operating on a teleology¹⁰⁰/teleological-differentiation of ‘intrinsic-attribution based on solely eliciting intersolipsistic understanding of intemporally/¹⁰⁴universally valid meaning and logic’, inducing the institutionalisations; with the implication that futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of

prospective notional~deprocrpticism teleology¹⁰⁰/teleological-differentiation by its
¹⁷deprocrpticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought existential-
contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-
completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context involving
existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality ‘preempting the threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’
is necessarily construed to stall the possibility of any uninstitutionalised-threshold¹⁰³). This then
validates the idea that teleology¹⁰⁰/teleological-differentiation is not a discrete construct but
rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-
veridicality of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-
relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-
context (as a naïve free-willist conceptualisation may construe teleology¹⁰⁰/teleological-
differentiation as discrete, as a conceptualisation of teleology¹⁰⁰ is rather valid by
‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to ⁸⁴reference-of-
thought as to postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-devising-
representation from whence ⁵⁴logical-processing-or-logical-implication—supposedly-
apriorising-in-conviction-as-to-profound-supererogation⁹⁷ arises whether the supplanting-
conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-
psychologism is appropriate/good or inappropriate/poor-or-bad, over
preconverging/dementing¹⁹—apriorising-psychologism mental-devising-representation in a state
of mentarchy/mental-anarchy logical-undueness as reflected by postlogism⁷⁸ and conjugated-
postlogism⁷⁸s) but from whence/which-point the teleology¹⁰⁰/teleological-differentiation

attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism⁷⁸-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸⁴reference-of-thought-⁸⁵devolving ontological-performance⁷²-<including-virtue-as-ontology> or intemporal-disposition, is wholly deterministic-as-predictable/projectable enabling ontological-primemovers-totalitative-framework⁷³ construal/conceptualisation). Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology¹⁰⁰ ‘with teleological-discretion being defined only by epistemic choice/differentiation’, as epistemically-situated chosen/differentiated meaningfulness (as to ontology/ontological-veridicality which is epistemically/notionally a contiguity construed-as-ontological-contiguity⁶⁷/superseding–oneness-of-ontology), defines and structures teleology¹⁰⁰/teleological-differentiation in its derivation as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking²⁰-⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-thought’). Beyond, the individuation-level and the intradimensional perspectives, at the transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation perspective as across all institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>), this ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation decentering drive in a dynamic-cumulative-aftereffect (wherein prior relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’⁴⁵<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ on meaningfulness ‘as to social dynamism of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’, is decentered with the more ontologically-complete emerging at the centre as supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism as of transcendental-projection/intemporal-preserving/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ as from the perspective of the ‘postconverging-or-dialectical-thinking²⁰⁻⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-thought’) is what ‘decenters/drives-out’ by ‘¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ⁸⁴reference-of-thought’ of an uninstitutionalised-threshold¹⁰³ (like non-positivism/medievalism) to ‘center’ the corresponding and prospective institutionalisation (like positivism) ⁸⁴reference-of-thought, and ultimately reflects/perspectivates/highlights/decenters the uninstitutionalised-threshold¹⁰³ as of

threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism, from the perspective of the succeeding institutionalisation/centered. Thus, decentering is what divulges all the uninstitutionalised-threshold¹⁰³ as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁹⁸—unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation, ¹⁰⁴universalisation, positivism and prospectively deprocrypticism; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking⁷⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ or registry-worldview/dimension orienting/pivoting/decentering psyches (by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), ⁸⁴reference-of-thought and teleologies/teleological-differentiations. Insightfully from metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩⟩, we’ll certainly grasp that a non-positivism/medievalism mindset/⁸⁴reference-of-thought ‘is not qualified/sound’ by virtue of its relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ as not being positivising/rationally-empirical given that its meaningfulness is based on its non-positivism/medievalism ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation thus failing/not-upholding-⟨as-of-apriorising/axiomatising/referencing⟩ any meaningfulness requiring prospective positivising/rationally-empirical ⁸⁴reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and that its pretence otherwise is nothing but

~~<amplifying~~/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that simply goes on to uphold/enculturate/endemise the prior inherent vices-and-impediments¹⁰⁶ inherent from its relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ (non-positivism/medievalism) of lacking a positivising/rationally-empirical mindset, we can just as well project of the same of our procrypticism mindset/⁸⁴reference-of-thought with respect to our relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ of the lack of a notional~deprocrypticism mindset/⁸⁴reference-of-thought as of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁴reference-of-thought existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context involving existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’ based ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’) and a disposition for our metaphysics-of-presence-

{implicated-‘nondescript/ignorable-void’⁵⁰-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³} as <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, and thus the ‘rational need’ for our own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to supersede the vices-and-impediments¹⁰⁶ associated with a positivism–procrysticism mental frame, even though we’ll possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-limited-mentation-capacity to deeper-limited-mentation capacity recomposuring from ontological-normalcy/postconvergence point of reference ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation across all institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>}. The notion of pivoting/decentering as fundamentally psychoanalytic actually extends to the construal of understanding itself with regards to the underlying rescheduling of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰, as the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’. It is an aberration to construe ‘transcendental text’ which puts into question the ⁸⁴reference-of-thought itself in non-transcendental terms ‘as the transcendental reality (divulged by human limited-mentation-capacity-deepening⁵³ with corresponding recomposuring of ontological import) that is being implied given the ontological-normalcy/postconvergence nature of transcendental text doesn’t concede to a human temporal complex of its established metaphysics-of-presence-(implicated-‘nondescript/ignorable-void’⁵⁰-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³) conventioning/traditional-ways of understanding as superseding but rather superseded, and having to cave in’. In other words the aporetic nature of

a Derridean deconstruction text doesn't speak of the poor writing of Derrida, it speaks of the reader's 'complex of understanding' that fails to recognise its need to psychoanalytically-unshackle, construed in interdimensional transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity terms as akin to a positivistic laden text articulated in a non-positivism/medievalism setup implying a necessary psychoanalytic-unshackling as requiring the pivoting/decentering of the reader for its understanding as it is more than an explanation in the terms of the old as non-positivism/medievalism ⁵⁶meaningfulness-and-teleology¹⁰⁰ but more critically an invitation into the new as of a positivising/rational-empirical mindset/³⁴reference-of-thought ⁵⁶meaningfulness-and-teleology¹⁰⁰; having to do fundamentally with the human mind complex and reflex of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to acquiesce to prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity and so all across the various institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, even though it will readily acquiesce from a standpoint of retrospectively implied construal of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Such a pivoting/decentering of understanding itself is what is implied by 'projective-insights'/postdication/metaphysics-of-absence-<implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective-ontological-normalcy/postconvergence>); further explaining the underlying notion of suprastructuralism as the ability to construe/conceptualise meaningfulness across different ontological-completeness-of-³⁴reference-of-thought perspective whether recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰⁴universalisation—non-positivism/medievalism, our

present positivism–procrypticism or futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective deprocrypticism, with the necessary ¹⁴de-mentation–~~supererogatory~~–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will also explain the underlying logic of Bruno Latour’s famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology¹⁰⁰ and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology¹⁰⁰ (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence–(implicated–‘nondescript/ignorable–void⁶⁰’-as-to–⁸⁰presencing—absolutising-identitive-constitutedness¹³)’, and going by ‘projective-insights’/postdication/metaphysics-of-absence–(implicated-epistemic-veracity-of–⁵¹nonpresencing–<perspective–ontological-normalcy/postconvergence>) is equally what can enable our own prospective transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity in grasping a more profound intrinsic-reality/ontological-veridicality as notional~deprocrypticism which is deeper than our present positivism–procrypticism registry-worldview ⁸⁴reference-of-thought. As implied in this paper,

the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence-(implicated-‘nondescript/ignorable-void’⁶⁰-as-to-⁸⁶presencing—absolutising-identitive-constitutedness¹³) traditional/conventioning ⁸⁴reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁰⁰ is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojective/supererogating/zeroing design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to the most profound concept (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation also construed as ontological-normalcy/postconvergence) and ontologically-reconstitutes/deconstructs lesser and lesser profound concepts in relation to the most profound concept by a referencing understanding. The implication is that the entirety of the text is a unity in contiguity perceptible from the subtexts fusion with the unity. Hence the organisation of the text can only be cross-referencing (and not, wrongly, an organisation based on categorisation constituting elaboration) to retain its cross-referencing coherence of prospective meaningfulness. The recognition for the need to disambiguate human mental-dispositions as of temporal-to-intemporal is not an exception here as all our formalisations implicitly operate on this basis as deferential-formalisation-transference, tacitly confirming its veracity/ontological-pertinence. It should be noted that the representation of registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰³ as of ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ based on their respective relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ while most ontologically-veridical from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective, such a suprastructural-meaningfulness/memetism is rather unordinary and suprastructural (beyond-the-

consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>(⁶)
to the given uninstitutionalised-threshold¹⁰³ registry-worldview's/dimension's ⁸⁴reference-of-
thought; since in our positivism–procrypticism uninstitutionalisation (which is procrypticism),
‘utter-ontologising/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of existential-
contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-
completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to
existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking²⁰-⁸⁴reference-of-thought in relative-ontological-completeness⁸⁸ as depth-of-
thought’) will reflect/perspectivate/highlight procrypticism to be rather of threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
preconverging/dementing¹⁹—apriorising-psychologism thus
pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-
recomposuring’ into notional~deprocrypticism suprastructuring/transcendental/intemporal-
preserving ⁸⁴reference-of-thought by way of the given ‘utter-ontologising/⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation’. While
the above proposition is most difficult to fathom given our metaphysics-of-presence-
⟨implicated-‘nondescript/ignorable–void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-
constitutedness¹³⟩ illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-
referencing-syncretising/mirage, we’ll relatively grasp this reality on a same token wherein: in
recurrent-utter-uninstitutionalisation uninstitutionalisation, ⁵⁵maximalising-recomposuring-for-
relative-ontological-completeness⁸⁸—unenframed-conceptualisation as suprastructural or
beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-

unthought>⁶ of ‘recurrent-utter-uninstitutionalisation core meaningfulness of reference’ is
 reflected/perspectivated/highlighted as rather of threshold-of–
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism (thus
 pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-
 recomposuring’ into base-institutionalisation suprastructuring/transcendental/intemporal-
 preserving ⁸⁴reference-of-thought by way of the given ⁵⁵maximalising-recomposuring-for-
 relative-ontological-completeness⁸⁸—unenframed-conceptualisation); in base-
 institutionalisation–ununiversalisation uninstitutionalisation (which is ununiversalisation),
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
 conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology¹⁰⁰—<in-
 existential-extrication-as-of-existential-unthought>⁶ of ununiversalisation core meaningfulness
 of reference’ is reflected/perspectivated/highlighted as rather of threshold-of–
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism (thus
 pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-
 recomposuring’ into ¹⁰⁴universalisation suprastructuring/transcendental/intemporal-preserving
⁸⁴reference-of-thought by way of the given ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁸—unenframed-conceptualisation); and, in ¹⁰⁴universalisation–non-
 positivism/medievalism uninstitutionalisation (which is non-positivism/medievalism),
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
 conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology¹⁰⁰—<in-
 existential-extrication-as-of-existential-unthought>⁶ of non-positivism/medievalism core
 meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of–
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism (thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into positivism suprastructuring/transcendental/intemporal-preserving⁸⁴reference-of-thought by way of the given⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation). Thus suprastructuralism as such validates the reality of an underlying ontology-driven human ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ in rescheduling (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) the placeholder-setup/mental-devising-representation/mentation, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. The fundamental point about a transcendental conceptualisation as implied in a positivism—procrypticism uninstitutionalisation by the ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ into notional~deprocrypticism suprastructuring/transcendental/intemporal-preserving⁸⁴reference-of-thought by way of utter-ontologising/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation’, is not about logical nested-congruence but as with the transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity of all prospective institutionalisations rather the transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of the transcendental/suprastructural⁵⁶meaningfulness-and-teleology¹⁰⁰/teleological-differentiations known as supratransversality~of-motif-and-apriorising/axiomatising/referencing over the transcended⁵⁶meaningfulness-and-teleology¹⁰⁰/teleological-differentiations known as subtransversality~of-motif-and-apriorising/axiomatising/referencing in inducing a middle-to-

long-run or trans-generational ‘postconverging-or-dialectical-thinking²⁰—psychology or
 psychology-of-mentation-dynamics or natural~psychological-dynamics’
 pivoting/decentering/psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring from the transcended/superseded state as ⁸¹procrypticism—or—disjointedness-as-
 of-⁸⁴reference-of-thought ⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ to the maximalising-as-
 ’¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought
 transcending/superseding ⁵⁶meaningfulness-and-teleology¹⁰⁰ ⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ of futural Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective deprocrypticism, going by prospective
 ontological-primemovers-totalitative-framework⁷³ and induced untenability/internal-
 contradiction/internal-incoherence/institutional-constraining bringing about percolation-
 channelling-<in-deferential-formalisation-transference> as futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism
 institutionalisation; as the very state of a prior/transcended/superseded registry-worldview
 relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of—
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’ implies it is ‘in-wait as of prior relative-
 ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought defective ⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ for the ⁷⁵perversion-of-⁸⁴reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> to be instigated, upheld and be enculturated and endemised, for the de-
 mentative/structural/paradigmatic perpetuation of the vices-and-impediments¹⁰⁶ de-

mentatively/structurally/paradigmatically associated ‘with respect to the fundamental relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ and postlogism⁷⁸ phenomenon’. The suprastructural (beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>¹¹)

⁴⁵<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,- for-explicating-ontological-contiguity⁶⁷ 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-pseudointemporality⁵² as of supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism and pseudointemporality⁵² as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism (including as derived/conjugated pseudointemporality⁵² as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism), and so in contrast to the social/normal reflex of naively-and-wrongly construing and falling back to the idea of ⁵⁶meaningfulness-and-teleology¹⁰⁰ (as of ⁸⁴reference-of-thought) rather essentially of non-pseudointemporality⁵² as of supplanting—conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism. For pseudointemporality⁵² as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and by its derivations (consciously, expediently or unconsciously), the representations of ⁵⁶meaningfulness-and-teleology¹⁰⁰ are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of ⁵⁶meaningfulness-and-teleology¹⁰⁰ are irrelevant, and a parasitising/co-opting association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of

⁵⁶meaningfulness-and-teleology¹⁰⁰ is just as valid; basically due to the fact that our fundamental relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ at all prior registry-worldviews/dimensions, whether as recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism, is bound to lead to human integration of the corresponding postlogism^{78/75}perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-of-⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation at the uninstitutionalised-threshold¹⁰³ that speaks of relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’. Thus a non-pseudointemporality⁵² mental-disposition re-affirmatory (as maximalising) of the essential/intrinsic/inherent/intemporal attributions behind the representations of ⁵⁶meaningfulness-and-teleology¹⁰⁰ will put in question the reflex idea (in instances of ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and the corresponding ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷) to naively operate logic and its axioms as of a sound human ¹⁰⁴universal 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

⁵⁶meaningfulness-and-teleology¹⁰⁰, and so as intemporal-
 preservation/aetiologisation/ontological-escalation enabling prospective ⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-
 contiguity–or–ontological-preservation that override such ‘parasitism of ⁵⁶meaningfulness-and-
 teleology¹⁰⁰’ as temporal arrogation/disjointedness/impostoring/extrication/misappropriation
 whether consciously/by-expediency/unconsciously. This is the intemporal-disposition
 individuation decentering mechanism with respect to ontology/ontologically-veridical-
 meaningfulness in a dynamic-cumulative-aftereffect at the registry-worldview/dimension or
 intradimensional level that brings about prospective institutionalisations by rescheduling the
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology¹⁰⁰ with respect to construed prospective ontology/ontological-veridicality (as
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) explaining why
 we are able and do transcend; or else as in all prior registry-worldviews, the
 pseudointemporality⁵² logic will tend to become one of conscious or unconscious ontological-
 bad-faith/inauthenticity⁶⁴ that construes of the present (by its ⁸⁴reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-
 contiguity–or–ontological-preservation whether being
 usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value regardless,
 failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that the grandest
 value as ontologically-coherent (as a principle sustaining its perpetuation) is the
 transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—
 unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality⁵² 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 ¹⁰⁴universal import with temporal extricatory de-

mentating/structuring/paradigming contentions (more like metaphorically an apple falling on Newton's head and his projection of this in grasping the ¹⁰⁴universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in extricatory/temporal fear of the idea that understanding the laws of motions will be 'temporally' undermining in one way or the other). Critically, it isn't idle idealism but rather a realistic insight, as just as articulations of notions of positivism like evolution, ¹⁰⁴universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimetically-reordered/institutionally-recomposed) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional~deprocrypticism (by its ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) is an inherent meaningfulness that is perfectly construable within just a positivism~procrypticism mental-disposition and the latter's many compromised assumptions as articulated in this paper, as notional~deprocrypticism is priorly implying futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism psyche/mindset. This equally raises the fundamental issue with post-structuralism, does it fully make sense in a 'modern mindset' of reference or

⁸⁴reference-of-thought or rather it is implying priorly a prospective ‘postmodern mindset’ of prospective reference or ⁸⁴reference-of-thought as its existential-reference/existential-tautologisation wherein human ‘deeper limited-mentation-capacity-(as of relative conflation)’ pivots/decenters to reconstrue/reconceptualise ⁵⁶meaningfulness-and-teleology¹⁰⁰, most critically marked by suprastructuralism/meaningfulness-as-beyond-temporal-consciousness-awareness-teleology¹⁰⁰ as a knowledge construct grounded on the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor and the implications for the derivation of meaningfulness (a progression from just a positivism mindset/⁸⁴reference-of-thought of ⁵⁶meaningfulness-and-teleology¹⁰⁰ grounded pre-eminently on a human intemporal nature construct thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to appropriately factor in the dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor mental-dispositions prospectively, with focus wholly on positivistic construal and logic grounded solely on an intemporal construct (overlooking the implication of ‘parasitism of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously, coming from the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰)) in inducing defect of ⁸⁴reference-of-thought as perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation⁹⁷>). Critically, ontological-normalcy/postconvergence points out that paradoxically the transcendental mindset/⁸⁴reference-of-thought associated with a ‘knowledge construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the continuing ‘moulting’ of its proponents and corresponding social construct, as intrinsic-reality doesn’t adjust its inherent meaningfulness to us but rather humans need to achieve a given psychical development to have-access-to or be-able-to-register the knowledge construct of the more profound existential-reference/existential-tautologisation to intrinsic-reality/ontological-veridicality that that psychical development allows for, in meaningfulness-and-teleological terms. This is rather a difficult task as it implies ‘¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) of ⁸⁴reference-of-thought’ behind the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and no registry-worldview/dimension sees itself as de-mentable prospectively, as being decentered for a prospective centering, even where it acquiesces to the notion retrospectively up to its own institutionalisation; pointing that ontological-normalcy/postconvergence is the genuine perspective for construing the dynamism of knowledge-and-virtue or ⁵⁶meaningfulness-and-teleology¹⁰⁰. The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of ‘human <~~amplifying~~/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing~psychologism-as-the-new-referencing-basis-of-prospective~⁵⁶meaningfulness-and-teleology¹⁰⁰) as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression wherein we pivot/decenter (psychoanalytic-

unshackling/memetic-reordering/institutional-recomposuring) for redefined ⁵⁶meaningfulness-and-teleology¹⁰⁰. Thus for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation in ‘grasping the uninstitutionalised-threshold¹⁰³ reflecting procrypticism involving postlogism⁷⁸ and conjugated-postlogism⁷⁸’, the knowledge construct will assume this same fundamental goal of ‘human ~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶meaningfulness-and-teleology¹⁰⁰) as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. Pivoting/decentering as such for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity at the individuation-level speaks of intemporal-disposition ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation value and disposition re-ontologising terms even though for temporal-dispositions value and disposition conventioning terms this may sound unintelligible. Such a transcendental/intemporal pivoting/decentering necessarily construed from the prospective institutionalisation (whether base-institutionalisation, ¹⁰⁴universalisation, positivism or deprocrypticism, as ontological-normalcy/postconvergence epistemic/notional~projective-perspective), of temporal-dispositions individuations in uninstitutionalised-threshold¹⁰³ (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) as being of ‘mental anarchy’ (mentarchy) which ‘speaks of a defining state of ontologically-defective ⁵⁶meaningfulness-and-teleology¹⁰⁰, arising from lack of common (lack of an ordered construct of deferential-formalisation-transference) ontologically-veridical ⁸⁴reference-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-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ which ‘breaking’/existential-decontextualised-transposition by temporal-dispositions (on the wrong basis of a prelogic supplanting-conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-disposition reflex that will wrongly reassumed soundness/non-⁷⁵perversion-of-⁸⁴reference-of-thought over-and-ignoring the reality of a postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ induced unsound/perverted-⁸⁴reference-of-thought, as the breaking undermines existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality thus eliciting virtuality-or-ontologically-flawed-construal) is what induces uninstitutionalised-threshold¹⁰³ mental-anarchy/mentarchy at the individuation-level of conceptualisation, and which in a dynamic-cumulative-aftereffect of ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ accounts for the uninstitutionalised-threshold¹⁰³ of recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism/medievalism/procrypticism. Thus insightfully, the same notion as uninstitutionalised-threshold¹⁰³, threshold-of-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and
 dialectically-out-of-phase and Mental-anarchy/Mentarchy (the latter which emphasises the state
 of ontological-veridicality implying an equivalence between-entitlement of both the temporal-
 dispositions and the intemporal-disposition, unlike an ordered-construct-of-deferential-
 formalisation-transference or an-institutionalised-construct that rightfully assumes the longness-
 of-register-of-meaningfulness/intemporal-meaningfulness of the intemporal-disposition
 individuation as ‘the superseding secondnaturing construct’), respectively reflecting the
 transcendental/transdimensional/interdimensional, intradimensional and individuation-levels;
 providing the necessary dynamic-cumulative-aftereffect grasp for storied-
 construct/ontologically-valid-narration aetiologisation/ontological-escalation for
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-
 conceptualisation from futural Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 of prospective notional~deprocrypticism ⁸⁴reference-of-thought, with no elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁹ allowed as this induces virtualities/being-construals-as-abstract-
 construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference. Mentarchy/Mental-
 anarchy (as inducing ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism and dialectically-out-
 of-phase’ and uninstitutionalised-threshold¹⁰³) can also be construed as a disposition for
 temporal-finitude on the basis of referencing ‘social-aggregation-enablers over intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-
 mentativity’ by the temporal-dispositions references-of-thought (whether consciously,
 expediently or unconsciously) in order to undermine the referencing of intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-

mentativity as intemporal ⁸⁴reference-of-thought (thus implying a mental-representation-devising/mentation/placeholder-setup of the ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’ as ontologically preconverging-or-dementing¹⁹-apriorising-psychologism from the perspective of the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as ontologically thinking). Insightfully, for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, such a ‘dynamic-cumulative-aftereffect of individuation/intradimensional/transcendental-or-transdimensional-or-interdimensional levels of conceptualisation’ ontologically validates ‘a deterministically teleological-differentiated storied-construct/ontologically-valid-narration’ of projectable/predictable-relative-existential-implications of the various ‘⁵³incrementalism-in-relative-ontological-incompleteness⁸⁹—enframed-conceptualisation temporal-dispositions incremental/shortness-disposition-relative-finitudes’ and ‘⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation intemporal-disposition superseding/longness-disposition-to-finitude’; finitude being the full-depth-of-existential-implications/existentialism arising when acting (as-being/as-existing) with regards to one’s prior relative-ontological-incompleteness⁸⁹/relative-ontological-completeness⁸⁸-

⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-

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

and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-

normalcy/postconvergence>⟩ of ⁸⁴reference-of-thought. As a side note, such a notion of

mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of

⁸⁴reference-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

⁵⁶meaningfulness-and-teleology¹⁰⁰ across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³).

Finally, a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to take cognisance of the very peculiar nature of the social world (in contrast to the natural world) that makes the social ‘susceptible to incorrect understanding and analysis’ particularly at a practical and operant level by the fact that it is highly emotionally-involved/politically-driven especially so with disturbing issues, and this is further compounded by the ‘blurriness⁷ and distance of ontological-primemovers-totalitative-framework⁷³/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’, and finally from a transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation perspective human mental-disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant others basis of logic as well as <~~amplifying~~/formative>‘wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications>) mental-dispositions (social-aggregation-enablers) undermining the solipsistic relationship with intrinsic-reality required for veracity/ontological-pertinence (transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity). In this regard, it will actually be naïve to assume that an articulation of veracity/ontological-pertinence as with the natural sciences is all that is necessary in achieving effectiveness. With the weaknesses highlighted above with regards to grasping the social, it is important that such veracity/ontological-pertinence is effectively emphasised within the ‘realistic social contexts of mental-dispositions and actions’ driven by social-aggregation-enabling, wherein for instance the transcendental-

enabling/sublimating/~~supererogatory~~~de-mentativity that is intrinsic-reality/ontology grounded on intrinsic-attribution can easily take a backseat over social-aggregation-enabler grounded on extrinsic-attribution driven by such ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’ as perverted use of notions of differentness, infamy, status, significant-others basis of logic, reputé, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity⁶⁴, implying an equivalence between ¹⁰⁴universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a ¹⁰⁴universal 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-framework⁷³/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’ will easily allow for such veracity/ontological-pertinence to establish itself without undermining of the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity that is intrinsic-reality/ontology by any social-aggregation-enabler (perverted use of notions of differentness, infamy, status, significant-others basis of logic, reputé, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity⁶⁴, implying an equivalence between ¹⁰⁴universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a ¹⁰⁴universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness⁷ and distance of ontological-primemovers-totalitative-framework⁷³/intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/~~supererogatory~~~de-mentativity’ makes this altogether a more difficult proposition in the social sciences particularly with issues that are highly emotionally-involved/‘interested’/politically-driven wherein even in intellectual circles arguments of differentness/subtle-infamy-implications/status/significant-others-basis-of-logic/repute are often easily advanced in undermining inherent veracity/ontological-pertinence. One such notorious argument with regards to poststructuralists involved the notion that French post-structuralism was developed by peripheral intellectuals of French society but then failing to equally say that a lot of the good science and social science in many Western countries have generally had the same personalities attributes. Of course, such a narrative will not be countenanceable in the promptness of effectiveness driven natural science of ontological-primemovers-totalitative-framework⁷³, for instance, holding that Einstein’s theory-of-relativity is flawed with the non-substantive argument he was a peripheral intellectual to German or Swiss or American society. The bigger point here with respect to a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, is that veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations as transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity-of-intrinsic-social-reality in the social contextualisation especially where blurry is often not sufficient purely by itself but that it needs to be creatively construed in facing off ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’ with the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity-of-intrinsic-social-reality ontological-primemovers-totalitative-framework⁷³. This weakness actually takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’ as driven by postlogism⁷⁸—construed-as-

of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> postlogic-and corresponding
conjugated-postlogism^{78 11}conjoining-looping-set-of-narratives of such postlogic-backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷, respectively in
recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and
regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-
narration aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-
pertinence of the conceptualisations highlighted in this paper not purely by themselves as
transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity-of-intrinsic-social-reality
but rather such conceptualisation in a supratransversality~of-motif-and-
apriorising/axiomatising/referencing should be over-and-face-off a subtransversality~of-motif-
and-apriorising/axiomatising/referencing of temporal undermining by ‘social-aggregation-
enablers over intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/~~supererogatory~~~de-mentativity’ such as perverted use of notions of
differentness, infamy, status, significant-others basis of logic, repute, social authorities and
influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity,
imposturing, ontological-bad-faith/inauthenticity⁶⁴, implying an equivalence between
¹⁰⁴universal/intemporal sense of purpose with extricator/temporal/mundane sense of purposes,
underhandedness, inductive-limitation (so-called principle that is not articulated as a
¹⁰⁴universal construct but targeted, avowing its reality as fake), etc., and this is the realistic
developing social contextualisation within which psychopathy and social psychopathy
manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-
chainism/social-discomfiture/negative-social-aggregation as well as the temporal-
endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of
differentness, infamy, status, significant-others basis of logic, repute, social authorities and

influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity⁶⁴, implying an equivalence between ¹⁰⁴universal/intemporal sense of purpose with extricator/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce subontologisation/subpotentiation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social de-mentating/structuring/paradigming is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology¹⁰⁰ with the corresponding ⁵⁶meaningfulness-and-teleology¹⁰⁰ as ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸/institutional-design inducing the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation enabling the development and endemisation/enculturation from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition) of base-institutionalisation (rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, ¹⁰⁴universalisation (¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, positivism (positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup and prospectively notional~deprocrypticism (preempting—disjointedness-as-of-⁸⁴reference-of-thought,-as-to-³¹<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) 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

⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation are simply ‘perceptively-and-
 formulaically deterministic’ for ‘its purpose of temporal extricatory de-
 mentating/structuring/paradigming relating with the ⁸⁴reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ (as perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁷>)’ that undermines the imbued intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation of the social-setup ‘is not ontologically social’ (as
 aggregativity construals and mental-dispositions about social relations of extricatory temporal-
 dispositions are perfectly construable as of varying covert to overt ‘⁸⁴reference-of-thought—
 degraded-devolving-as-of-uninstitutionalised-threshold¹⁰³’). Likewise a mental-disposition of
 ‘overt non-aggregative social disposition’ conceiving the social-setup ⁸⁴reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation ‘as of inherent essence and to be upheld and
 maximalisingly recomposured’ (as appropriateness-of-⁸⁴reference-of-thought-as-of-
 conflatedness¹²) ‘is ontologically social’. The Social as such is an abstract construct not about
 the ‘equability in mutuality of the mortals that we are’ but rather the opportunity for
 transcendental construal of our potential for intemporality⁵². Paradoxically and across all
 registry-worldviews this has always imply sociologically that uninstitutionalised-threshold¹⁰³
 are in a transversality~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰² of these two divergent mental-dispositions with respect
 to ⁵⁶meaningfulness-and-teleology¹⁰⁰ whether conceptualisation of the transcendental as
 defining prospective social ontology in a sense of intellectual solipsistic fulfilment driven by
 relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity or conceptualisation in

aggregativity/social-aggregation as of <amplifying/formative>⁸wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-
 teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-
 implications>) driven by social-aggregation-enabling, explaining the underlying confliction
 implied by any prospective institutionalisation as transcendental. This insight can be grasped
 from ontological-normalcy/postconvergence epistemic/notional~projective-perspective, when
 we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-
 register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰’ 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 ⁸⁴reference-of-thought. Plausibly most
 likely the ‘developing consciousness-awareness-teleology¹⁰⁰ mindset’ of such a ‘social ontology
 insight about prospective positivism’ (as ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness³⁸—unenframed-conceptualisation for intemporal-preservation-
 entropy-or-contiguity—or-ontological-preservation) may lead to its very own circumspection
 with the registry-worldview’s/dimension’s ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁵⁶meaningfulness-and-teleology¹⁰⁰’ with respect to the
 prospective as the positivistic registry-worldview/dimension and the prior as the non-
 positivism/medievalism world, as consciously-or-unconsciously they register that the prior
 needs to be ‘decentered’ and the prospective ‘centered’, even though by reflex the prior will
 construe of itself as undecenterable center of ⁵⁶meaningfulness-and-teleology¹⁰⁰. 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-reification⁸⁷/ontological-primemovers-
 totalitative-framework⁷³ in its <amplifying/formative-epistemicity>totalising~ratio-

contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
 ‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-³⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context of intemporality⁵²) will not factor in the inherent
 deficiency in value judgment of a non-positivism/medievalism inclined ordinary
 mindset/⁸⁴reference-of-thought from which such accounts are coming from (given such a
 society’s state of paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
 mentativity of relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism’) about a figure involved in ‘intemporal-
 prioritisation-of-³⁴reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting as
 partaking in the ‘inventing/creating’ of the de-mentative/structural/paradigmatic possibility
 (and the corresponding psychologism) for prospective positivism institutionalised-being-and-
 craft, more like biting a hand that intemporal-solipsistically as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality provides the
 opportunity for prospective de-mentative/structural/paradigmatic human flourishing, with the
 underlying fact being that inherently such a personality type rather as of a solipsistic-
 intemporality⁵² individuation disposition, by its contemplative reappraisal, is exactly what can
 provide the opportunity for such transcendental possibilities (when we come to grasp that the
 true profoundness of knowledge is more than just ‘mechanical as something construed
 soullessly’ without a more complete appreciation of knowledge as ‘organic as something
 construed with a profound sense of intemporal projection philosophy as to profound-

supererogation⁹⁷ with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity is not based on an ordinary notion of ‘intelligence as we’ll normally think of as simply technical’ but rather on such a sense of intemporal philosophical projection and more than just a ‘product’ for a materiality purpose but a driven sense of human emancipation). In fact, this equally points to a major flaw of the inherently implied value judgement in a lot of what passes for social sciences today explaining the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity implication as an ~~amplifying~~ ~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ circular exercise, wherein the unabated recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension ~~amplifying~~ ~~amplifying~~/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable—void⁶⁰’-with-regards-to-prospective-apriorising-implications>) ideas should be the basis for construing its social science! In fact, technically Newton might be the most inclined person for social engagement but then will he as of intemporal projection be inclined to ‘go along as social’ where he construed beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ ‘the medieval social’ as in want of its further development (this highlights a contrast between a stigmatic/mented psychology of the present, as of any ‘present registry-worldview/dimension’, with value references related to as absolute without or poorly factoring in that the animal that is the human is rather a becoming animal in constant psychological development of its limited-mentation-

capacity with respect to social ¹⁰⁴universal-transparency¹⁰⁵-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness³⁸) as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as of ontological-completeness-of-⁸⁴reference-of-thought; as determining its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰, and hardly addressing such a more fundamental question as implied by 'postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'). In this respect, this makes many such so-called 'social science approaches' 'poorly grounded on a social relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity' more or less sciences of methodological mimicry, as we know that much of the 'true sciences' (including the natural sciences and many a true social science are not grounded on an <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ construal but identify objective reality by its naturally constraining ontological-primemovers-totalitative-framework⁷³, as differing from sovereign constructs, as the determinant of pertinence (and such profound transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity basis of knowledge are then bound to further redevelop sovereign constructs and conventions, with the sovereign constructs and conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather as of social, institutional, cultural, moral or historical reality of the human condition); though much more easier for the natural sciences as hardly any or nobody feels impinged today with scientific discoveries and inventions given that their transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as of a positivism outlook psychologism of the world had taken place both in philosophical and

practical scientific terms with the Descartes, Hobbes's, Kants, Copernicuses, Galileos, Newtons, of the past. Whereas a lot of present day social science is relatively pulled back in many an unsuspecting manner, by elicited emotional involvement and underlying constraints of their institutional setups. Such can equally be implied with regards to procrypticism from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism insight, wherein positivism~procrypticism is decentered and notional~deprocrypticism is centered, and so in comprehensive psychologism terms; with the idea that the possibly unsavoriness is not of this author's or anyone's chosen but rather that the test for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity set by intrinsic-reality/ontological-veridicality requires us coming to terms with it, no lesser than the test set by positivistic transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity in the non-positivism/medievalism epoch intrinsic-reality required them to come to terms with this, however unpalatable to many then, and this underlying vitality across all epochs as of existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context, induced by prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought is what counts as true knowledge beyond the blurriness⁷-in-reflecting-and/or-coming-to-terms-with-implied-transcendence that often tends to arise with all institutionalisations institutionalised-being-and-craft erudition! More fundamentally, as previously highlighted with the mediocrity principle of science as it applies to humankind as well (as the notion of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective-ontological-

normalcy/postconvergence>) is pushed to its full implications over metaphysics-of-presence-
 {implicated-‘nondescript/ignorable–void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-
 constitutedness¹³} as our present-consciousness/illusion-of-the-present/epistemic-
 totalising³²~self-referencing-syncretising/mirage), the reality of a human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor may actually
 more objectively (and so beyond-our-consciousness-awareness-teleology¹⁰⁰) point to the idea
 that institutionalisation (the ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸) as intemporalisation is actually ‘a ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness³⁸—unenframed-conceptualisation recomposured abstract-
 construction/institutionalisation-designing’ which ‘in its operant effectuation (due to limited-
 mentation-capacity as of ‘⁸⁰presencing—absolutising-identitive-constitutedness¹³’) defines its
 very own prospective interspersing with uninstitutionalised-threshold¹⁰³’ articulated as
 ‘socially-functional-and-accordant⁹⁴ temporalisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰ as
 from idiosyncratic individuations frame-of-reference at childhood to full-blown threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—
 preconverging/dementing¹⁹—apriorising-psychologism individuations frame-of-reference at
 adulthood’; that is, the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ or
 institutionalisation design construed rather as about reducing-human-temporalisation-
 (shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) as uninstitutionalised-threshold¹⁰³,
 with such a notion of uninstitutionalised-threshold¹⁰³ being the central notion of
 conceptualisation/construal for a thorough the-Good/understanding/knowledge-
 reification⁸⁷/ontological-primemovers-totalitative-framework⁷³ construct (however
 counterintuitive from our natural thinking reflex metaphysics-of-presence-{implicated-

‘nondescript/ignorable–void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³)

‘based on reasoning in terms—as-of-axiomatic-construct of cumulating institutionalisations’).

Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold¹⁰³’ will explain why with regards to ‘all the successive institutionalisations formal constructs’ as of their respective ‘comprehensive abstract setups of deferential-formalisation-transference institutionalised ⁵⁶meaningfulness-and-teleology¹⁰⁰’, there is a tendency associated with their corresponding extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–⁵⁶meaningfulness-and-teleology¹⁰⁰) wherein there is ‘parallel construed extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–⁵⁶meaningfulness-and-teleology¹⁰⁰) ⁵⁶meaningfulness-and-teleology¹⁰⁰-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–⁵⁶meaningfulness-and-teleology¹⁰⁰) 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–⁵⁶meaningfulness-and-teleology¹⁰⁰) ⁵⁶meaningfulness-and-teleology¹⁰⁰-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–⁵⁶meaningfulness-and-teleology¹⁰⁰) 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—⁵⁶meaningfulness-and-teleology¹⁰⁰

⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-a-relatively-poor-institutionalising-inclination over formal constructs. By and large, this can be construed as the residual temporalisation effect arising from the fundamental reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor with respect to all the successive institutionalisations; with the notion of notional~deprocrypticism requiring referencing/registering/decisioning the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor without any complexes and psychically pivoting/decentering (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) over its ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought (just as the ‘positivistic mindset’ arose from referencing/registering/decisioning the reality of defective essences, alchemic, spirits, etc. ¹⁰⁴universalising-rules and psychically pivoting/decentering for rational-empiricism/positivising-rules, just as the ‘¹⁰⁴universalising mindset’ arose from referencing/registering/decisioning the reality of vague, sporadic, incidental, and animistic rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and psychically pivoting/decentering for ¹⁰⁴universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘second-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and just as the ‘base-institutionalised mindset’ arose from referencing/registering/decisioning the reality of non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition-(as ‘base constitutedness¹³ of ⁸⁴reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and psychically pivoting/decentering for rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-level ⁸⁰presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and so, as of psychical and institutionalisation implications). Across all institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ defining why any given institutionalisation is stuck at its level of relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism’ is its flawed notion of sanctified-conventioning-social-aggregation-enablers defining the conventioning threshold of the given institutionalisation wherein the inherent prospective intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity is (unconsciously, expediently or consciously) superseded/overridden by the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers, thus endemising/enculturating the said institutionalisation specific ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (postlogism⁷⁸-and-conjugated-postlogism⁷⁸), whether as ‘procrypticism

⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (psychopathy and social psychopathy)', 'Non-positivism/medievalism ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>', 'Ununiversalisation ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>' or 'Recurrent-utter-uninstitutionalisation ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>', whereby the specific uninstitutionalised-threshold¹⁰³ has its specific point of sanctified-conventioning-social-aggregation-enablers where transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity is impeded; with recurrent-utter-uninstitutionalisation sanctified-conventioning-social-aggregation-enablers ⁸⁴reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as 'first-level ⁸⁶presencing—absolutising-identitive-constitutedness¹³ of ⁸⁴reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of base-institutionalisation, with ununiversalisation sanctified-conventioning-social-aggregation-enablers ⁸⁴reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> '¹⁰⁴universalisation-rules' required for the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of ¹⁰⁴universalisation, with non-positivism/medievalism sanctified-conventioning-social-aggregation-enablers ⁸⁴reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> 'rational-empiricism/positivising-rules' required for the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of positivism or prospectively, with procrypticism sanctified-conventioning-social-aggregation-enablers

⁸⁴reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing>

‘¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸⁴reference-of-thought/existential-contextualising-contiguity³⁹ involving existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ required for the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity of deprocrypticism. Such sanctified-conventioning-social-aggregation-enablers involves a ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (postlogism⁷⁸-and-conjugated-postlogism⁷⁸) wherein the instigated postlogism⁷⁸ (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) and protracted-conjugated-postlogism⁷⁸ mental-dispositions contendingly perceive the sanctified-conventioning-social-aggregation-enablers as the point of ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁷-or-prelogism⁷⁹-basis’ when facing the ‘intrinsic-reality/veracity/ontological-pertinence transcendental enabler’. Concretely, the fact is that psychopathic postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ and conjugated-postlogism⁷⁸ as ‘conjoining looping narratives of flawed-existential-elevation-of-⁸⁴reference-of-thought¹³’ of postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁷ are ‘denaturing¹⁵ devoided-of-conviction-as-to-profound-supererogation⁹⁷-or-prelogism⁷⁹-basis’ towards the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers in order to override, undermine and escape from the intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity. As in the case previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its ‘apriorising-⁸⁴reference-of-thought-

elements/apriorising–registry-elements (out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁶⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology¹⁰⁰ being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge⁴² potentially enabling an infinite possibility of second-order level deception if re-engaged as of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing¹⁵ postlogic-backtracking devoiced-of-conviction-as-to-profound-supererogation⁹⁷-or-prelogism⁷⁹-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing¹⁵ postlogic-backtracking devoiced-of-conviction-as-to-profound-supererogation⁹⁷-or-prelogism⁷⁹-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting–conviction-as-to-profound-supererogation⁹⁷—postconverging/dialectical-thinking³⁰—apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge⁴² not being the logic itself, but in wrongly implying as

existentially real the ‘apriorising—⁸⁴reference-of-thought-elements/apriorising—registry-elements
 (out of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context)’
 of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
 assumptions, value-reference and teleology¹⁰⁰ such that the mere fact of engaging logically with
 it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-
 or-urge⁴² paving the way for an infinite possibility of second-order faulty-mentation-procedure-
 deception-or-urge¹² operating ⁵⁴logical-processing-or-logical-implication—supposedly-
 apriorising-in-conviction-as-to-profound-supererogation⁹⁷ on such false axioms. Thus, with
 respect to postlogic⁷⁸ generally what is critical for the psychopath/postlogic-mindset is to be
 seen as being of prelogic supplanting—conviction-as-to-profound-supererogation⁹⁷—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism even if it is a perception of
 ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁷—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism’ (and not to be seen as being of
 postlogic ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation⁹⁷) since that will validate the ‘apriorising—⁸⁴reference-of-thought-
 elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁹’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-
 thought-⁸⁵devolving-as-of-instantiative-context)’ on the basis that it was the ⁵⁴logical-
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁷ that was wrong hence the possibility and credibility not to question and imply
 the denaturing¹⁵ of ⁸⁴reference-of-thought as perverted ⁸⁴reference-of-thought—‘categorical-
 imperatives/axioms/registry-teleology¹⁰⁰ and thus to wrongly re-engage ⁵⁴logical-processing-or-
 logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷
 turning the issue into one of ‘notion of agreement or disagreement’ instead of construing a

⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> ‘preconverging-or-dementing¹⁹-apriorising-psychologism manifestation’ implying and requiring intellectual-and-moral-inequivalence/non-correspondence in transversality~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰²). This equally applies in the instance of derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as conjugated-postlogism⁷⁸ by temporal-dispositions of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁷-or-prelogism⁷⁹-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-postlogism⁷⁸ acts involved in protraction of postlogism⁷⁸), - commit offence, - act as morally ascendant, - when the postlogic and conjugated-postlogism⁷⁸ mental-dispositions are ontologically undermined, ‘falsely contend’ by extrinsic-attribution of ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ <amplifying/formative>° wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable-void⁵⁰’-with-regards-to-prospective-apriorising-implications>> as ‘denaturing¹⁵ postlogic-backtracking devoided-of-

conviction-as-to-profound-supererogation⁹⁷-or-prelogism⁷⁹-basis' towards the sanctified-conventioning-social-aggregation-enablers in order to undermine the intrinsic-attribution/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-dementativity, - when further undermined claim in 'denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁷-or-prelogism⁷⁹-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 postlogism⁷⁸-and-conjugated-postlogism^{78/75}/perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is then one that at the transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold¹⁰³ vices-and-impediments¹⁰⁶ construct of the registry-worldview/dimension, more than just on-occasionally/incidentally. From an intemporal/ontological perspective that speaks of 'modern savage mentality', whether as postlogic or conjugated-postlogic, as ⁸¹procrypticism-or-disjointedness-as-of-⁸⁴reference-of-thought in need for prospective institutionalisation as deprocrypticism, not as an on-occasion/incidental issue but about ontologically appreciating the how and why in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as it undermines uninstitutionalised-threshold¹⁰³ arising from ⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> for the recurrent intemporal-disposition <~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought possibility of further prospective civilisational living/institutionalised-being-and-craft setup, and so as an aetiologisation/ontological-

escalation/‘metaphorically-a-million-and-one-instances-and-locales’ conceptualisation. The grandest job and the grandest living from an intemporal-projection/longness-of-register-of-meaningfulness/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality point-of-departure-of-construal is one that construes and purports for human engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness¹² of such uninstitutionalised-threshold¹⁰³: by ‘engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness¹² of prospective recurrent-uninstitutionalisation vices-and-impediments¹⁰⁶’ for prospective base-institutionalisation, ‘engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness¹² of prospective ununiversalisation vices-and-impediments¹⁰⁶’ for prospective ¹⁰⁴universalisation, ‘engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness¹² of prospective non-positivism/medievalism vices-and-impediments¹⁰⁶’ for prospective positivism, and ultimately, ‘engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness¹² of prospective procrypticism vices-and-impediments¹⁰⁶ for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-⁸⁴reference-of-thought center, and no registry-worldview/dimension can pretend to imply it is ‘un-decenterable (implying its preconverging-or-dementing¹⁹—apriorising-psychologism and out-of-phasing for the prospective thinking centering and in-phasing) by its <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage speaking of its metaphysics-of-presence-⟨implicated-‘nondescript/ignorable—void⁶⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩, as that is the full implication of ‘intemporal ontological-faith-notion-or-ontological-fideism—

imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-veridical-epistemic-determinism²¹ ⁴⁵<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷’ for our present as well, its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As with all prospective institutionalisations, a human secondnaturing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation individuals, purporting (by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation) prospective emancipation come from and are of the stock of the prior ⁸⁴reference-of-thought uninstitutionalised-threshold¹⁰³ registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality⁵²/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) and it is only a devised institutionalisation construct that achieves that potential-construct-of-orientation and not any implied inherent emanance intrinsicness (though the meaningfulness as articulated as such, and as the meaningfulness in this entire paper, is rather of an intemporal register validation and not of any temporal register validation, since an authentic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is what underlies transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity as a ‘deeper limited-mentation-capacity-(as of relative conflation)’ existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise ⁵⁶meaningfulness-and-teleology¹⁰⁰; more like a jurisprudential ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁸—unenframed-conceptualisation contention for rehabilitation is not of the same meaningful-framework as a

temporal mental-disposition of illicitness for shifty expectation of rehabilitation which it should necessarily anticipate and preempt). By that token there is no base-institutionalised individuation in recurrent-utter-uninstitutionalisation, no ¹⁰⁴universalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no notional~deprocrpticism individuation in procrpticism; as at best such emancipating intemporal individuation are ‘moulting’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism as defining the registry-worldviews/dimensions uninstitutionalised-threshold¹⁰³ is rather a most real idea from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective wherein we can very much fathom out that the successive relative-ontological-incompleteness⁹⁹-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism’ as the successively reducing-ontological-abnormalities of recurrent-utter-uninstitutionalisation uninstitutionalisation, ununiversalisation uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrpticism uninstitutionalisation effectively speaks of their threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism as the respective uninstitutionalised-threshold¹⁰³ with respect to the superseding—oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold¹⁰³ are due to ‘changes in human meaningfulness and the teleological implications thereof’ confirming by extension that the reality of their threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism is veridical or a most real idea with implications on psychical-orientations/mindsets as structured by the ontology-driven ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’. However apparently logical this idea, it is an altogether different to mentally register the idea of such an threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism construct and perception about our own registry-worldview uninstitutionalised-threshold¹⁰³ as procrypticism just as it would be by reflex difficult in all the successive registry-worldviews, often requiring a generation or more for transcendental implications to sink in. This threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism conceptualisation of ‘the social as at its uninstitutionalised-threshold¹⁰³ threshold’ wherein the representation as ‘being in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—

preconverging/dementing¹⁹—apriorising-psychologism’ is more real (from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective) than the actual placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-

teleology¹⁰⁰ defect of conscious mindsets within the given uninstitutionalised-threshold¹⁰³

registry-worldview/dimension (as the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism insight is

suprastructural to it or beyond-its-consciousness-awareness-teleology¹⁰⁰); is an ontological

validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very much akin, from an ontological

perspective, to the central notion of ‘intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as the superseding referential conceptualisation of ontology and

inherently imbued with ontological-reconstituting-as-to-conflatedness¹² as a centering/decentering mechanism’ as implied in this paper, though hauntology/hantologie is not quite articulated in such more precise ontological terms but imbricatedness/threadedness/recomposuring notion of existential-reality in there can be grasped), and equally highlights the fundamental ‘paradox of post-structural deconstruction by its transcendental implications’, in that the mental-disposition/psychical-orientation of the present registry-worldview/dimension as positivism–procrypticism is not developed enough (in terms–as-of-axiomatic-construct of its ⁸⁴reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective ¹⁷deprocrypticism–or–preempting—disjointedness-as-of–⁸⁴reference-of-thought imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of–⁸⁴reference-of-thought–⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ ⁸⁴reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology¹⁰⁰ for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), just as the core non-positivism/medievalism mindset/⁸⁴reference-of-thought wasn’t developed enough to grasp the implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche inducted by the Descartes, Copernicuses, Galileos, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-reorder/institutionally-recompose over generations ‘for what were re-originary-as-

unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation)⁹¹ outlying ideas to become the defining
 ideas of modernity’. Thus the apparent issues today raised with post-structuralism have as much
 to do with the psychical orientation (as underdeveloped) of its critiques as well as the requisite
 effort required to further develop, elucidate and focus it; and in this regard why there have been
 many serious and constructive criticisms of post-structuralism as required for any subject-
 matter, most of the ‘popular criticisms’ levied against post-structuralism fail to past the test of
 intellectual criticism and have mostly been populist and media-driven attacks, gaining traction
 by social trending than genuine intellectual validity. The most popular being an initiative on an
 unrecognised social science journal which by that mere token disqualifies the so-called
 criticism but has turned out to be the most populist ploy by all accounts for condemning post-
 structuralism. Furthermore and critically, the intellectual exercise as with all institutional
 processes operate fundamentally on a basis of mutual trust. However the methodologies,
 theories and concepts, what can be articulated as new knowledge is not necessarily assessed on
 the basis that any peer review mechanism is absolutely full-proof particularly as the new
 knowledge is often at the margin of what is understood, and thus much of peer reviewing is not
 really an approval of the knowledge but rather an admission into the body of institutionally or
 formally acknowledgeable perspectives for further elucidation. Even then many a study not
 approved with peer reviewed journals have later on down the years ended up becoming
 dominant theory. So there isn’t any inherent sanctity in peer reviewing but for its practicality in
 formal knowledge organisation (and not even so with approval). Technically the majority of all
 new knowledge down the years will be found wanting in many ways, and the objective of the
 overall peer review process is to channel potentially admissible and debatable knowledge
 towards further elucidation in the overall scheme of establishing overall human knowledge as

of veracity/ontological-pertinence. Review of new knowledge doesn't end with a journal's peer review though that point tends to be a 'highly political point nowadays' as of the increasing bean-counting institutional reflex of funding implications and sometimes at the detriment of novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals approval and extends with the continual critiquing of knowledge whether dominant or outlying. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validity clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge activities as of inherent pure-ontology in of itself but derived activities as of human norms, practices and policies for establishing thresholds that then enable articulated qualifications as of pure-ontology; in other words, any such epistemological and methodological activity is irrelevant if pure-ontology can be arrived at without it. Consider for instance that mathematicians hardly make use of experimental designs or that many secret research by corporations and government aren't peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶³nonpresencing-<perspective-ontological-normalcy/postconvergence>) implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought associated with the overall institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, beyond just an intra-positivism registry-

worldview/dimension illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as ‘¹⁰⁴universally applicable’, à la Kantian positivism registry-worldview/dimension <amplituding/formative-epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presence however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn’t factor in ‘transcendental implications’ as de-mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold¹⁰³ of ⁵⁶meaningfulness-and-teleology¹⁰⁰ of the prior/old registry-worldview’s/dimension’s ⁸⁴reference-of-thought as a decentering subsumption; along the same line as the medieval ‘dogmatic scholastics’ insisting that the now established positivism registry-worldview/dimension knowledge constructs, which were then transcendental, should conform to their ‘institutionalised dogmatic scholasticism methods and processes of reviewing’. By extension the question can be asked whether beyond our ‘<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ institutionalised positivism conceptualisation of ⁵⁶meaningfulness-and-teleology¹⁰⁰’ whether such is truly in a ‘requisite contemplative-and-Being position as of the prospective transcendentially-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as antinihilism>¹⁰¹’ of ‘evaluating a construct of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ as herein implied about futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism

registry-worldview/dimension ⁵⁶meaningfulness-and-teleology¹⁰⁰ which paradoxically de-
 mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the
 positivism–procrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ at its uninstitutionalised-
 threshold¹⁰³ as a decentering subsumption; when we factor that such a contemplation-and-Being
 as from a positivism–procrypticism ⁵⁶meaningfulness-and-teleology¹⁰⁰ is being called upon to
 evaluate as to ‘a ⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ⁸⁴reference-of-thought. It should be noted here that
 the more pertinent quality for such implied transcendentalism as of its implied organic-
 knowledge beyond just a mechanical construct is ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
 being-as-of-existential-reality explaining the disparate nature of the development of human
 knowledge. This author as previously articulated points out that there is a more profound basis
 for how and why new/prospective knowledge whether outlying or main stream is socially
 integrated in driving ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁷-in-singularisation⁹³-as-
 veridical-epistemic-determinism²¹ ⁴⁵<amplifying/formative–epistemicity>causality~as-to-
 projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁷’ across all the
 institutional-cumulation/institutional-recomposure-(as-to-⁴⁶historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism’>) as the very human-
 subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor implying that human registry-
worldview’s/dimension’s have institutionalisation-threshold and uninstitutionalised-threshold¹⁰³
broken only in the medium to long-run beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-
existential-extrication-as-of-existential-unthought>⁶ ‘by a power relations dynamics de-
mentatively/structurally/paradigmatically ingrained in the social ¹⁰⁴universal-transparency¹⁰⁵-
⟨transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—
epistemicity>totalising~in-relative-ontological-completeness⁸⁸⟩; and so as of ‘intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-
mentativity ontological-primemovers-totalitative-framework⁷³’, and thereafter the eliciting of
positive-opportunism⁷⁶, deferential-formalisation-transference, ordered-construct, percolation-
channelling-<in-deferential-formalisation-transference> as of transversality~of-affirmative-and-
unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰² of opposing
axiomatic-constructs/references-of-thought that allows for the more ontologically-veridical to
supersede as inducing untenability/internal-contradiction/internal-incoherence/institutional-
constraining. This is the more profound suprastructural-construct of ‘human validation-
conceptualisation/epistemological relationship to knowledge’ applicable across all registry-
worldviews/dimensions as of ‘a notional futural différence’ construed as of a ‘postconverging-
or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or
natural~psychological-dynamics’, notwithstanding the more superficial constructions of
‘human validation-conceptualisation/epistemological relationship to knowledge’ within a same
registry-worldview’s/dimension’s institutionalisation whether base-
institutionalisation/animistic—¹⁰⁴universalisation shamanism, ¹⁰⁴universalisation—non-
positivism/medieval dogmatic scholasticism or our positivism—procrysticism ‘categorisation

epistemes'; but also the conflatedness¹² of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism 'referentialism as epistemological' (as of notional~deprocrypticism which reflects ontological-construal along the full potency of existence-as-of-its-mimetic-echoiness or existence-in-reverberation or existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression). Such a notional futural différance as a suprastructural construct appreciation of epistemological implications about social integration of knowledge certainly informs a commitment to re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-projective-insights'/epistemic-projection-in-conflatedness¹²'-of-notional~deprocrypticism-prospective-sublimation)³¹ ideas as being ultimately validatable in effect as of their intrinsic-reality/ontological-veridicality, if that is as of what they truly are, in the medium to long-run. Basically the transcendental as (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-projective-insights'/epistemic-projection-in-conflatedness¹²'-of-notional~deprocrypticism-prospective-sublimation)³¹) originary/event³⁷-of-prospective-ontology-origination to a knowledge and its knowledge system however remote the origination, in the very first place, speaks of the notion of <amplifying/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought associated with 'postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' behind any retrospective or prospective registry-worldview's/dimension's ⁸⁴reference-of-thought validation-conceptualisation/epistemological relationship to knowledge/ontological-construal. Ultimately, the very transversality~of-affirmative-and-unaffirmative~disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² between the prior registry-worldview/dimension as of

its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought is ‘the very paradox of ⁵⁶meaningfulness-and-teleology¹⁰⁰ explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic ⁴⁵<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁷ arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of a crossgenerational exercise and why such implied transcendental ⁵⁶meaningfulness-and-teleology¹⁰⁰ might seem arbitrary when ⁵⁶meaningfulness-and-teleology¹⁰⁰ is rather interpreted in terms of the prior registry-worldview’s/dimension’s ⁸⁴reference-of-thought not factoring its prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-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-completeness⁸⁸-of-⁸⁴reference-of-thought is of intemporal-or-ontological prioritisation as of its conflatedness¹² relative to a less profound axiomatic-construct on that same given domain of reality as of prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought as of its constitutedness¹³, as the latter is rather in shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰/distractiveness to the former as of ⁸⁴reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance⁷²-<including-virtue-as-ontology>. Consider for instance Einstein’s theory-of-relativity and Newton’s laws of motion with respect to the same given physics domain-of-study reality, wherein the former’s prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought over the latter implies

the former's utter 'ontological-resetting' in the conceptualisation of that given physics domain-of-study reality as of transversality~of-affirmative-and-unaffirmative~disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰² with the latter; as henceforth the logical-dueness of the latter doesn't even arise but rather as it maybe subsumed/implied/is-non-contradictory as of the former or for educational insights purposes! Of course, this comparison differs from a construal of postlogism⁷⁸ and conjugated-postlogism⁷⁸ associated perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>; in that as of a human condition relations it is construed rather as beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵ postlogism⁷⁸-and-conjugated-postlogism⁷⁸-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought 'waylaying', as <amplifying/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁷/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰) hence preconverging-or-dementing¹⁹-apriorising-psychologism, of prior prelogism⁷⁹-as-of-conviction,-as-to-profound-supererogation⁹⁷ prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, thus requiring for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation renewed 'conflatedness¹²' as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that induces a prospective '¹⁰⁴universally-transparent constraining mechanical-knowledge as new bare ⁸⁴reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology¹⁰⁰ as axiomatic-construct' and 'its social-¹⁰⁴universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’ bringing about prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought, construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology¹⁰⁰. By the mere fact of implied prospective relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought over prior relative-ontological-incompleteness⁸⁹-of-⁸⁴reference-of-thought a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity involves the prospective ⁸⁴reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵⁵⁶meaningfulness-and-teleology¹⁰⁰ as of organic-knowledge Being correction’ of the prior ⁸⁴reference-of-thought, such that the prior ⁸⁴reference-of-thought logical-dueness doesn’t even arise as the prospective ⁸⁴reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰’ over the prior ⁸⁴reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to—⁵⁶meaningfulness-and-teleology¹⁰⁰ 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 ¹⁰⁴universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, and so as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor; but then humankind has always been

called upon to show itself capable of superseding/surpassément for prospective possibilities to avail. A second weakness of many critiques is by naively misrepresenting post-structural meaningfulness, and going on to criticise this. For instance, such arguments about post-structuralism as a theory that has no worldview are not made by poststructuralists who in their transcendentally-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ have been rather questioning openly what the reality of the meaningfulness they construct implies, as a basis for further intellectual development. This explains the convoluted responses of say Derrida because that is the intrinsic-reality insight at hand, and the issue is rather how to further develop. This will be tantamount to criticising early quantum physics for contending that the fundamental particles are rather like waves and evasive without yet establishing an advanced basis of the science. Knowledge is not an exercise of one set of individuals arguing against another nor is it a popularity contest but rather it is all about finding out what constitutes intrinsic-reality as it permits ontological-primemovers-totalitative-framework⁷³; intrinsic-reality being the superseding transcendental enabler, and not any humans no matter their statuses. A third weakness has been by relating to poststructuralists as if they have got to get all their ideas right on by the instant, as if the theoretical framework isn't in development like all theoretical frameworks (by the same token imagine all the unanswered questions that underlie quantum physics for over half a century that are still being elucidated, for instance, string theory which is so highly speculative but is still credibly a basis for research and analysis). The purpose of a theoretical framework is not to provide an immediate answer for everything but rather to provide a framework for constant critical development of ideas. Otherwise, it will be best to develop a correlational construct that may statistically be coherent with many arguments at any

given point in time but is of little predicative or projective value because it hasn't got a profundity as a genuine theoretical construct which may actually be mostly incoherent with many arguments at its earlier stage but provides a wealthy framework for the continuous articulation of ideas and resolutions, and this is actually the point of a theory in the very first place. It is thus no accident that many other disciplines have found post-structuralism as a relatively ideal tool for invoking much needed insight. A fourth criticism has to do with the 'political nature' of human affairs obviously, and even the intellectual is not beyond this especially with ideas of 'socially-perceived disturbing implications' (as has been the case throughout human history) and further so in a social domain that is not immediately amenable to predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁶) as with the natural domain even though the latter equally faces similar issues but to a lesser extent. When we come to reflect that the leading poststructuralist of his time had an entire school, rather than focusing on developing research criticisms of his work and other poststructuralists (which would have been the more impressive thing to do) instead taking a 'political stance' for the denial of his recognition with an institution of higher learning. Thus it is obviously, naïve for anyone to think that intellectualism and ideas occur in an absolute neutral environment particularly when of socially-perceived disturbing implications. While it is generally recognised that knowledge is determined on its own merits as an interest-free principle, the fact is in the real world of 'socially-perceived-value as of social-stake-contention-or-confliction' situations, human mental-disposition is not that intemporal and principled, whether wittingly or unwittingly, and extra-intellectual meaningfulness becomes fair game. Fifthly, the argument of unintelligibility of post-structural meaning is outright ridiculous with respect to the exegetical aims of its authors, and no less so as expecting advanced chemistry, biology and physics writing to be popularly intelligible. Jargon is rather a mechanism of deferential-formalisation-transference permeating all subject-matters and disciplines, which speaks to the idea that the

‘ordinariness of thought’ is not the sound basis for construing issues raised in terms—as-of-axiomatic-construct of profoundness of contemplation. The ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ 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 (⁶⁴reference-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-framework⁷³/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’ in constraining veracity/ontological-pertinence of thought by the immediate effectiveness of studies, discoveries and inventions wherein a flawed thought proposition will be proven wrong by its ontological ineffectiveness with relatively little concern for third-party convincing over the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity that is existence/intrinsic-reality/ontological-veridicality, whereas the ‘blurriness⁷ and distance of ontological-primemovers-totalitative-framework⁷³/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’ in the social sciences allows for

propositions to crop up that are hardly constrained by immediate effectiveness of studies, discoveries and inventions, such that such propositions will often border on popular thinking or the political (technically) or a concern priorly driven with garnering support and agreement, rather than of genuine intellectual strife for ontological-primemovers-totalitative-framework⁷³/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. In this regard, the central tenet of poststructuralists with respect to their pursuit has been transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰¹ with respect to their reflections, studies and research at all cost, even at the cost of many poststructuralists not recognising explicitly that they are poststructuralists or not recognising similarities in their works with other poststructuralists, so because fundamentally they can only vouch for their authentic reflections and analyses without a ‘surreptitious pretence’ for such amalgamation which will undermine their ontological-good-faith/authenticity⁶⁹ with regards to conceptualising intrinsic-reality/ontological-veridicality, with the idea that the notion of a commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don’t really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or

utilise them as ‘supposed inventions’ –and the scientist is all about a validation by intrinsic-reality/ontological-veridicality-as-the-transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity in contrast to a mental-disposition of social-aggregation-enabler where the emphasis is naively about convincing the other mortal or mortals over a validation by intrinsic-reality/ontological-veridicality transcendental enabler thus leading to subontologisation/subpotentiation in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-reality/ontological-veridicality transcendental enabler) but the superseding transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of ontological-primemovers-totalitative-framework⁷³ and projection; with the latter wholly the focus of intellectual contention. The medical researcher involved in seeking a cure by reflex is concerned about what the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity that is intrinsic-reality/ontological-veridicality/existence ‘naturally and best construed/conceptualised’ in the crafted jargon of biomedical sciences will make available as cure as the ‘superior party’ over whatever they themselves or for that matter any other humans no matter their statuses may ‘sovereignly’ want to think or imagine. This same notion applies in the construct of knowledge in the social sciences, the pursuit of the social scientist as the study of social reality is ‘not about convincing people or making sense to people’ (that can be accessory) but rather about grasping/conceptualising the intrinsic-reality/ontological-veridicality of the social as the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity whatever the jargon required for that purpose; the social education/enlightening exercise that arise thereafter just as a popular science exercise is an altogether different exercise of education and not first-level scientific engagement, and even then such education exercise will still call for a degree of intellectual elevation of the general public. It is critical that in the natural competition of

intellectual ideas, intellectuals do not fall in the pattern of using debased or social feel good basis of non-intellectual logic in eliciting ‘mass thinking’ in order to advance their postures but rather fairly and squarely engage at the transcendental-enabling/sublimating/supererogatory~de-mentativity of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of ontological-primemovers-totalitative-framework⁷³ ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality⁵²) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality~of-motif-and-apriorising/axiomatising/referencing as a construct of formalised ⁸⁴reference-of-thought that is of intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-entailing/maximalising/transcendental over the subtransversality~of-motif-and-apriorising/axiomatising/referencing informal ⁸⁴reference-of-thought as melee of common sense of temporality⁹⁹/non-totalisingly-entailing/non-maximalising/non-transcendental constructions. The idea is that such a disambiguating is a necessity going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor requiring skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) towards the intemporal/longness-of-register-of—⁵⁶meaningfulness-and-teleology¹⁰⁰ as the ontological

construct that institutionalises (intemporalises). Hence such a skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁹', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) in the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ of shrinking the melee of common sense involves developing institutional and subject-matter specialisms as supratransversality~of-motif-and-apriorising/axiomatising/referencing narratives (for instance, the developing sciences and institutional specialisms) that induce corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining by effectiveness on the subtransversality~of-motif-and-apriorising/axiomatising/referencing as the melee of common sense inducing the latter's 'deference', for instance, such deference as such postures as the law says that..., physicists say that..., etc. and not a common sense posture of the sort I think that..., thus relegating the melee of common sense out of the construal and conceptualisation of institutional or domain specialisms which hitherto had been free-for-all opinionatedness. Such an exercise is not just retrospective but prospective as well in the expansion of human formalised constructs and including in this case the relatively profound insights of such social science as post-structuralism which sadly get undermined paradoxically by some critiques not by a same-level supratransversality~of-motif-and-apriorising/axiomatising/referencing intellectual criticism but raising subtransversality~of-motif-and-apriorising/axiomatising/referencing narrative to wrongly imply that post-structuralism should be as intelligible as common sense thinking, which is paradoxically never the case with say the jargon of law, natural sciences, etc. exactly for the reason highlighted above. The fact is the melee of common sense as subtransversality~of-motif-and-apriorising/axiomatising/referencing hasn't got the requisite intemporality⁵²/longness in terms—as-of-axiomatic-construct of ¹⁰⁴universal projection of ⁸⁴reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology¹⁰⁰ that arises from such a

formal ⁸⁴reference-of-thought (for instance, as the ¹⁰⁴universal/intemporal proposition underlying this paper's purported construct for aetiologisation/ontological-escalation in grasping the phenomenon of postlogism⁷⁸ in general and the general background human science conceptualisation; together with its exposure for falsifiability⁴¹/validation from subsequent critical analyses). Such that there will tend to be 'confusion of ⁸⁴reference-of-thought' where such subtransversality~of-motif-and-apriorising/axiomatising/referencing melee of common sense was apparently to act assumingly/presumptuously rather than 'to defer', or otherwise the instance where individuals assume the requisite intellectual elevation (whether by corresponding education and reflection) for a first-level engagement with such specialisms. As our melee of common sense defers when it comes to the natural sciences, it defers when it comes to the legal science, it shouldn't expect otherwise but to defer when it comes to rigorous post-structural and other social science constructions however their approximations, and so as the best construction potential of human meaningfulness and teleological possibilities. On that same token the notion of validation of supratransversality~of-motif-and-apriorising/axiomatising/referencing with respect to subtransversality~of-motif-and-apriorising/axiomatising/referencing is not one of contending/argumentative validation at a same contending pedestal but rather as a validation of the supratransversality~of-motif-and-apriorising/axiomatising/referencing ⁸⁴reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality~of-motif-and-apriorising/axiomatising/referencing melee of common sense ⁸⁴reference-of-thought, wherein for instance a consistent demonstration of a chemistry science (as supratransversality~of-motif-and-apriorising/axiomatising/referencing) effectiveness earns chemistry science the deferential-formalisation-transference of no longer being engaged at a same contending pedestal as the melee of common sense with respect to human social contention about material constitution in order to avoid the circular drawback of constantly making arguments in

~~<amplituding/formative>~~⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ terms—as-of-axiomatic-construct, such that social deference is now institutionalised as ‘chemists say that/it is said in chemistry that’ rather than a social melee of common sense equivalence of ‘chemists think that but I also think that going by my common sense’. This argumentation is not idle as the social sciences as ‘being closest to human conscious sense of sovereignty’ tend to be most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-teleology¹⁰⁰ in order to circumvent such nature of knowledge fallacies with regards to an emotionally charged domain that is the social. This equally explain why the studies of the social are easiest prone to ontological-bad-faith/inauthenticity⁵⁴, whether beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁵, as even where contending intellectual postures are of relative elevated formal knowledge de-mentating/structuring/paradigming, it is quite easy for a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with ~~<amplituding/formative>~~⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-and-teleology¹⁰⁰-as-of-‘nondescript/ignorable–void⁶⁰’-with-regards-to-prospective-apriorising-implications>⟩ mentality in order to advance one intellectual posture, and so as intellectual politics rather than genuine intellectualism. Seventh, as advanced by this author the ontological-normalcy/postconvergence of intrinsic-reality as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸

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-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context as to existence-potency³⁸~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’) to post-structural thought as its scholars had rather previously mostly focussed on disambiguating/clarifying the certitude/lack-of-certitude of human meaningfulness and thought. Even then the practical application and conceptualisation of post-structural meaningfulness has always been one that has tended to restore a sense of re-equilibrium with respect to perceived vested interest and skewed power relations whether with regards to its articulation in feminist studies, postcolonial studies, power relations in social settings with regards to appropriate deliverance and more responsive public services, etc. as post-structuralism has often been a framework giving weaker and subjected meaningful frames public voice. Thus the so-called ‘⁴⁸human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹³ of post-structuralism’ has been in real and practical world terms more a question of abstract reconstructive thinking since such practical applications have tended to be effective further highlighting the need rather for more decentering contemplations. Besides, post-structuralism practical emphasis has mostly been methodical rather than dogmatic. In the bigger scheme of things, this author further highlights that post-structuralism by implying ‘decentering’ is implying transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity or an ‘existential-reference/existential-tautologisation pivoting/decentering’ such that ‘the center’ as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding⁸⁴reference-of-thought putting into question the now-and-present way of thinking as

prior/transcended/superseded ⁸⁴reference-of-thought. What has been misconstrued is exactly the idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining ⁵⁶meaningfulness-and-teleology¹⁰⁰ from existential-tautologisation/existential-reference as of human subpotent existential-teleology¹⁰⁰ within the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency³⁸~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology¹⁰⁰ but rather construe the ontological possibility conflated as of existential reality. The idea of discretely eliciting value-disposition and teleology¹⁰⁰ choices/options is a secondary exercise of human social application (with teleology¹⁰⁰ fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation-and-derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability))’ and so with regards to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁴-<imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>), and

specifically with regards to the practical application of post-structural thought as a re-equilibrium exercise derived from the ‘theoretic reshuffling-of-the-cards/putting-into-question’. Thus post-structuralism being so construed as ontologically-driven (having a center as of ontological-normalcy/postconvergence graspable by ‘the dynamics of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective-ontological-normalcy/postconvergence>’ or postdication insight with respect to metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void⁵⁰’-as-to-⁸⁰presencing—absolutising-identitive-constitutedness¹³⟩’ involving diminishing-human-epistemic-abnormalcy-or-preconvergence³⁰/increasing-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity³⁹’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-as-of-instantiative-context due to human limited-mentation-capacity-deepening⁵³ 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-to-social-function-development as implied by a suprastructuralism highlighting of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁴nonpresencing-<perspective-ontological-normalcy/postconvergence>) or postdication. Such a grounding of post-structuralism provides the underlying ontological outlet of analysis with regards to issues and conundrums of veracity/ontological-pertinence faced by earlier poststructuralists like Sartre (not often recognised as a poststructuralist but whose work interpretively does fit the mould, just as the works of many 'seriously engaged' critiques of post-structuralism like Gadamer and Habermas have been highly beneficial to post-structuralism), Foucault and Derrida when it came to draw out veracity/ontological-pertinence from such hyperbolic traditional ideologies including Marxism as constructs highly laden with metaphysics/non-ontology, on the one hand, while addressing, on the other hand, the imbued liberal and neoliberal dogmas of their times wrongly upholding that its 'dogmatic practices and conventions' are beyond ontological-reconstituting-as-to-conflatedness¹²/deconstruction, and pertinently so by highlighting their underlying ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author's 'suprastructural contention' that human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'—existentialism-form-factor and a social world is inherently hampered by a blurriness⁷ and distance of ontological-primemovers-totalitative-framework⁷³/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity'. Thus approaching a scientific study of

the Social on the same operational basis as that of the natural world is necessarily deficient as the latter's immediacy of concurrent ontological-primemovers-totalitative-framework⁷³/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that took place starting over 500 years ago in establishing the positivising/rational-empirical mindset/⁸⁴reference-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-⁸⁴reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity³⁹'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁸-of-⁸⁴reference-of-thought-⁸⁵devolving-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-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶, rather than truly ontological-primemovers-totalitative-framework⁷³ deterministic ontological 'projected constructs'. Consequently despite the projected candour, the study of the social is inevitably permeated with 'intellectual-ontological-bad-faith/inauthenticity⁶⁴'

(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-framework⁷³ under the rational-empiricism de-mentating/structuring/paradigming is often weakly possible with the Social particularly where there is perceived interest to act otherwise. This is particularly the case with regards to the undermining of social criticism and especially post-structuralism with the intellectual standards of such criticisms strangely enough falling incredibly so low (and mostly finding credibility by ‘pride of place’ of intellectual engagement often beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ abused as objective bases of intellectual criticism get discarded easily for highly subjective ones); and this author equally holds that a ‘fully emancipated social science’ will only prevail with the requisite pivoting/decentering of understanding as ¹⁷deprocrypticism~or~preempting~disjointedness-as-of-⁸⁴reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁶ level of social thought involving notional~deprocrypticism as preempting~disjointedness-as-of-⁸⁴reference-of-thought. More like in many ways the level of thought in the natural sciences is wholly divorced from our consciousness-awareness-teleology¹⁰⁰ and is fully transcendental-enabling/sublimating/supererogatory~de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity⁶⁴ just going by human temporal-to-intemporal nature without an inherently

strong transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction requiring rather a further strengthening of ontologising rules as of knowledge-notionalisation and utter-ontologising-recomposuring (notional~deprocrypticism as preempting-procrypticism or preempting—disjointedness-as-of-⁸⁴reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn't necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall 'insightful empirical' conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation,¹⁰⁴ universalisation-non-positivism/medievalism, positivism-procrypticism and deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experiment has been made which is certainly simplistic as the very existential state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or unconscious) ontological-bad-faith/inauthenticity⁵⁴ for the requisite condition of a 'fully emancipated social science' is more than just of circumstantial and idle implication but is rather

construed as a de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity⁶³-<shallow-supererogation⁹⁷-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of ⁸⁴reference-of-thought/axiomatic-construct. Likewise, the positivism~procrypticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology¹⁰⁰-<in-existential-extrication-as-of-existential-unthought>⁸ of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity (unlike the relative case with the physical reality subject-matter as immediate) as required for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ as of prospective notional~deprocrypticism intrinsic-reality/ontological-veridical transcendental enabling. Thus, the only credible logic this author can think of is that post-structuralism as one of the major critical theories given its potential ontological vigour has been seen as a threat with a deliberate covert non-intellectual effort to stifle it and limit its influence often having to do with misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of the central issue with regards to post-structural thinking with respect to other intellectual postures has had to do with the unusually high level of accusations of its proponents of misrepresentation of their ideas by many of their critiques whether with respect to such accusations of nihilism or untruth, with a

central characteristics of many of such critiques being a failure of recognising exactly the central point of post-structural thinking as rather ‘a putting-into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis’. Consider in this case one media-driven and popularised argument that Karl Rove ‘we make our own reality’ quote during the Bush mandate, is due to post-structuralism. Such arguments are revealing of the ‘non-intellectual spirit’ of many such critics, and in this instance wrongly intimating that Karl Rove considered himself a poststructuralist whereas a sincere take will garner that this is nothing other than a Machiavellian, opportunistic and unprincipled statement than ‘truly post-structural theory inspired’ as with or without post-structuralism it is no less likely that the same statement would have been uttered. And the pseudointellectual exercise of linking the two is revealing not only of such out-of-the-way criticism but equally the ‘wayward mindset’ that is often brought into supposedly rigorous social science on the basis of such anything-goes-rhyming-logic! Post-structuralism generally occupy a relatively sound position when it comes to all the practical applications of post-structural thought which, to say the least, have always highlighted a sense of re-equilibrium rather than the bogus and insincere criticisms of nihilism or untruth which this author construes as ‘in-effect ontological-bad-faith/inauthenticity⁶⁴’ of ‘parodying’ of poststructuralists positions and analysing the ‘parody’ in usurpation as against a genuinely candid critical intellectualism of their true postures in ontological-good-faith/authenticity⁶⁹. Post-structural exposition of the realities of the social are not value judgements in themselves just as natural sciences exposition of natural and physical reality doesn’t carry any value judgements. For instance, discovering that bacteria cause disease is a simple objective truth then giving rise to human animate-existential-referencing/subjectification inducing the teleological meaningfulness to pivot/decenter that knowledge into avoiding disease and finding cure for diseases. This is no more different with post-structural thought which is not a metaphysical/ideological advocacy but telling the social reality for what it is, with human

pivoting/decentering to apply that knowledge for its defined teleological meaningfulness. One of the serious consequence of such a weakened social criticism driven by such a targeted and induced atmosphere of quasi-anti-intellectualism is the result that the domain of the political economy and corresponding economic interests have been spared from the critical analysis of such powerful ontological tools; specifically going by the issues of misallocation and inequality we face today based on axioms of models that remain critically beyond analysis, as effectively an anti-intellectualism with respect to social criticism including post-structuralism is cultivated in favour of a default socially uncritical political economy practice (with the cover-up of an ‘intellectually platitudinal’ media) to protect them. Notwithstanding the impressive theoretical conceptualisations of an ever second-guessing economics science, the ‘underlying liberal political economy axiomatic constructs’ on which it rests are massively arbitrary, flawed and degenerate; and this is one area in which developed social criticism including post-structuralism could do an excellent job in debunking the ‘underlying mysticism’, as the domain of the political economy beyond competition of ideas at such a fundamental level is the very foundation of the uncritical preservation of such axioms. Such issues as political choices for bailouts, reallocations and remuneration practices are strictly speaking not economic science issues but political economy issues that require a criticism with respect to social choice about the political economy, but this has been usurped uncritically as if of a natural economic allocation mechanism (a falsehood). This author makes this latter point on the belief that knowledge is an existential exercise and that the intellectual should sincerely put their ‘hand in fire’ at the risk of being proven wrong, as the intellectual exercise is not one of self-veneration but discovering the truth (even at the risk of sounding/looking ridiculous). If there is one area of speculative thinking allowed to this author in this paper, it is such a proposition together with the idea that it is incredible to think that a lot of the criticisms directed to post-structuralism since the 80s arises out of such (it is herein contended) ‘intellectual triteness’ by such critics

particularly going by the ‘frivolous arguments’ advanced compared to the high intellectual standards they have been able to show elsewhere, together with the notion that these have tended to be unusually media driven in inducing a populist effect. Imagination will point to the idea that something much more ‘cynical and non-intellectual’ must be at work but passing for legitimate intellectualism; or is it, more like the medieval scholasticism erudition establishment more or less grasping the true implications of a non-medieval positivistic thinking on the whole intellectual, belief system and social-construct, and cynically upholding notions they knew better to be wrong but for their overall sense of preservation of their present and their present interests. This impression can be extended as well with respect to the idea of the social implications of postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ as of its ontological-resolution (aetiologisation/ontological-escalation) in all the successive registry-worldviews given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. As we can grasp that an aetiologisation/ontological-escalation as resolution for non-positivism/medievalism world postlogism⁷⁸ which is more than just palliative/incidental-in-its-implication with regards to a specific instance or specific instances of notions-and-accusations-of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹–apriorising-psychologism’ (as of metaphorically-a-million-and-one-instances-and-locales as enabling the possibility of the phenomenon of notions-and-accusations-of-sorcery and other vices-and-impediments¹⁰⁶ of the state of non-

positivism/medievalism and thus requiring de-mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness-of-⁸⁴reference-of-thought will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ preservation’ that wouldn’t necessarily construe the social manifestations of notions-and-accusations-of-sorcery with their associated vices-and-impediments¹⁰⁶ as abstractly and ontologically unwarranted ¹⁰⁴universally (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-⁵⁶meaningfulness-and-teleology¹⁰⁰ 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-⁸⁴reference-of-thought relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ (as enabling the possibility of the phenomenon of psychopathy and social psychopathy as of metaphorically-a-million-and-one-instances-and-locales as well as other vices-and-impediments¹⁰⁶ of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a notional~deprocrypticism ontological-completeness-of-⁸⁴reference-of-thought will de-mentatively/structurally/paradigmatically elicit a human procrypticism sense of ‘temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰ preservation’ that wouldn’t necessarily construe the social manifestations of psychopathy and social psychopathy with their associated vices-and-impediments¹⁰⁶ as abstractly and ontologically unwarranted

¹⁰⁴universally and such an approach may just be off-putting with regards to the prospective implication for the need for notional~deprocripticism ontological-completeness-of-⁸⁴reference-of-thought (as intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰) undermining of procripticism relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ (as the temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology¹⁰⁰). Such an articulation equally extends to the idea that notions overlooking vices-and-impediments¹⁰⁶ associated with psychopathy and equally wrongly implying its associated virtue in the procripticism registry-worldview are just as of ‘temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ like the disposition to overlook vices-and-impediments¹⁰⁶ associated with notions-and-accusations-of-sorcery and equally implying the associated virtue in a non-positivism/medievalism setup; and so, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor due to their respective relative-ontological-incompleteness⁸⁹-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷—preconverging/dementing¹⁹—apriorising-psychologism’ with respect to their respective perversion-and-derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> phenomena. Thus in all registry-worldviews ⁸⁴reference-of-thought, postlogism⁷⁸-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁷ once it is ‘as of socially-functional-and-accordant¹⁰⁴’ (beyond the case at childhood where it is accompanied by overt delirium and social ¹⁰⁴universal-transparency¹⁰⁵-

<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸) of the defect) as at adulthood, the postlogism⁷⁸ ‘disjointedness-as-of-⁸⁴reference-of-thought’ misappropriated ⁵⁶meaningfulness-and-teleology¹⁰⁰ in arrogation tends to extend as conjugated-postlogism⁷⁸ ‘disjointedness-as-of-⁸⁴reference-of-thought’ misappropriated ⁵⁶meaningfulness-and-teleology¹⁰⁰ in arrogation involving the temporal elicitation of derived-⁷⁵perversion-of-⁸⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, and it is thus naïve to construe postlogism⁷⁸ without such a corresponding differentiation of social analysis in the construing/conceptualisation of ontological-veridicality. Now the criticism of populism-driven critiques of post-structuralism is not raised idly, as an exercise that purports to articulate such breadth and depth of novel ideas as this paper does necessarily requires that the authorship effectively assume the profile and presumption that the implied knowledge construct warrants (which obviously every truly intellectual spirit will appreciate for what it is, if not agree with the arguments). Such an articulation is driven by the idea that knowledge as a transcendence-enabling construct is more than just about its craftiness/technique but part and parcel of the intellectual exercise is to articulate meaningfulness by its existentialism/full-depth-of-existential-implications. And just as faced with the evasive nature of quantum theory the physicists never said reality is wrong since it is difficult to understand, likewise it is naïve to imply that the reality reflected by post-structuralism is wrong because it doesn’t quite fit into our ordinary everyday way of thinking (that is exactly the point, our ordinary everyday way of thinking is in want of its further development, just as all prior ordinary everyday ways of thinking had to be psychoanalytically-unshackled)!

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